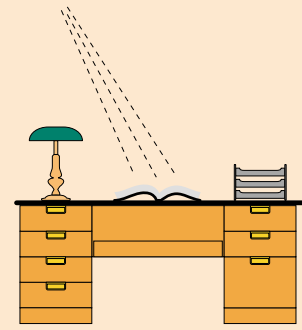


A Derek Prince Teaching Letter

No. 1: Judgement Begins at God's House



Dear Friend

British Christians are confronted by a grim, undeniable fact: our nation has come under the judgement of God. For this there are many reasons, but they can be summed up in one simple statement: We have committed the sin for which Esau was rejected – we have despised our birthright (Heb. 12:15-17).

God judges us according to the measure of light we have received. Jesus told the Jews of His day that their judgement would be much more severe than that of Sodom and Gomorrah, because they had received a much greater revelation of truth. (Matt. 11:20-24).

The same applies to Great Britain over the last three centuries. Few other nations have had the same access to the Word of God that has been granted to the British people. Through culture and tradition, through churches and evangelists, and through the printed word, Britain has been blessed above all other nations with the knowledge of God's truth. Our judgement for rejecting it will be correspondingly severe.

Many Christians fail to realise that God's judgement does not begin with the people of the world, but with the people of God. Peter told the Christians of his day, "*For the time has come for judgement to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?*" (1 Peter 4:17). These words apply equally to the church in Britain today.

Of all the sins that could be charged against the contemporary church, it is sufficient to focus on two: **materialism** and **compromise**.

In Luke 17:26-30 Jesus predicted that the period before His return would be like the days of Noah and Lot. He mentioned specifically eight activities characteristic of those days: eating, drinking, marrying, giving in marriage, buying, selling, building, planting. Yet there is nothing specifically sinful in any of these activities. What, then, was the problem?

The problem was **materialism**. The people of those days had become so engrossed in these materialistic activities that they were unaware of the impending judgement of God on their carnal lifestyle. When judgement came, they were totally unprepared.

The same is true today of most professing Christians in Britain. If the final judgement of God should suddenly usher in the return of Christ, they would be totally unprepared. Like materialism, the sin of compromise often goes unrecognised. About two years ago,

while praying, I had a mental picture of the interior of a typical church building with rows of pews, a platform, a pulpit, a piano and so on. But the whole building was permeated with some kind of fog. The outlines of objects could be discerned, but nothing was sharply defined. While I was wondering what the fog represented, God gave me one clear word: **compromise**.

In the contemporary church, most of the main moral and doctrinal truths, so clearly enunciated in the New Testament, have become blurred and ineffective. In 1 Corinthians 6:9-10 Paul wrote: *“Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.”* Yet the church today is full of people who commit these sins, but remain totally unconcerned. In fact, they often boast of such sins.

A church member lay in hospital, dying of AIDS, which he had contracted through homosexuality. Then he received Christ and was given a New Testament. After reading some way in the New Testament, he sent an urgent message to the person who had led him to Christ: *“Come and pray for me. I need deliverance. I never knew there was anything wrong with my lifestyle.”*

Sadly, the chief responsibility for the erosion and rejection of many of the cornerstones of the Christian faith in this country lies not with the world but with the very leaders of the church itself. It has become a regular occurrence to hear of bishops denying the Virgin birth, ministers questioning the deity of Jesus and priests scorning the need for salvation.

Perhaps the most tragic outworking of this self-destructive process has been in the spate of “Inter-Faith” services held in Britain’s Cathedrals and Abbeys. Here we have seen an Archbishop of Canterbury participating in the worship of foreign gods alongside leaders of the Hindu, Buddhist, Muslim and Sikh faiths. Similar services have been attended on at least one occasion by the Queen, who committed herself by her coronation oath to the “Defence of the Faith”. God makes his feelings clear about such practices in Hosea 5:10 where he says: *“Judah’s leaders are like those who move boundary stones. I will pour out my wrath on them like a flood of water.”*

Yet within the church there is still a remnant of sincere, devoted followers of Jesus. If we are among that number, how does God require us to respond to the present crises?

One clear answer is given in 2 Chronicles 7:14: *“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.”* The phrase, *“My people who are called by My name,”* applies to all Christians who take the name of Christ upon themselves.

For at least 30 years I have been teaching on this Scripture, but recently I was confronted by a shocking realisation! God’s people in our day have never fulfilled the first condition. **We have never truly humbled ourselves.** Our pride – both religious and racial – remains as a barrier that holds back the answer to our prayers for ourselves and for our nation.

Through the severe dealings of God in my own life, I have learned the most effective way for us to humble ourselves. Very simply, **it is by confessing our sins**. If we regularly and specifically confess our personal sins to God, it is impossible to approach Him with an attitude of pride.

Furthermore, I have seen that God has only committed Himself to forgive us of the sins we confess. *“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness”* (1 John 1:9). **Unconfessed sins are unforgiven sins**. Thus the barrier of pride builds up a second barrier of unforgiven sin.

The Bible exhorts us to confess our sins not merely to God, but also to one another. *“Confess your sins to one another, and pray for one another, that you may be healed”* (James 5:16). Confessing our sins to God deals with vertical pride; confessing to one another deals with horizontal pride. We can hardly maintain an attitude of pride towards someone to whom we have just confessed our personal sins.

This applies especially to the relationship between husbands and wives. Those who regularly confess their sins to one another are not kept apart by a barrier of pride. Furthermore, confession of sin is an essential prerequisite to effective intercession. Daniel was one of the most righteous characters in the Bible, but when he set out to intercede for his people Israel, he began by acknowledging his own share in their sin. (Dan. 9:3-13).

I believe that God is waiting for us as British Christians to humble ourselves before Him and one another by confessing our sins. Only after we have done that, can we move on to claim the healing of our land.

But I must add a word of warning. Do not begin to indulge in morbid introspection! The Holy Spirit is *“the finger of God”* (Matt. 12:28; Luke 11:20). Ask God to place His finger on the sins you need to confess. He will do it with unerring accuracy, probably bringing to light sins which you never recognised!

I have confined this analysis to the situation in Great Britain. Much of what I have said, however, applies to other nations who are heirs to the Judeo-Christian inheritance and to the church worldwide. May God help each of us to accept our personal responsibility!

Yours in the Master’s service



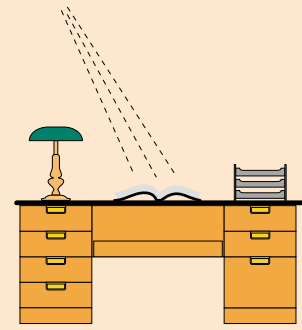
Derek Prince

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 2: Preparing to Reign with Christ



Dear Friend

Do you not know that the saints will judge the world? (1 Cor. 6:2)

God has a double purpose in redeeming us. On the negative side, it is to save us from hell – for which we should be eternally grateful. On the positive side, it is to prepare a people for Himself, who will share the throne with Christ.

Before you read any further, pause for a moment and consider what it means to you personally, as a Christian, that you should be preparing yourself to reign eternally with Christ. For our part, Ruth and I have found that the Holy Spirit is laying an ever-increasing emphasis on preparing for our destiny in eternity.

Promises to Reign

“Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.” (Matt. 19:28)

“And he who overcomes, and keeps My works until the end, to him I will give power over the nations – ‘He shall rule them with a rod of iron; As the potter’s vessels shall be broken to pieces.’” (Rev. 2:26-27)

Preparing to Reign

For this awesome responsibility of reigning with Christ we are required to make diligent preparation. It is not enough merely to claim to be “born again.” The following are some main requirements.

1. Endurance

“But you are those who have continued with Me in my trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.” (Luke 22:28-30)

Many people started out as disciples of Jesus, but only twelve continued steadfastly with Him to the end, and they alone were counted worthy to reign with Him over Israel.¹

“For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him.” (2 Tim. 2:11-12a)

If we are to share Christ's exaltation, we must first share His death and then continue steadfast to the end through many trials.

2. Meekness, Poverty of Spirit

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3)

"Blessed are the meek, for they shall inherit the earth." (Matt. 5:5)

God does not offer His kingdom to those who are arrogant or self-assertive, but only to those who recognise that in themselves they are totally unworthy of such honour. Hannah, the mother of Samuel, declared in her song of triumph:

*"He [God] raises the poor from the dust and lifts the beggar from the ash heap,
To set them among princes and make them inherit the throne of glory."
(1 Sam. 2:8)*

A thousand years later, the Virgin Mary – in an even greater song of triumph – proclaimed the same truth:

*"He has put down the mighty from their thrones, And exalted the lowly."
(Luke 1:52)*

3. Purity

*"Christ . . . gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works."
(Titus 2:14)*

The people whom Christ acknowledged as His own are those whom He has redeemed from every lawless deed and purified for Himself.

But there are two sides to this process of purification: one divine, the other human. In 1 John 3:3 the apostle speaks of our hope of being transformed into Christ's likeness at His return, but then he adds: "And everyone who has this hope in Him purifies himself, just as He is pure." Christ will only purify those who respond by purifying themselves. Furthermore, God has only one standard of purity: "just as He [Jesus] is pure."

First Peter 1:22 tells us how we may purify our souls: by "obeying the truth through the Spirit," resulting "in sincere love of the brethren." The purified soul is a soul filled with love.

