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A DOCUMENT OF CHRISTIAN TRUTH

Gingrich

A DOCUMENT OF CHRISTIAN TRUTH

**To be Delivered to the Assemblies of God,
And the Word of Faith Movement,
As well as all Christians, Churches,
Ministers and Denominations**

Randy Gingrich

The Document

Letters, prophecies, and theological teachings by Randy Gingrich, from October 2014 to April 2019, unless otherwise noted. To be delivered to the World Assemblies of God Fellowship: to the U.S. General Superintendent, Brother Doug Clay, the Executive Presbytery, the General Presbytery, the General Council, the Commission on Doctrinal Purity, the Kansas Ministry Network Superintendent Brother Terry Yancey. Also Randy's Pastor, Billy Simar, in addition to all pastors and board members at Manhattan First Assembly of God in Manhattan, Kansas. Also this is to the Assemblies of God across the nation and the world; as well as all Christians, churches, ministers, and denominations; with special delivery to the Word of Faith Movement.



Randy Gingrich
April 2019

All scripture quotations are taken from the New Scofield Study System, King James Version Bible, and 1967 Edition. This edition is no longer in print. However, if you don't have the 1967, and wish to follow along in the King James Version, I strongly recommend you use the 1998 Edition of the Scofield KJV, or more recent editions for the following reasons: The 1967 Edition is a revised edition which is printed in the text of the Authorized KJV of 1611, but with certain word changes to replace words which have become obsolete or archaic, others have altered, and in some instances even reversed their meanings; others have taken different forms. For example, "bakemeats" is obsolete, as is "botch" in its meaning of boil. Today we use "restrain" instead of "let," which is archaic in the sense of hindering.

So, if you don't have the 1967 Edition, I recommend you use the augmented and updated 1998 Scofield KJV Edition or subsequent editions, because they continue these changes. However, there are other word changes that the 1967 Edition made from the Authorized KJV, which are no longer in the text of the scriptures of the 1998 and following editions, but are placed in the side column. The 1967 Edition had the Authorized KJV word in the side column, yet the 1998 and following editions have now placed them back in the text, with the 1967 word in the side column. Four examples of what is in the text of the scriptures are: Acts 2:27 – (Hades, 1967) (Hell, 1998); Psalms 16:10 – (Sheol, 1967) (Hell, 1998).

In every case of these three terms: **"Sheol," "Hades," and "Hell,"** I strongly urge you to stay with the 1967 Edition of rendering these words in the text of the scriptures, because it gives a clear teaching of the distinctions between Hell and Sheol in the Old Testament, and between Hell and Hades in the New Testament. They stay true to the Hebrew and Greek languages, the Hebrew Bible, the Septuagint (ancient Greek translation of the Old Testament), and the Masoretic Text. All these facts are listed in more detail in chapter 8. The 1967 Edition is a great help to refute the Jesus died spiritually heresy and the false claim that Jesus died spiritually and went to Hell. Other examples are: Galatians 5:23 – (self-control, 1967) (temperance, 1998); Hebrews 1:1 – (diverse, 1967) (divers, 1998); Hebrews 1:11 – (become, 1967) (wax, 1998).

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Hobart E. Freeman's daughter, Kathy: Quotations from cassettes of classroom teaching by Hobart E. Freeman. Quotes are in chapters 6, 10, 12 and 14. The quotes will be designated between symbols of { } except chapter 10, where there is a lengthy quote, which will be recognized. Chapter 12 has only one quote, whereas chapter 6 has many. Chapter 14 has several quotes under the office of pastor.

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Preface

The author's theology is very conservative, and at many points, parts company with the theology of today. These ideas are not just another way of saying the same thing, but are revolutionary in nature. The Reformation, the Great Awakening, and the outpouring of the Holy Spirit at the beginning of the 20th Century, were all revolutionary in nature.

Those who are satisfied and comfortable with the religious system of our day may feel uncomfortable with this document, as it takes to task established views and methods. As churches across the land continue to close their doors, as God continues to remove lampstands (churches, Revelation 2:5), as it becomes harder to receive the baptism with the Holy Spirit, as America follows after the pattern of Europe in the great falling away; God is stirring the hearts of men and women to take a stand against these trends of departure from God.