4. Love of the Truth

It was by deception that Satan enticed Adam and Eve into rebellion against God, and this has been his main weapon against humanity ever since. In Revelation 12:9 he is called "that serpent of old . . . who deceives the whole world."

In 2 Thessalonians 2:9-11 Paul warns that this satanic tactic will find its ultimate expression in the antichrist, who will deceive with lying signs and wonders all those who "did not receive the love of the truth."

Here, then, is our only protection: **to receive the love of the truth**. All who refuse this will not merely be deceived by Satan. God Himself will send them strong delusion.

Love of the truth is not merely conformity to a religious code, however “orthodox” it may be. Nor is it even reading your Bible and having “a quiet time” everyday. It demands a total, unreserved commitment to believe and obey God’s Word – one that rules out all forms of compromise.

In the time of Jesus, many Jews recognised that Jesus was the Messiah, but for fear of the religious authorities they did not acknowledge Him, “for they loved the praise of men more than the praise of God” (John 12:43). That is the essence of compromise. We need to ask ourselves: Which means more to me – God’s approval . . . or man’s?

In Proverbs 23:23 Solomon counsels, “Buy the truth, and do not sell it . . .” Truth is not cheaply obtained. It demands much time given to prayer and study of the Scriptures, followed by practical application in our daily lives. It must take priority over the many forms of cheap entertainment offered by our secular culture. It is a lifetime commitment.

We are also warned not to **sell** the truth. We can be tempted to purchase popularity at the price of truth by leaving out the “hard sayings” of Jesus and presenting a gospel that demands no sacrifice, but promises an easy way through life. Yet this belies the warning of Jesus: “Narrow is the gate and difficult is the way which leads to life, and there are few who find it” (Matt. 7:14).

If you are serious in your desire to share Christ’s kingdom with Him, let me suggest that you read carefully several times the Scriptures I have quoted above, and consider how each one applies to your own life. If the Holy Spirit shows you areas in which you fall short, ask His help to make the changes that are needed. In this way your future can be one of growth and fulfilment.

In the Master’s service



Derek Prince

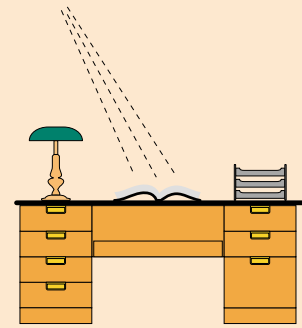
¹ Judas Iscariot by his treachery forfeited his right to a throne and it was given to another instead. See Acts 1:15-26.

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 3: Humanism – Forerunner for Antichrist



Dear Friend

“For we are not fighting against people made of flesh and blood, but against persons without bodies – the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world.” (Eph. 6:12, TLB)

As followers of Jesus Christ, we find ourselves caught up in a conflict that spans both heaven and earth. The forces that confront us are “persons without bodies” – evil spiritual powers in the unseen realm that oppose all true righteousness and seek to establish Satan’s dominion over the whole world.

Our responsibility in this conflict is unique, because Christ has committed to us alone the spiritual insight and weapons that can give us victory. The governments and the armies of this world, operating solely on the natural plane, have no understanding of the conflict and no power to deal with the satanic forces in the heavenlies. On the contrary, without realising it, they themselves are manipulated and controlled by those forces.

One essential requirement for victory is to identify the nature of the forces that are at work in any given situation. In recent months as I have been meditating on developments in the world – and especially in the USA and Israel – I believe that God has shown me the identity of the evil, deceptive power that Satan plans to use to consummate his purposes for the end of this age. It is HUMANISM.

I had always thought of humanism as a comparatively harmless error. When I consulted a dictionary, I was taken aback by its definition:

“the denial of any power or moral value superior to that of humanity; the rejection of religion in favour of a belief in the advancement of humanity by its own efforts.”

I realised that humanism is not spiritually neutral. On the contrary, it is a deliberate denial and rejection of God’s power and authority. It is an anti-religious religion. For this reason, it can be – and often is – taught in educational systems, such as that of the USA, which prohibit the teaching of religion in its usual sense.

I decided to trace humanism back through history, starting with Nebuchadnezzar’s dream of an image with a head of gold, chest and arms of silver, belly and thighs of bronze, and legs of iron. Daniel interpreted this as foreshowing four Gentile empires which would arise in succession. The head was Babylon; the chest and arms were Media-Persia; the belly and thighs were Greece; the legs were Rome (Dan. 2:31-40).

One key factor was impressed upon me: the reproductive organs were in the area identified with Greece. With my background in Greek philosophy, this became particularly vivid to me.

I realised that it was Greece – more than any of the other empires – which, through its philosophy, reproduced itself in subsequent cultures.

Two of the early Greek philosophers of whom we have a record are Heraclitus and Protagoras. Three of their surviving sayings state: “*All things flow*” . . . “*You can never step twice into the same river*” . . . “*Man is the measure of all things.*” It is amazing how these three sayings sum up the essence of humanism. They assert that everything is relative; there are no moral or legal absolutes; and man is the highest authority in the universe.

It is outside the scope of this study to analyse how this thinking has moulded, first, the concepts of Europe, and then, through Europe, the concepts of contemporary “civilization.” The Greeks idolised the human mind. Aristotle’s concept of God was a perfect mind contemplating itself – because nothing less was worthy of its contemplation. Out of this the whole philosophy of rationalism has developed.

In addition to philosophy, another main element of Greek culture was its emphasis on athletic contests. Their Olympic Games represented what was, in fact, an idolatry of athletic prowess which has come back to life in the present century. The most widely viewed TV programmes today are the great international sporting contests.

The Greeks also tended to downgrade the marriage relationship between a man and a woman, and to view a homosexual relationship between two men as being more “intellectually fulfilling.” In their statuary, the idealised male form was usually presented naked, whereas the female was draped with some form of robe.

The so-called “gods” of Greece exhibited all the moral failings of humanity: lust, immorality, jealousy, vindictiveness and deception – a complete absence, in fact, of any binding moral code. This left man free to be his own god, and to establish his own moral code. After all, no people can be expected to live above the level of its own gods.

All these effects of Greek humanism have been increasingly evident in our Western culture throughout the present century. In 1992, however, the spirit of humanism launched a major new offensive against both the USA and Israel. Almost simultaneously, a cloud of dense spiritual darkness descended upon both nations.

In their national elections that year the spiritual force that brought to power both the Clinton administration in the USA and the Labour Coalition in Israel was blatant, undiluted humanism. Both administrations represent an open and deliberate rejection of God’s righteous laws and of the covenants He made with man, first through Moses and then through Jesus Christ. They have demonstrated that, carried to its ultimate, **humanism will believe anything but the truth and will tolerate anything but righteousness.** This exaltation of man is the force which will finally give rise to the Antichrist, whose name is **the number of man** (Rev. 13:18), the **man** of lawlessness, who opposes and exalts himself above everything that is called God or is worshipped, and even sets himself up in God’s temple, proclaiming himself to be God (2 Thess. 2:3-4).

Scripture reveals that he will bring under his dominion all who have refused the love of the truth. For this reason God will send them a powerful delusion so that they will believe **the lie** – the original lie, that is, with which Satan deceived our first parents: “*You will be like God . . .*” or “*like gods.*” This exaltation of man in the place of God will usher in “*the Great Tribulation*” – a period of worldwide agony so terrible that it will exceed even the holocaust of 1939 – 1945 (Matt. 24:21-22).

Before this final period of tribulation, however, God still has tremendous purposes to work out for both Israel and the Church. A harvest of mercy will precede the harvest of judgement. God’s preparation for this is revealed in Zechariah 9:13: “I will raise up your sons, O Zion, against your sons, O Greece . . .”

The “sons of Greece” are those who embrace the deception of humanism. The “sons of Zion” are those who take their stand upon the infallible Word of God, embracing both its promises and its covenants. They will be drawn both from natural Israel and from the professing Church. Of them it will be said, “*They overcame him [Satan] by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.*” They will be people with one over-riding priority; to do the will of God will be more important to them than to hold on to life itself.

Faced with this challenge, we each need to ask ourselves: Am I ready to take my stand as one of the sons of Zion?

Numerically, we are vastly outnumbered by the forces of humanism. Nevertheless, we can take courage from the example of Asa, king of Judah. Facing an invasion by an overwhelmingly superior army, his prayer of desperation turned sure defeat into total victory. For us today, his prayer provides a wonderful pattern with which to counter the self-exalting forces of humanism.

*“LORD, there is no one like you to help the powerless against the mighty. Help us, O LORD our God, for we rely on you, and in your name we have come against this vast army. O LORD, you are our God; **do not let man prevail against you.**”*
(2 Chron. 14:11, NIV)

Let us stand together in prayer!

Yours in the Master’s service



Derek Prince

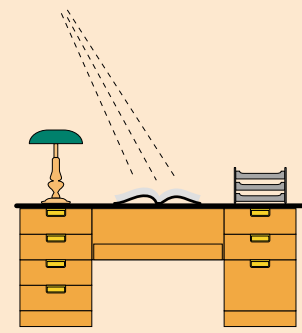
You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince

Teaching Letter

No 4: The Error of Balaam



Suggested Reading: Numbers 22, 23, 24, 25, 31

Dear Friend

At first glance it might seem that the story of Balaam, the soothsayer, recorded in Numbers 22-25 has no relevance for today's Christians. However, the writers of the New Testament refer to Balaam in three separate passages – always with a note of warning. Clearly, therefore, his story contains important lessons for Christians.

Balaam is a strange and intriguing personality – a baffling combination of supernatural spiritual gifts and corrupt character. Significantly, we see more and more ministries in today's church with a similar combination of spiritual gifts and corrupt character.

The story of Balaam opens with Israel finally encamped on the border of Canaan. Their presence inspired fear in Balak, the king of Moab, whose territory bordered on the Israelites' encampment. Apparently he viewed the Israelites as a threat to his kingdom, although they had done nothing to justify his fear.

Feeling unable to confront Israel in battle, Balak decided to use spiritual weapons against them. He sent some of his princes – with a fee for divination in their hands – to call for Balaam to come and put a curse on Israel. As a "soothsayer" (fortune teller or witch doctor) Balaam had the reputation of uttering blessings or curses with a powerful effect for good or evil.

Balaam came from Pethor in Mesopotamia. He was not an Israelite. Yet he had a direct personal knowledge of the one true God. When Balak asked him to curse Israel, he replied, "I could not go beyond the word of the LORD my God." The English form, "The LORD" (in capitals), is the accepted translation of the Hebrew sacred name of God, rendered either "Jehovah" or "Yahweh." Balaam knew God by His sacred name and called Him "my God".

When the emissaries of Balak arrived, God told Balaam not to go with them and not to curse Israel (Num 22:12).

Balak's response was to send a larger party of more honourable princes – with the promise of a much greater reward. This time the Lord gave Balaam permission to go on one condition: "if the men come to call you" (Num 22:20).

There is no record, however, that the men did come to call Balaam again. Yet he went, and by his disobedience incurred the anger of the Lord, who opposed him on his journey and nearly killed him. Finally, however, the Lord released him to go, but set the condition:

“Only the word that I shall speak to you, that you shall speak” (Num 22:35).

Balak welcomed Balaam and made the most elaborate preparations for him to curse Israel. But each time the result was exactly the opposite. Altogether, Balaam uttered four prophecies which are among the most beautiful and powerful revelations in Scripture of God’s irrevocable commitment to bless Israel.

Thwarted by God in his attempt to curse Israel, Balaam proposed a different strategy against them (see Num 31:16). If the Moabite women could entice the Israelites into idolatry and immorality, it would not be necessary to curse them. God Himself would bring judgement upon them. Balaam’s second strategy succeeded and 24,000 Israelites perished under God’s judgement (Num 25:1-9).

In all of this Balaam displayed the most amazing inconsistency. More than once he had been explicitly forbidden to curse Israel. By supernatural revelation he had four times affirmed God’s unchanging purpose to bless Israel and to judge their enemies. But he stubbornly persisted in co-operating with Balak, the enemy of Israel, and in plotting Israel’s destruction. It was certainly fitting that he should perish in the same judgement as the other enemies of Israel, executed by the Israelites together with the kings of Midian (Num 31:8).

We are led to ask ourselves: What motive could be so powerful and compelling that it would cause Balaam to act in direct opposition to the revelation he had received from God – to his own ultimate destruction? Two writers of the New Testament give a clear and specific answer to this question.

Speaking of false teachers in the church, Peter says: “They have forsaken the right way and gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness . . . (2 Peter 2:15).

Jude likewise, speaking of false teachers, says: “They have run eagerly in the way of Balaam for profit . . . (Jude 11).

The answer is clear. Balaam was tempted to his destruction by the love of money. For this he was willing to prostitute his marvellous spiritual gifts. Probably he was flattered, too, by the attention he received from King Balak and his princes. The love of money is closely associated with the desire for popularity and for power. All these evil lusts grow out of the selfsame soil: pride.

Lessons from Balaam

There are three important lessons that we need to learn from the story of Balaam.

First

Almighty God has made an irrevocable commitment to establish the Jews as His people forever. There is no power in the universe, human or satanic, that can ever annul this commitment. The Jews have many times been unfaithful to God, and He has brought severe judgement upon them, but their unfaithfulness can never annul God’s faithfulness.

It is important to see that the initiative in this proceeds from God, not from men. The Jews

did not choose God, but God chose the Jews.

I have a young friend, a former Muslim – let us call him Ali – who was supernaturally converted to Christ. After his conversion he began to bring up before God all his complaints against the Jews. Eventually God responded, “Ali, your problem is not with the Jews. It is with Me. I am the one who chose them.” That young man now has a ministry winning Muslims for Christ and teaching them to pray for the Jews.

In Numbers 24:9 Balaam’s prophecy reveals a decisive factor in the destiny of men and nations. Speaking to Israel, he says:

“Blessed is he who blesses you, And cursed is he who curses you.”

Individuals and nations alike determine their destiny – often without being aware of it – by their attitude to the Jews. Those who bless are blessed and those who curse are cursed.

Second

One of Satan’s strongest and most successful weapons against us is the love of money. This has been true from the earliest days of Christianity until now. A ministry accompanied by powerful supernatural signs – especially miracles of healing – can almost always become a means of making money.

In 2 Corinthians 2:17 Paul contrasted his ministry with that of many of his Christian contemporaries: “Unlike so many, we do not peddle the word of God for profit” (NIV). Even in Paul’s day many Christians were using their ministry to make money!

Money in itself is not evil. It is not necessarily sinful to be wealthy. By nature, money is neutral. It can be used either for good or for evil. But when we begin to love money, then we are caught in Satan’s snare. In 1 Timothy 6:9-10 Paul uses the most solemn language to warn us against this:

But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

In my own ministry I have often taught on God’s plan to prosper believers who are committed to the purposes of His kingdom. Yet looking back now, I regret any occasion on which I taught this message without balancing it with Paul’s warning here in 1 Timothy 6. In my mind’s eye, I picture believers who have succumbed to the love of money as people who have taken a sharp, poisoned dagger and plunged it into their own flesh. Certainly this is what Balaam did.

Third

We need to understand the difference between spiritual gifts and spiritual fruit. Gifts represent ability, but fruit represents character. A gift comes through a single brief impartation, but fruit comes through a slow process of development.

Receiving a spiritual gift does not, in itself, change a person’s character. If a person was proud or unreliable or deceitful before receiving a spiritual gift, that person will still be

proud or unreliable or deceitful after receiving it.

Receiving such a gift does, however, increase a person's responsibility, because it increases the influence he can have on others. It also carries with it a temptation to see "success" in the Christian life in terms of exercising spiritual gifts rather than in terms of developing a godly character. Paradoxical as it may seem, the more gifts a person receives, the more attention he needs to pay to cultivating fruit. When we pass from time to eternity, we will leave our gifts behind, but our character will be with us forever.

That Balaam had a clear vision of the blessed end that awaits the righteous is shown by his prayer:

"Let me die the death of the righteous, And let my end be like his!" (Num 23:10)

Yet Balaam's prayer was not granted. He was executed in God's judgement upon the Moabites, whose money had tempted him to align himself against God.

The fate of Balaam provides a graphic illustration of the teaching of Jesus in Matthew 7:21-23:

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"

Simply stated, there is no substitute for obeying God. That alone assures us of a place in heaven.

In the Master's service



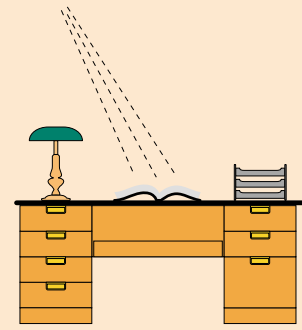
Derek Prince

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 5: Free to Worship – Part One



Dear Friend

“But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him” (John 4:23).

Isn't that amazing? Almighty God, who has the resources of the entire universe at His disposal, is seeking people to worship Him – people like you and me, drawn from a fallen race of sinners! What can be God's motive? Does He have some deep need for affirmation and approval? Hardly!

No – His Father's heart yearns to reveal Himself in all His glory to those whom He has created. This is the highest blessing He has to bestow.

The revelation of God comes first and foremost through His precious word – the Bible. “If anyone loves Me,” Jesus said, “he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (John 14:23). Through God's Word, received and obeyed, both God the Father and God the Son come to indwell us.

This in turn draws us to worship the God whom we have received. The better we know God through His Word, the more we desire to worship Him. We may measure the place that God's Word has in our lives by the degree in which we desire to worship Him.

First of all, we need to recognise that worship does not consist in singing hymns or choruses, or listening to a choir, or even in praying – though all these are legitimate activities. These can – or should – lead us into worship.

More important still, worship is not a form of spiritual entertainment. In worship, we do not focus on ourselves, or our experiences, but on God. Worship is direct, intimate, personal communion with our Creator. It is the highest activity of which the human spirit is capable. But it goes beyond the spirit and involves the totality of human personality.

It is a mistake, too, to think of worship as something we only do in a congregation or in public. Worship should form the highest point of our private devotions. In fact, the original meaning of the word “devotion” is an act of worship. If we only worship God in public in a congregation, there will always be something artificial about it. It will be merely a religious “act” that we put on in the presence of others.