Christ's mission is one of the first subjects to be dealt with. The points that I make will seem significant to some, but insignificant to others. But if the latter continue to read this document, the insignificant will become significant, as this document builds in a systematic style of theology. The author has patiently endured inspirational preaching which lacks the necessary theological undergirding to fulfill that inspiration.

This document is extremely foundational and adheres to the pattern of practice that is seen in the Word of God. The way it's done in the Bible is viewed as the standard to follow; not laws and regulations based upon the letter of the Word, but great principles of truth and reality based upon the living Word of God, with liberty in the Holy Spirit to fulfill His Word in our lives. We should have a heart of being faithful and true to the way of God, as seen in the Word, and by this attitude, God will govern and guide us.

I will briefly say a few things about myself, but more about my experience in life and ministry will be revealed throughout the document. I was born and raised in Clay Center, Kansas. I was born again in November of 1975, at the age of 19. I began my Christian life with the Assemblies of God, attending on Sunday evenings. Greg Moore was the pastor. He was only 24. At age 20, I was baptized in water. I was baptized with the Holy Spirit a year later. At age 22, I moved to Indiana and lived there nine years, followed by ten years in New York City. Then fourteen years in Eastern Pennsylvania. I moved back to Kansas in July of 2011. I got saved in a motel room. I got baptized in water in a farm pond. I was baptized with the Holy Spirit at my pastor's kitchen table. God kept following me everywhere I went – I couldn't get away. Thank God.

I am a person with no post-high school educational credentials, speaking to the educated; a person with no musical or singing talent, speaking on authentic worship. I am a layman, speaking to the clergy, and a divorced person, speaking to the married people; not your typical speaker. In view of 1 Corinthians 1:26-31, it is obvious God is doing this intentionally. He takes great delight in it. Although 1 Corinthians is speaking of God confounding the world through Christians, it's not a stretch to say He would take a Christian and confound the Church. Our God has been doing this periodically throughout Church history. So no impressive educational, ministerial, musical or marital status; but God has given me very unusual and valuable experience in all four categories. Some asked Jesus to give a sign or proof of His ministry (Matthew 12:38-41). He responded by telling them they would get no sign or proof, except the sign of the prophet, Jonah. He told them they were an evil and adulterous generation seeking after a sign.

I was told by a lead pastor of the Assemblies of God, not my pastor, that when the national leadership reads this document, the words would probably fall on deaf ears, because I can't prove it. I hope that is not the case. When I speak to the ministry, I trust I am speaking to mature, teachable men of God, who have been through the fire, those who can receive truth from anybody, even their own children. They should require only two conditions. Does it line up with the Word of God; and is the speaker walking

with God? Searching the scriptures to see if those things be so, (Acts 17:11), not asking for proof. But nevertheless, if you need proof, I think this document is designed for you. It has been forty-three years in the making, handcrafted by the Holy Spirit, with eight prophecies. It should speak for itself.

My pastor recently said, "The marks of maturity are teachableness, humility and love." This is very true. These traits are what the author needs to have in himself, and in his readers, in order for the document to be effective.

I try to avoid a clever entertaining style, but instead present the wisdom and knowledge of God. People need truth, not entertainment. Truth is more than mere words; it's the spirit of truth, that's behind the words.

We are hurting. I hurt, you hurt. And if there are any wrong beliefs that are causing these hurts, then they need to be exposed. No matter how dear they are to us or embedded in our spiritual and theological constitution, these misconceptions must be exposed, uprooted and cast out.

God's Word is like a medicine. It heals. And sometimes that medicine is strong, if it conflicts with our beliefs. The revolutionary, scriptural concepts that I teach will be easily embraced by most, but others will have a very hard time, because they are so entrenched in certain agendas. They will be shuffling for a way out, but God is watching.