On the other hand, united congregational worship can bring each individual into a higher and deeper awareness of God and His majesty than could ever be attained in solitary devotions.

Unfortunately, through the centuries, the Christian concept of worship has fallen far below the pattern presented in Scripture. I have researched all the main words the Bible uses for worship, and I have arrived at an exciting and revolutionary conclusion: every word used for worship – both in the Old Testament and in the New – describes a posture of the body. By way of illustration we will begin at the head and work downwards.

One main act is to bow the head. When Abraham's servant, seeking a bride for his master's son, realised that God had directed him to the family of Abraham's brother, “Then the man bowed down his head and worshipped the Lord” (Genesis 24:26).

Again, when Moses and Aaron reported to the elders of Israel in Egypt that the Lord had promised

to deliver them from their slavery, their response was the same: “they bowed down their heads and worshipped” (Exodus 4:31).

Our hands also play an important part in our worship. David’s response to God’s loving kindness is described in Psalm 63:4:

*Thus will I bless you while I live;
I will lift up my hands in your name.*

In Psalm 141:2 David describes a similar act of worship:

*Let my prayer be set forth before you as incense,
The lifting up of my hands as the evening sacrifice.*

In Psalm 143:6 David describes a different position of his hands which expresses his longing for God:

*I spread out my hands to You;
My soul longs for you like a thirsty land.*

Lifting up our hands is an act by which we acknowledge God’s majesty. Spreading out our hands indicates our desire to receive from God.

Probably the most familiar work of art that depicts prayer is Albrecht Durer’s Praying Hands. Perhaps this is more a picture of supplication than of worship. Nevertheless, it is significant that Durer does not focus on the lips, or even the face of the one praying, but on the hands.

Another way in which we may use our hands in worship is described in Psalm 47:1 - 2:

*Oh, clap your hands, all you peoples!
Shout to God with the voice of triumph!
For the Lord Most High is awesome;
He is a great King over all the earth.*

By clapping our hands in this way we acknowledge the awesome majesty of our great King. By joining this with a shout of triumph, we proclaim His total victory. From time to time I have been present in a meeting when something that was said or done provoked a burst of clapping and sometimes also of shouting. Probably some who responded in this way did not realise that it was a scriptural act of worship.

Shouting – let me add – does not mean loud singing. It means shouting – exercising the full capacity of our lungs.

When Solomon was dedicating the temple that he had built to the Lord, he spread out his hands. But he also went further: he knelt down on his knees (2 Chronicles 6:12 - 13). This form of worship typifies total submission to the Lord.

In Ephesians 3:15 Paul reveals that he too approached God in this position: “I bow my knees to the Father of our Lord Jesus Christ.”

Ultimately the whole universe will make this act of submission to the Creator. In Isaiah 45:23 the Lord declares: “I have sworn by myself . . . that to Me every knee shall bow . . .” In Philippians 2:10 Paul reveals that this act of submission will be made specifically to Jesus, as God’s appointed ruler: “at the name of Jesus every knee should bow . . .”

There is a further act of worship which includes the whole body and which is depicted in the Bible more often than any other: to prostrate one’s self before God. When we prostrate ourselves in this way, we acknowledge our total dependence on God. We thus revoke the desire to be independent of God which prompted the original disobedience of Adam and Eve and which characterises the fallen nature of every one of their descendants.

At some time or other most of the great men in the Bible had found themselves flat on their faces before God. Twice in Genesis 17 it records that Abraham fell on his face before the Lord (verses 3, 17).

When the Lord appeared to Joshua outside Jericho as the commander of God's army, [Joshua] fell on his face to the earth. He was further commanded to take off his sandals from his feet (Joshua 5:13 - 15). Both actions – falling on his face and taking off his sandals – expressed worship. It was in this posture of worship that Joshua received the Lord's direction for taking Jericho.

By contemporary standards, however, the most unconventional act of worship is described in 2 Samuel 6:12 - 14. When David had successfully brought the ark up to Jerusalem, he danced before the Lord with all his might. Since David was a mighty man of valour, the phrase “all his might” must indicate extremely energetic actions that included every part of his body. This was the most appropriate expression of his exuberant joy and gratitude to God.

The chapter closes with a word of warning to any who might react in a negative way to such a vigorous expression of worship. David's wife Michal criticised him for such a display, and as a result was deprived of the privilege of bearing children. A carnal attitude of criticism can result in spiritual barrenness.

I said earlier that singing is not in itself an act of worship, but this statement needs to be qualified. In some cases singing can flow imperceptibly into worship. On the other side, clapping hands or dancing may often be expressive of praise as much as of worship. Human language is not sensitive enough to make the exact borderline between various forms of worship and praise.

Why the Body?

We may ask: Why does the body play such an important part in our worship? After all, Jesus said that we should worship in spirit and truth (John 4:24). The answer lies in understanding the relationship between the three elements that make up human personality: spirit, soul and body. (See 1 Thessalonians 5:23.)

The spirit is the part of our personality that can make direct contact with God. (See 1 Corinthians 6:17.) But to express itself the spirit needs the co-operation of the soul – the part through which the will operates and which therefore makes decisions for the whole person. The soul, in turn, sets the body in motion.

This is illustrated by the words of David in Psalm 103:1: “Bless the Lord, O my soul . . .” David's spirit was stirred to bless the Lord and urged his soul to make the appropriate decision. His soul, in turn, had to set his body in motion – primarily his vocal organs – to express the blessing which his spirit was longing to offer.

Seen in this light, worship is an activity in which the spirit works through the soul to produce the appropriate actions of the body. If the soul and the body do not respond to the spirit's urging, then the body is in effect a prison in which the spirit remains inhibited and unable to express itself. There are multitudes in the contemporary church who are in this condition – spirits imprisoned in bodies through which they cannot freely express themselves. Their physical activity in church is limited to a few routine movements. They walk in, sit down, stand up, sit down, stand up and walk out again. As a result, they scarcely participate at all in the highest activity of which their spirits are capable – the uninhibited worship of the Creator.

There is, however, an opposite error: the soul and the body may “go through the motions” of worship without the spirit initiating it or being involved. The result is mere religious activity and not true worship. The scriptural pattern of worship requires the harmonious interaction of all three parts – spirit, soul and body – with the spirit to bring the initiative. It is this harmony of all our faculties that constitutes true liberty.

A Spirit of Stiffness

Recently I had an experience which I believe serves as a kind of “parable” to illustrate this situation. I was with a group of Christians waiting upon God in prayer. Suddenly, without any act of my will, my hands went up in the air and my body went through a series of convulsive jerks for a moment. I felt embarrassed, wondering what the other people would think. Then I asked myself: Which is more important, what people think, or what God wants to do for me? I decided

to yield without reservation to what God was doing. Actually, most of the other people were too preoccupied with God to notice what was happening to me.

The convulsive jerks lasted for a few minutes, then I relaxed and my body went limp. God showed me that I had been delivered from a spirit of “stiffness” (something I had never heard of before). He showed me, too, when and how that spirit had gained access to me. I was born in India – in 1915 – at a time when the medical facilities were relatively primitive. The local doctor soon detected that my legs were unequal. He recommended that I lie on my back with one leg in a splint – which continued for several months. From that time onward there were certain normal physical movements that I was never able to make. Since my deliverance, however, I have begun to experience a new freedom of movement.

I find it a sobering thought that a spirit of stiffness had kept me from full freedom in my body for 79 years – in spite of many physical and spiritual blessings that I have enjoyed in subsequent years.

Over the centuries, I believe, something analogous has happened to the Christian church. A large section of it has been infiltrated by the spirit of “stiffness” which has kept Christians from experiencing the liberty and exhilaration which God desires His people to enjoy in their worship of Him. As a result, our forms of worship are often far removed from the patterns so abundantly presented in Scriptures.

What is the remedy? First, we must return to the pattern of Scripture and apprehend the full scope of activities with which it is appropriate to worship God. Then we must discipline our souls to respond to the prompting of our spirits and to release our bodies into all the appropriate actions. In many cases this may require some kind of spiritual deliverance.

If these words apply to you, don’t make the mistake I nearly made. Don’t let embarrassment or self-consciousness keep you from pressing through into all that God has for you!

In the Master’s service



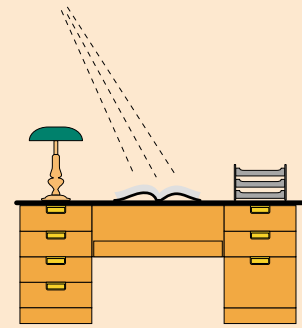
Derek Prince

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 6: Free to Worship – Part 2



Dear Friend

In this letter I am continuing with the theme of my previous letter: worship.

In Psalm 96:8 the psalmist establishes one primary condition for approaching God: Bring an offering and come into His courts. In Exodus 23:15 the Lord affirms, “None shall appear before Me empty-handed.”

There are many kinds of offering that we may bring to God: thanks, praise, money, possessions, acts of service, the works of our hands. But it is in worship that we bring to God our highest offering: ourselves.

Any religious activity that stops short of the offering of ourselves to God is not true worship.

Of the various Old Testament offerings, the one which typifies the offering of ourselves to God is the grain offering (see Lev. 2:1-11). This contains some important principles that should guide us in our worship.

If our worship is to be acceptable to God, the lives that we offer to Him must be “finely ground” – fully submitted, that is, to all God’s disciplines. There must be no “lumps” of self-will or disobedience.

Two things accompanied the grain offering: oil and frankincense. The oil – typifying the Holy Spirit – reminds us of our dependence upon the Holy Spirit to make our offering acceptable.

Frankincense is an aromatic gum, not particularly impressive in itself, but when burned it emits a distinctive fragrance. This fragrance depicts our worship rising up before God.

Out of this offering only a handful of the oil and the flour was burned in the fire to the Lord; all the rest went to the priest. However, all the frankincense went solely and exclusively to the Lord. This warns us that no human being must receive even a whiff of the worship of God’s people. Leaders who permit their followers to offer them anything that amounts to worship come under the judgement of God. This is one reason why in recent decades some Charismatic ministries have ended in disaster.

No grain offering must be accompanied by either leaven or honey (verse 11). In 1 Corinthians 5:8 Paul speaks of “the unleavened bread of sincerity and truth.” Leaven, therefore, represents any form of insincerity or untruthfulness.

This is further emphasised by the exclusion of honey. Honey is sweet on the lips, but – unlike frankincense – it cannot stand the fire. When burned, it becomes a black, sticky

mess. In our worship we must avoid any kind of exaggeration or empty religious phraseology. We dare not make any professions or commitments that will not stand the test of fire.

Finally, every grain offering must be seasoned with “the salt of the covenant” (verse 13). God enters into a permanent relationship with man only on the basis of a covenant – that is, a mutual commitment between God and man. God commits Himself to the believer, but in return the believer must commit himself to God. Worship that does not proceed out of a covenant commitment is “saltless” and unacceptable.

Access to God

In Psalm 100:4 the psalmist defines two successive stages in approaching God: Enter into His gates with thanksgiving and into His courts with praise. First, with thanksgiving, we enter the gates. Then, with praise, we pass through the courts. We thus have direct access to God. Otherwise, we may pray to God and He will hear us, but we are praying from a distance.

We will be like the ten lepers described in Luke 17:12-19. We may cry to Jesus from a distance, and He will hear us and have mercy on us, but we cannot come close to Him.

It is significant that the only leper who actually came close to Jesus was the one who returned to give Him thanks. Jesus said to him, “Your faith has made you well” – Greek, “has saved you.” All ten lepers were healed, but only the one who gave thanks was also saved.

In Psalm 95:1-7 the psalmist takes us through the same two stages of approach to God: thanksgiving and praise. But then he leads us one step further – into worship. Verses 1 and 2 describe loud, jubilant praise and thanksgiving. Verses 3, 4 and 5 give the reason for our praise: the magnificence of God’s creation. But in verse 6 we move on into worship:

*Oh, come, let us worship and bow down;
Let us kneel before the Lord our Maker.*

Once again we see that worship is expressed in a posture of our bodies – bowing down and kneeling.

Verse 7 reveals the reason why we should worship: For He is our God. Worship belongs solely and exclusively to God. The One whom we worship is our God.

But the closing line of verse 7 takes us one step further still: Today if you will hear His voice. After the loud, jubilant praise of the preceding verses, there follows a special kind of stillness, which proceeds only out of worship. In the stillness we hear only one sound: the voice of the Lord. In such a setting God can speak to us with a clarity and an authority that can come in no other way.

Stillness is an essential part of true worship. We must come to a place where we have no prayer requests, no personal agenda, and no time limit. Our only desire is to be in the presence of God. What follows after that must proceed from God’s initiative, not ours.

Sitting at the Feet of Jesus

In Luke 10:38-42 Mary (the sister of Lazarus and Martha) provides a pattern for us: she sat at Jesus' feet and heard His word. Martha, on the other hand, was "distracted with much serving." She asked Jesus to tell Mary to help her, but Jesus replied, "One thing is needed, and Mary has chosen that good part, which will not be taken away from her."

How many dedicated servants of God today are like Martha, "distracted with much serving"? They are too busy to "waste time on Jesus," simply sitting at His feet.

The outcome of the time Mary spent at Jesus' feet is described later, in John 12:3-7. While all the other disciples were seated at table eating, "Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume" (v. 3, NIV). This was an act of worship, expressing itself in the fragrance that filled the house.

The other disciples criticised Mary for her extravagance but Jesus gave her His approval, saying, "Let her alone; she has kept this for the day of My burial."

Apparently Mary was the only disciple who understood at that time that Jesus had to die. Had she learned this secret while sitting at His feet?

It was an accepted Jewish practice to anoint a body that was being prepared for burial. In anticipation of Jesus' death, Mary anointed His body with the most expensive ointment she owned. She alone had this privilege. Later, other women came to the tomb to anoint the body of Jesus (see Mark 16:1). But they were too late! He had already risen from the grave.

Oh, that God's people today would take time to sit at the feet of Jesus! Surely we would then be more extravagant in our worship. Perhaps we would also be open to the special kind of revelation that comes no other way.

The Pattern of Worship in Heaven

Isaiah's vision of the seraphim offers us a glimpse of worship as it is conducted in heaven (see Isaiah 6:1-8). The word seraph is directly connected with the Hebrew word for burning. The seraphim were fiery creatures. Each had six wings (whereas the cherubim in Ezekiel 1:6 had four wings).

The worship of the seraphim took two forms: an utterance from their mouths and an action of their bodies. With their mouths they proclaimed, "Holy, holy, holy is the Lord of hosts." "Holy" is the only adjective in Scripture applied three times in one sentence to the Lord.

The seraphim used their wings in three ways. With two they covered their faces; with two they covered their feet; with two they flew. The covering of their faces and their feet was an act of worship. Flying was an act of service. They used four wings for worship, and only two for service.

God's people on earth need to follow this pattern. First, we should place twice as much emphasis on worship as on service. Second, we need to recognise that effective service

must proceed out of worship. It is in our times of worship that we receive revelation and direction for our service.

In Revelation chapter 4 we are taken up into the throne room of heaven. In this brief chapter of 11 verses the word “throne” occurs 14 times. It is from here that the universe is governed. The primary emphasis is on worship.

The six-winged living creatures apparently correspond to the seraphim of Isaiah’s vision. Their theme is the same, the word holy uttered three times, “Holy, holy, holy.”

In chapter 5 the focus is on the Lion of the tribe of Judah, who is the slain Lamb, standing at the centre of the throne. His presence is an eternal reminder that victory comes through laying down our lives. Out from the throne there extend ever-expanding circles of worship that eventually include the whole universe.

First, there are the four living creatures and the twenty-four elders, who prostrate themselves and sing a new song (verses 8-10). Then there are many millions of angels, who proclaim in a loud voice, “Worthy is the Lamb!” (verses 11-12). Then all the other creatures in heaven, on earth, under the earth and in the sea join in a chorus of blessing to the One who sits on the throne and to the Lamb (verses 13-14). The climax is a final “Amen!” from the four living creatures and the twenty-four elders (verse 14).

The only One worthy to occupy the centre of such worship is the slain Lamb. If our worship on earth is to conform to that of heaven, it will also have the same focus: the One who sits on the throne and Jesus the Lamb who stands before Him.

In the Master’s service

A handwritten signature in cursive script that reads "Derek Prince". The signature is written in black ink and is positioned above the printed name.

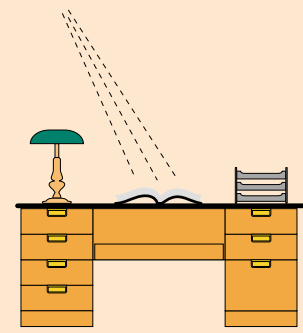
Derek Prince

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 7: The Root of Anti-Semitism



Dear Friend

A Roman Catholic historian has given a brief but vivid summation of 2,300 years of continuous Anti-Semitism:

As the historian of Anti-Semitism looks back over the millennia of horrors he has recorded, an inescapable conclusion emerges: Anti-Semitism is the longest and deepest hatred of human history. Other hatreds may have surpassed it in intensity for a historical moment, but all in their turn have assumed – or presently commence to assume – their proper place in the dustbin of history. What other hatred has endured some twenty-three centuries and survived a genocide of 6,000,000 of its victims in its twenty-third century of existence only to find itself still intact and rich in potential for many more years of life? The very magnitude of the record, seen as a whole, cries out for explanation. How did this amalgam of undying hatred and oppression come to be? What is it essentially? Who or what was responsible for it? ¹

The author goes on to offer his own explanation of Anti-Semitism. His remarks are illuminating and helpful, but in my opinion they do not provide an adequate explanation. Over the years I have heard explanations of Anti-Semitism representing a variety of different approaches: theological, philosophical, sociological, economic. But none ever seemed adequate.

In 1946 I discussed this question with my first Hebrew teacher, Mr Ben Zion Segal, who was the secretary of the newly established Hebrew University – located at the time on Mount Scopus, Jerusalem. Mr Segal believed that the problem of Anti-Semitism was basically sociological: the Jews were always an alien minority with a distinctive culture of their own, out of harmony with the culture of the Gentile nations that harboured them. Once the Jews got a state of their own – which happened two years later – this would resolve the basic cause of Anti-Semitism.