All truth is interrelated. The Bible is a unified masterpiece of truth. That's why it's important to be right on target and rightly divide the Word of God, in all major or even minor doctrines. These are all related and affect one another, especially the major foundational doctrines such as: Mercy, Grace, Faith, Repentance, Good Works, the Sovereignty of God, and Human Freedom and Responsibility.

If there is a flaw in our thinking from the beginning, then this will remain throughout our Christian experience. It will affect all other beliefs and practices. We will be tainted with twistedness and deception, if we don't get on the right path from the start. All truth that is involved in the experience of being born again may stay with us for life, no matter how accurate our perception of it is, whether we are Calvinist or Armenians, or anywhere in between.

What we believe is not optional. We have no right to believe whatever we want. As Christians, we have only a sanction from our King to believe and practice what is right. We are slaves of righteousness, with no rights. People confuse this with free will. I'm not saying we don't have a free will; we need one to have a relationship with God and mankind. God develops Christian character in us by the choices we make. Therefore, whatever we choose about the sovereignty of God is not optional. We must be right, and the only way to be right, is to pursue love, humility, teachableness, and submission to God when He wants to use others to refine our theology.

Profound truths such as predestination, foreknowledge, election, human freedom, and responsibility present a paradox to our limited reasoning and understanding. But when you meditate on the whole scope of revelation of God's Word, the Holy Spirit in you, with His infinite knowledge and wisdom, will give you understanding. As He teaches you, these truths will no longer be a contradiction. This awesome revelation of God being in absolute control, but yet giving man freedom of choice, displays God's majesty in history. These two great truths should cause us to praise God with awe, and to have a reverential fear of our maker. It's sad that some have created a war between these two, and therefore they cannot worship God in fullness.

Prefaces and introductions of books have a tendency to exaggerate and dramatize. When you get into the book itself, it seems empty and hollow compared to the introduction and back cover. Not the case with this document. You will find it precise, penetrating, convicting and exposing.

Knowing I would have your attention, I wrote with great conviction of responsibility to be accurate in doctrine. While writing this document, God gave me a conclusive understanding of various truths. The knowledge that I would be accountable before the Assemblies of God put me in a better position to understand truth, and to see the correct interpretation. I want to thank you for that. This sharpened my theology considerably. Also I thank you for your listening ear and sound judgment. In many ways, you helped to formulate this document. We are in this together. We are a product of each other. We need

each other. I need you, and I hope you feel the same way about me, as you read this document.

The introduction will begin with a letter to my pastor, but soon after that will be addressed to leadership and congregations in general, with special attention given to world and national leadership. During the period of the kings, whenever Israel went astray, it always started with the king. The same is true whenever Israel repented, it began with the kingship.

Much of the document is in sermon style, with some repeating, and rephrasing, for the purpose of getting the message across in full picture. But the document is not designed for entertainment or pleasure reading, nor for a wealth of knowledge and information, per say. It's designed to give transformation through the knowledge of the Lord. It's written in a systematic, theological style to give the reader constructive building blocks of truth, for a sure foundation and house of habitation. (See Matthew 7:24-29; 1 Corinthians 3:9-17; Luke 14:28)

If a person reads this just to gain information and doesn't have the motive of hearing from God and being transformed, then the style of the document may turn them off, because often it will repeat, but in a different way, for the purpose of penetrating the heart. This is not a time for entertainment reading or intellectualism or grammatical perfection. This is the hour, and the time, for repentance. God will judge religious games.

Just one last thing, I ask you not to skip ahead to chapters that strike your interest. The document, just like any other book or letter, is meant to be read as a unit of truth, starting from the beginning. It's a unified work. Each chapter empowers the other chapters. For example, the chapter on the lusts of the flesh was saved for the last, because a Christian needs the preceding chapters to overcome the lust of the flesh. For the same reason, the chapter on money and possessions is at the end.

The faith chapter is placed before the crucified life chapter, because we need the faith message to make the crucified life message effective. The crucified life is not all suffering and crucifixion. The faith message makes it joyous and glorious in His resurrection power.

Worship is at the very beginning because this is where we begin in church. It conditions us to hear the Word.

Chapters 11 through 14 should be read together as a unit, because they are related.