To this I replied: “If you are correct that the basic cause of Anti-Semitism is sociological, then the establishment of a Jewish state should go a long way toward resolving the problem. But if – as I believe – the basic cause is spiritual, the establishment of a Jewish state will not resolve the problem, but will intensify it by providing it with one obvious focus: the newly established Jewish state.”

Looking back now over nearly 50 years, I have to say – regretfully – that I believe history has proved me right. The establishment of the State of Israel has merely provided a more “politically correct” name “Anti-Zionism” in place of “Anti-Semitism.” If anything, the virulence has increased.

Although I was right in identifying the basic cause of Anti-Semitism as spiritual, I did not

feel I had laid bare the root. Quite recently, however, without any conscious searching on my part, I received two successive flashes of inspiration from the Scriptures which I believe do trace Anti-Semitism to its root.

While I was preaching in our local church in Jerusalem, quite unexpectedly I heard myself say, "Anti-Semitism can be summed up in one word – MESSIAH!"

At that moment I understood that from its beginning Anti-Semitism had one source – Satan – who was motivated by the knowledge that the One who was to be his conqueror, the Messiah, would come through a people that would be specially prepared by God. This people would have one distinctive feature: the Messiah would be able to set an example of obedience to his earthly parents without dishonouring his heavenly Father by any form of idolatry. Moulded by God through many centuries, the Jewish people alone fulfilled this requirement.

Then I saw how, from the birth of Israel as a nation onwards, Satan had unceasingly sought to do two things: to entice them into idolatry, and if that failed, to completely destroy them as a nation. Satan's attempts to entice Israel into idolatry are a recurring feature of their national history.

History also records two main attempts of Satan to destroy Israel as a nation. In Egypt Pharaoh ordered the murder of all their male babies. If this had been carried through, it would have effectively terminated their existence as a nation. Later, Haman came very close to carrying through a decree for the extermination of all the Jews in the Persian empire – which was in effect all the Jews alive at that time.

In the second century BC Antiochus Epiphane, the dictator of Syria, attempted by force of arms to compel the Jews to renounce their unique destiny as a nation and to merge into the idolatrous culture of the surrounding Greek empire. Only the courageous resistance of the Maccabees foiled his attempt and ensured that a century and a half later there was a Jewish nation to which Jesus could be born as Messiah.

Through His sacrificial death on the cross Jesus fulfilled the purpose for which He came. As the representative of Israel and all nations, He satisfied the requirements of God's justice on our behalf and thus cancelled all Satan's claims against us. By this He imposed upon Satan a total, eternal, irrevocable defeat. The full outworking of this defeat, however, will only be consummated at the second coming of Jesus.

Satan, who pays more attention to biblical prophecy than many preachers, is fully aware of all this. Until Jesus returns, Satan knows that he will remain free to continue all his evil activities and to present himself as "the god of this age" (2 Corinthians 4:4).

There is therefore one event which Satan fears more than all others and which he opposes by every means in his power: the return of Jesus in power and glory to establish His kingdom and to banish Satan from the earth. The opposition of Satan to the return of Jesus is the unseen force behind many of the conflicts and pressures in the contemporary world situation.

In His final prophetic discourses in Jerusalem, Jesus pinpointed two events which must precede His return to earth.

In Matthew 24:14 He said, "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come." At the close of His earthly ministry,

Jesus gave His disciples an explicit order: “Go into all the world and preach the gospel to every creature . . .” (Mark 16:15). “Go and make disciples of all nations . . .” (Matthew 28:19).

Jesus has never cancelled this order. It is still in force. He will not return until His disciples have carried it out. Satan therefore uses every means in his power to divert the church from completing its task. The longer the church delays, the longer Satan retains his liberty.

Just previously, however, in Matthew 23:38-39, Jesus had said to the Jews in Jerusalem, “See, your house [that is, the temple] is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the Lord.’”

The way in which the Lord will prepare the hearts of the Jews for this is predicted in Zechariah 12:10: “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they have pierced; they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a first-born.” Notice that the Lord Himself is speaking in the first person, yet He says “Me whom they have pierced.”

The Holy Spirit will move supernaturally on the hearts of the Jewish people to bring a revelation of their Messiah and anguished repentance for having rejected and crucified Him. Notice, however, that this description refers specifically to “the house of David and the inhabitants of Jerusalem.” The restoration of the Jews to their own land and to the city of Jerusalem is an essential preliminary. Until this takes place, the defeat of Satan will not be finally consummated.

This, then, is the second condition that must be fulfilled before Jesus will return: the Jews must be re-gathered in their own land and in the city of Jerusalem, and their hearts must be prepared to acknowledge Jesus as Messiah. Just as surely as Jesus came the first time through the Jews, so surely He will come back the second time to the Jews.

This insight gave me an altogether new understanding of the worldwide furore and confusion concerning the situation here in Israel. What else could explain the almost daily focus of the world media, of the United Nations, and of the world’s most powerful governments upon a tiny strip of land at the east end of the Mediterranean, with a population of five million and an area about the size of the nation of Wales or the state of New Hampshire? There is no normal, political explanation for such a concentration of world forces upon a situation and a people that would normally be considered insignificant.

I also understood in a new light the clear revelation of Joel 3:1-2 that at the close of this age God will judge all nations on the basis of their attitude towards the re-gathering of Israel in their own land:

*“For behold, in those days and at that time,
When I bring back the captives of Judah and Jerusalem,
I will also gather all nations,
And bring them down to the Valley of Jehoshaphat;
And I will enter into judgement with them there
On account of My people, My heritage Israel,
Whom they have scattered among the nations;
They have also divided up My land.”*

The implications of these revelations are far-reaching and frightening. Our attitude towards the return of Jesus is revealed by two things: our concern for world evangelisation and our concern for the re-establishment of the Jews in their own land. If we are indifferent towards world evangelisation, we are in fact – whether we acknowledge it or not – indifferent to the return of Jesus.

Probably there are many Christians who would give at least lip service to the urgency of world evangelism, but who are still blind to the significance of the restoration of Israel. Yet both alike are main themes of the prophetic Scriptures and of the words of Jesus Himself.

The issue of Israel's restoration goes much deeper than theology or intellectual understanding. Ultimately it is spiritual. The spirit that opposes the re-establishment of Israel is the spirit that opposes the return of Jesus. Though it may wear many disguises, it is the spirit of Satan himself.

Faced with these clear scriptural issues, we each need to ask ourselves a decisive question: Am I sincerely committed to support by every legitimate means the task of world evangelisation and the re-establishment of Israel as a nation in its own land? The answer we give will reveal our attitude towards the return of Jesus.

In the Master's service



Derek Prince

¹ The Anguish of the Jews by Michael Flannery ©1985, Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430, USA.

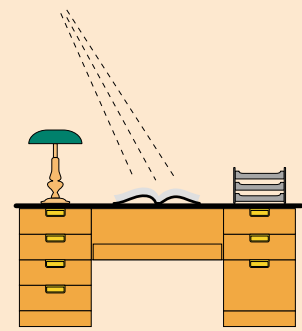
For further study, we recommend the audio cassette DP134,
“Anti-Semitism Explained in One Word”.

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 8: Do You Realise How Valuable You Are?



Dear Friend

For more than fifty years, I have tried to help people with innumerable different problems in their lives. Eventually, I have come to a surprising conclusion: **our basic problem as human beings is that we do not realise how valuable we are.**

Consequently, we make the most tragic mistakes. We are like a person who is legally heir to a vast fortune, but we sell off our entire inheritance for something incomparably less valuable: a night of sex, a joint of marijuana, a drunken party, a crooked financial scheme.

Or we may value ourselves a little higher, perhaps seeking some prestigious position in politics or the entertainment world, or even some high ecclesiastical office. Yet for all its prestige, it does not compare with the value of our inheritance – which we give in exchange for it.

If we are to appreciate our real value as human beings, we must consider the unique and wonderful way in which Adam – the ancestor of our race – was created.

The Miracle of Adam's Creation

In John 1:1-2 we discover that the actual agent in creation was not God the Father, but the divine Word, who was with God from eternity – **the Person who was later manifested in human history as Jesus of Nazareth:** *“All things were made through Him [the Word], and without Him nothing was made that was made.”*

Creation, as a whole, was brought about by the spoken word of God: *“By faith we understand that the worlds were framed by the word of God.”*¹ *“For He spoke and it was done; He commanded, and it stood fast.”*² But the creation of Adam, as described in Genesis 2:7, was uniquely different: *“And the Lord God formed [moulded] man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being [literally, a living soul].”*

Picture the scene! The Lord knelt down, took dust in His hands, mixed it with water and moulded it into the body of a man. So there it was – the most perfect piece of sculpture ever fashioned – more perfect than any masterpiece of Michelangelo. But it was lifeless! Then something marvellous happened. The Creator leaned forward, put His divine lips against the lips of clay, His divine nostrils against the nostrils of clay and breathed into them. His breath penetrated the form of clay, and transformed it into a living human being with every organ of its body functioning perfectly, and with all the marvellous

spiritual, intellectual and emotional responses of which a human being is capable. No other being has ever been created in such a way.

The words used to describe this miracle are particularly vivid. Hebrew is one of those languages in which the sound of certain words is directly related to the action which they describe. The sound of the Hebrew word translated *breathed* can be rendered *yipakh*. It consists of a tiny internal “explosion,” followed by a forceful, on-going release of air from the throat. Thus it vividly represents the action which it describes. As the Lord stooped down over those lips and nostrils of clay, He did not let out a languid sigh – He forcefully **breathed Himself** into that body of clay, which thus received a miraculous impartation of the very life of God!

Immediately, man became a triune being, composed of spirit, soul and body. The spirit came from the inbreathed breath of God; his body was clay, transformed into living, pulsating flesh; his soul, produced by the uniting of spirit and body, became a unique, individual personality, capable of making decisions – *I will* or *I will not*.

Together with his God-given mate, Adam was appointed to rule the earth as God’s representative. The triunity of his inner nature represented the **likeness** of the triune God. His outward form mirrored the **image** of the Lord who created him.³ Both in his inward nature and his outward form, he uniquely represented God to the rest of earth’s creatures.

Furthermore, Adam and Eve enjoyed regular personal fellowship with the Lord. At the close of each day He came to spend time with them.⁴ Who knows what revelations of Himself He shared with them? We do know, however, that God granted Adam the privilege of choosing names for all the other living creatures.⁵

The greatest tragedy of human history followed. Tricked by Satan, Adam and Eve traded their God-given inheritance for a piece of fruit! This disobedience affected every part of Adam’s triune nature. His spirit – cut off from God – died. In his soul he became a rebel henceforth at war with his Creator. His body became subject to sickness, ageing and, ultimately, death.

God had warned Adam concerning the tree of knowledge, “*In the day that you eat of it you shall surely die.*”⁶ It was Adam’s spirit that died instantly; his body did not die for more than 900 years.

The Miracle of Christ’s Redemption

Adam’s disobedience was terrible in its consequences, yet it brought to light an aspect of God’s nature that would otherwise never have been fully revealed: the unfathomable depth of His love. **God has never given up on Adam and his descendants.** He longs to bring us back to Himself.

This is beautifully expressed in James 4:5 (NAS): “*He jealously desires the Spirit which He has made to dwell in us*” – the spirit that was breathed into Adam at his creation. Incredible though it may seem, God continues to long for the personal fellowship which He once enjoyed with Adam, but which was broken by Adam’s rebellion – a rebellion

that has been perpetuated in every one of Adam's descendants.

Furthermore, at infinite cost, God has made a way for us to be restored to Himself. He sent Jesus *"to seek and to save that which was lost."*⁷ By His substitutionary sacrifice on the cross, Jesus has made it possible for each of us to be forgiven and cleansed from sin and to become members of God's own family.

In Matthew 13:45-46 Jesus told a parable which – for me, personally – most beautifully describes the wonder of our redemption: *"Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it."*

For me this depicts the redemption of a human soul. Jesus is the merchant – not a tourist or a sightseer – but a man who has dealt in pearls all his life, and knows the exact value of every pearl. The pearl that He has purchased is just one human soul – yours or mine. It cost Him all He had – everything He owned.

Updated to our contemporary culture, I picture to myself the scene when that merchant broke the news to his wife.

"Honey, I've sold our car."

"You sold our car! Well, at least we still have a roof over our heads."

"No, I sold our house, too!"

"Whatever made you do all that?"

"I found the most beautiful pearl I've ever seen. I've been looking all my life for such a pearl. It cost me everything I had – wait till you see it!"

So what does this mean to you and me? Each of us may picture ourselves as that one priceless pearl.

Remember, it cost Jesus everything He had to buy you back to Himself. Though He was Lord of the entire universe, He laid it all aside and died in absolute poverty. He owned nothing. The robe and the tomb in which He was buried were both borrowed. *"Though He was rich, yet for your sakes He became poor, that you through His poverty might become rich."*⁸

Perhaps you have never seen yourself as important. You have a poor self-image. You may look back on a life of pain and disappointment: a deprived and unhappy childhood, a marriage that ended in divorce, or a career that never materialised, or years wasted on drugs and alcohol. Your past and your future both convey the same message: FAILURE!

Not to Jesus! He loved you so much that He gave up everything to redeem you for Himself. Repeat the beautiful words of the Apostle Paul, make them your own: *"He loved me and gave Himself for me."* Say it again, *"He loved me and gave Himself for me."* And again, *"He loved me and gave Himself for me."*⁹

Now see yourself as that pearl held in the nail-scarred hand of Jesus. Hear Him saying to you, *"You're so beautiful! You cost Me everything I had, but I don't regret it. Now you're Mine forever!"*

You cannot do anything to earn this. You can never change yourself or make yourself good. All that you can do is to accept what Jesus has done for you and thank Him!

You belong to Him forever!

Yours in the Master's service



Derek Prince

¹ Hebrews 11:3

² Psalm 33:9

³ Genesis 1:26-27

⁴ Genesis 3:8

⁵ Genesis 2:19

⁶ Genesis 2:17

⁷ Luke 19:10

⁸ 2 Corinthians 8:9

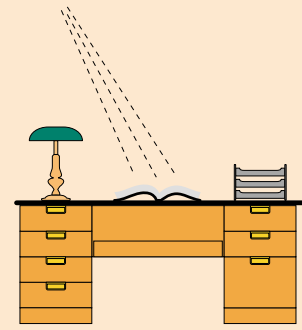
⁹ Galatians 2:20

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 9: Taking God Seriously



Dear Friend

Recently, while meditating on various definitions of faith, I came up with my own: *Faith is taking God seriously*. This was the result of encountering so many Christians who claimed to have faith, but did not take God seriously.

To take God seriously means to take His Word seriously. If a person speaks to us, but we ignore – or even reject – much of what he says to us, we certainly are not taking him seriously. In fact, we are guilty of disrespect.

The same applies to God. If we ignore or reject much of what He says to us through the Scriptures, we are not taking Him seriously. We are, in fact, treating Him with disrespect. Yet this is how many Christians are relating to God. They treat His Word like a smorgasbord, picking out those portions that appeal to their taste and passing the others by.

There are four practical ways in which God's Word applies in our lives: His promises, His commandments, His prohibitions and His warnings. We will take some examples of each in turn and consider how they may apply to us.

God's Promises

The four Gospels contain many wonderful promises of Jesus, but before we claim these for ourselves it is important to ascertain to whom each promise was given. The Gospel writers make a clear distinction between words that Jesus spoke to His disciples and those He spoke either to multitudes or to individuals who were not disciples. There are more than 900 verses recording words spoken to disciples and about 860 addressed to non-disciples.

The distinctive mark of true disciples was *commitment*. They had made an unreserved commitment to obey and follow Jesus, regardless of personal cost. Jesus Himself laid down this condition:

*“Whoever does not bear his cross and come after Me cannot be My disciple.
Whoever of you does not forsake all that he has cannot be My disciple.”*
(Luke 14:27, 33)

Obviously we who are alive today were not present when Jesus was actually speaking. Before we apply any of His promises to ourselves, we need to ask: Am I the kind of person to whom Jesus was speaking? Do His promises apply to me? Do I have the right to claim them?

For example, John 14 contains glorious promises, such as:

“Whatever you ask in My name, that will I do.”

“If you ask anything in My name, I will do it.”

“Because I live, you will live also.”

“Peace I leave with you, My peace I give to you. Let not your heart be troubled, neither let it be afraid.”

(John 14: 13, 14, 19, 27)

But these beautiful promises were given only to a group of committed disciples. Peter spoke on behalf of them all when he said, “See, we have left all and followed You” (Luke 18:28). To claim these promises without fulfilling this condition is not faith, but *presumption*. We each need to ask ourselves: Am I a disciple – or just a church member?

God’s Commandments

“Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.”

(1 John 2:3-4)

Our response to God’s commandments reveals our true spiritual condition. Obeying them is proof that we know God.

The Bible contains many commandments covering various areas of our lives, but Jesus sums them all up in one that takes precedence over all others:

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”

(John 13:34-35)

By obeying this commandment we fulfil the entire law: “For all the law is fulfilled in one word, even in this: ‘You shall love your neighbour as yourself’” (Galatians 5:14).

Love is the end purpose for which all other commandments were given: “Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, from which some, having strayed, have turned aside to idle talk . . .” (1 Timothy 1:5-6). Any religious activity which does not produce love is merely wasted effort.

It is on this basis that we must assess our obedience to God’s commandments. We need to ask ourselves: Is my life an expression of God’s love?

God’s Prohibitions

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. (1 John 2:15)

God here forbids us to love the world. He compels us to make a choice. We can love the world, or we can love God the Father. But we cannot do both. It must be one or the other – either love of God or love of the world.

In the language of the New Testament, “the world” comprises all people and all activities that are not submitted to the righteous government of God’s appointed ruler, Jesus Christ. As such, the world – whether consciously or unconsciously – is in rebellion against God. To love the world, therefore, is to align ourselves with its rebellion.

The pull of the world in all our lives is extremely strong. It offers us many allurements and enticements. Some are seemingly innocent, yet within them is the subtle poison of rebellion.

The media is one main channel of the world’s influence, with all the forms of entertainment it offers. I have come to the conclusion that “entertainment” is not a Christian concept if it leaves people entirely passive. In the Bible God ordained for His people seasons of joyous celebration, but the people themselves were part of the activity. They were never merely passive spectators.

Furthermore, much of contemporary entertainment is permeated by moral and spiritual impurity and has a subtle defiling effect. Some years ago Ruth and I watched a movie that was a brilliant piece of comedy with first rate acting – but it contained a few sequences of vile language. We felt inclined to go and watch it a second time, but eventually we decided that we would not expose the Holy Spirit in us to the vile language in the movie.

Finally we decided that we would never voluntarily expose ourselves to anything that glorified sin and dishonoured Jesus Christ. We also make it a principle not to keep in our home any book or other object that dishonours Jesus.

Does that seem radical? Perhaps it may be. But then Christianity is a radical religion.

God’s Warnings

In Matthew 24 Jesus gives a prophetic preview of conditions in the last days. He begins with a warning against deception: “Take heed that no one deceives you.” In verse 11 He repeats His warning: “Then many false prophets will arise and deceive many.” Deception is the greatest single danger that confronts Christians in the last days.

In Matthew 24 Jesus addressed His warning to the apostles whom He Himself had chosen and who had been continuously with Him through the 3+ years of His ministry. If these apostles needed such a warning, how can any Christians today imagine that they are immune to this danger?

Yet I have encountered not a few Christians who seem to feel that the warning against deception does not apply to them. This reaction is, in fact, an indication that deception is already at work in them.

In 2 Thessalonians 2:9-10 Paul reaffirms the warning against deception in connection with the rise of the antichrist.

The coming of the lawless one [the antichrist] is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

Many charismatic Christians have the attitude that any message or ministry accompanied by supernatural signs must necessarily be from God, but this is not true. The Bible indicates that Satan can also produce various kinds of supernatural signs. The glib acceptance of everything supernatural as being from God actually opens a door to deception.

There is only one sure safeguard against deception: it is to “receive the love of the truth.” This goes beyond merely listening to sermons, or even reading the Bible. It implies an intense and passionate commitment to the authority of Scripture that affects every area of our lives. It produces within us an instinctive reaction against any message or ministry that is not faithful to Scripture.

God offers to each of us this “love of the truth.” Are we willing to receive it? Shall we take His warning seriously or shall we ignore it?

Yours in the Master’s service



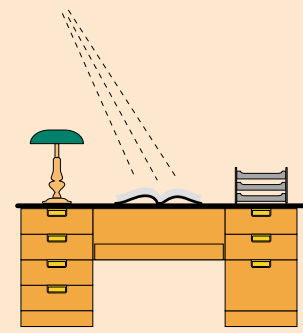
Derek Prince

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince

A Derek Prince Teaching Letter

No. 10: Spirit, Soul and Body



Dear Friend

“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” (1 Thess. 5:23)

Paul is praying for these Christians to be **completely** sanctified and he specifies the three areas which make up total human personality: spirit, soul and body.

The distinction between these three elements of our personality is little understood by most Christians. Yet the Bible provides us with a unique kind of “mirror” which reveals their nature and inter-relationship, and shows us how each is intended to function. Failure to use this mirror correctly exposes us to much inner frustration and disharmony.

In the initial creation of man, God said, “*Let Us make man in Our **image**,*” and “*according to our **likeness**.*”¹ **Image** refers to man’s outward appearance. In a way that is not true of any other creature, man reflects the outward appearance of God. It was appropriate, therefore, that when the Son of God came to dwell on earth, it was in the form of a **man** – not an ox or a beetle – and not even in the form of some heavenly creature, such as a seraph.

Likeness refers to man’s inner nature. Scripture refers to God as a **triune** being: Father, Son and Spirit. Likewise it reveals man as a **triune** being, consisting of spirit, soul and body.

The account of man’s creation reveals how his triune nature came into being: “*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being*” – more correctly, *a living soul*.²

Man’s spirit came from the inbreathed breath of God. His body was formed from clay, transformed into living human flesh. Instantly he became a living soul.

The soul thus formed is the **ego**, the individual personality. It is usually defined as consisting of three elements: the will, the intellect and the emotions. It has the responsibility for making personal decisions and expresses itself in three phrases: “I want,” “I think,” “I feel.” Unless touched by the supernatural grace of God, all of human behaviour is controlled by these three motivations.

Man was created for personal fellowship with God, but his sinful disobedience produced disastrous effects in all three elements of his personality.

Effects of Sin

Cut off from contact with God, man's **spirit** died. This was in fulfilment of God's warning: *"But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."*³ The physical death of Adam's body, however, did not follow for more than 900 years.

Through exercising his will in direct disobedience to God, man became a **rebel in his soul**. Since that time, every person descended from Adam has inherited the nature of a rebel.

In Ephesians 2:1-3 Paul describes the results of rebellion that have affected every one of us:

"And you . . . were dead in trespasses and sins in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience [rebellion] among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others."

As a result of sin, we have all been dead in our spirits. In our souls we have all been in rebellion against God. Our bodies, too, have become subject to corruption – that is, to sickness, decay and death.

Yet the boundless love of God is such that He continually longs for the restoration of His fellowship with man. *"He jealously desires the Spirit which He has made to dwell in us."*⁴ Furthermore, through the sacrifice of Jesus on the cross, God has opened a way for the restoration of that fellowship which was lost.

Effects of Salvation

In Ephesians 2:4-5 Paul goes on to describe the outworking of salvation in our spirits: *"But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ."* Our spirits, being reunited with God, are alive once more. At the same time, our souls – through repentance and faith – are released from rebellion, and reconciled to God.

*"For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."*⁵

When we realise that we have all been in rebellion against God, we understand why there can be no genuine salvation without **repentance**. Repentance means laying down our rebellion and submitting ourselves to God's righteous government.

Salvation also makes provision for the body. Delivered from the slavery of sin, our bodies become temples in which the Holy Spirit dwells and our members become instruments

of righteousness. ⁶ Finally, at the return of Christ, our bodies will be transformed into immortal bodies like that of Christ Himself!

Requirements for Discipleship

Jesus commissioned His apostles to make disciples of all nations. He did not tell them to make church members. Discipleship requires a radical response in each area of the personality – body, soul and spirit.

The requirement for our bodies is stated in Romans 12:1: *“That you present your bodies a living sacrifice, holy, acceptable to God . . .”* We are required to offer our bodies upon the altar of sacrifice to God just as completely as the Israelites under the old covenant offered the animals they sacrificed on their altars. There is, however, one important difference. The Israelites **killed** the animals they offered to God. The body which we offer to God is to be a **living** sacrifice.

Nevertheless, from that moment onwards, our bodies no longer belong to us. They are God’s property, God’s temples. We are mere stewards who must give an account to God for the way in which we have cared for His temple. Unfortunately, far too many Christians today continue to treat their bodies as if they still own them and are free to do with them whatever they please.

Concerning our souls, Jesus stated His requirement in Matthew 16:24-25:

“If anyone desires to come after Me, let him deny himself [literally, his soul] and take up his cross, and follow Me. For whoever desires to save his life [soul] will lose it, but whoever loses his life [soul] for My sake will find it.”

Our cross is the place where we choose to die. God does not impose this upon us. We take it up only of our own free will. It is here that we must **deny our soul**. This means that we say “No” to the three demands of the soul: “I want,” “I think,” “I feel.” Henceforth, we are no longer controlled by these three motives. Their place is taken by God’s word and God’s will. As we obey the word and the will of God, we find the new life which Jesus offers us. It is only through death that our souls can find this new life.

As we fulfil the Lord’s requirement for our bodies and our souls, our spirits are liberated to enter into a fellowship with God even more wonderful than that which was lost through the fall. In 1 Corinthians 6:15-17 Paul warns Christians against an immoral sexual union with a prostitute, because this means becoming one body with the prostitute. Then, in direct contrast, he continues, **“But he who is joined to the Lord is one spirit with Him.”**

The implication is clear. The redeemed spirit can now enjoy a union with God which is as close and intimate as sexual union with a prostitute would be for the body. It is the spirit alone, however – not the soul or the body – that can experience this direct intimate union with God.

It is primarily through the act of worship that our spirits enter into this union with God. In John 4:23-24 Jesus said: *“The true worshippers will worship the Father **in spirit** and*

*truth . . . God is Spirit, and [all] those who worship Him must worship **in spirit** and truth.”* He made it clear that true worship must be an activity of our spirits.

In the contemporary church there is little understanding of the nature of worship, mainly because we do not discern the difference between the spirit and the soul. Worship is not entertainment. That belongs in the theatre, not the church. Nor is worship the same as praise. We praise God with our souls, and it is right to do so. Through our praise we have access to God’s presence. But once we are in His presence, it is through worship that we enjoy true spiritual union with Him.

To be able to worship God in this way is the goal of salvation – first on earth, and then in heaven. It is the highest and holiest activity of which a human being is capable. It is only possible, however, when the soul and the body come into submission to the spirit and in harmony with it. Such worship is often too profound for words. It becomes an intense and silent union with God.

Yours in the Master's service



Derek Prince

PS My next letter will clarify how to discern between the spirit and the soul.

¹ Genesis 1:26

² Genesis 2:7

³ Genesis 2:17

⁴ James 4:5 (NAS)

⁵ Romans 5:10-11

⁶ Romans 6:13

You may reproduce this article on the following conditions:

- The article is not altered or edited in any way
- The article is credited to Derek Prince