Chapters 22 through 25 should be read together as a unit.

Chapters 33 through 35 also should be read together

The first sixteen chapters are the most foundational. The rest of the document builds upon them. Although some of the other chapters are extremely foundational also. Apart from this knowledge, the Christian life is very frustrating and unfulfilling of God's will. The name "Springfield" will be used as a synonym, to mean the national and worldwide headquarters of the Assemblies of God, as well as their main Bible College, which is called Global University. All are located in Springfield, Missouri.

Concerning this document: Is it the rightly divided Word of God, which embraces the full counsel of God, or is it just quoting verses, which anybody can do, including the devil? Is it a representation of the Bible, or is it just selecting verses? It's the reader's choice. But the reader will be held responsible. It's a day of decision.

The admonition of Scripture seen in Psalms 105:15, "Touch not mine anointed, and do My prophets no harm," is not referring to what this book is doing. Mentioning names of those who are in error is necessary for clarity, and is authorized by the Bible. Individuals and religious organizations in Scripture are rebuked by name. Paul calls out Peter in Galatians 2:11, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Nathan the prophet rebuked King David in 2 Samuel 12:7-12. In both cases: With King David, and the Apostle Peter, the man of God repented! These situations and many more are recorded in Holy Scripture. Such embarrassments, and humiliations, are documented for all of history to read. Why would ministers in our time be exempt from correction? Sometimes, it's necessary to mention names. It makes no sense to preach truth on this level, and not

locate the opposing falsehood. This book is an open theological dialogue, whereby the author has listened, observed, and suffered for 40 years, but is now speaking out. I am not close-minded to the opinions or beliefs of others. Nobody should be above rebuke. Who are the ones that are misapplying Psalms 105:15 and promoting fear in us? It's the leaders who think they are above rebuke.

If you are a student of the Bible, and believe I'm in error, send me an email explaining the inaccuracy. I will definitely consider your criticism, and be open for changes in the next printing.

Only well-known names are mentioned in my critique of beliefs. If I have addressed you by name, with comments on your teaching and you decide to make changes in your position, please let me know. I will gratefully acknowledge this in future book reproductions.

Hopefully, this book will be a blessing to you. If you want me to speak at your church, send an email. We can follow up by phone. I am now available to start preaching.

randy.gingrich@att.net

Introduction

Pastor Billy:

(My pastor for three months)

October 2014

The leadership of the Assemblies of God on a national scale should be searching their hearts deeply as to why their members are not getting the baptism with the Holy Spirit, and why it's so hard to get it, with all the seeking for it. As you, yourself, have said, "It's not really theological to seek." There is some scriptural justification for seeking, found in Matthew 7:8; Luke 11:10 and Hebrews 11:6. But we see no evidence of this in the book of Acts, definitely none in all four cases after Pentecost.

A few receive, but for the most part, God is not bestowing the baptism upon the church. Answers to prayer are conditioned upon Obedience (John 15:7), and Faith (Mark 11:22-24), and God's Will (1 John 5:14-15). Unanswered prayer should compel us to greater obedience, and faith, and understanding of God's will. The problem is not the people. The problem is the leadership. God is withholding the baptism because we have strayed from the Word of God on many counts, and He is not going to empower that.

We, as the people of God, are caught up in a national judgment or chastisement if you will, upon our assemblies because of disobedience, and faithlessness. I will be specific in a moment, but the Bible says, "Judgment must begin at the house of God" (1 Peter 4:17). And Romans 1:18 says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." This is speaking of the heathen and the Church in the context of Chapter 1. Then shouldn't that put the fear of God in us who hold the truth? Are we holding the truth in righteousness?

Notice how Jesus speaks to the seven churches in Asia in Revelation chapters two and three, warning some of them of certain judgments that will come, if they don't repent.

There are two judgments taking place in our churches. One is that God is not giving the ministers and the people, the faith that it takes to believe for the baptism. Secondly, the people are simply not receiving it. All Christians have been given faith. We receive through faith. But if that channel of faith is clogged up with organized, religious rebellion, then we won't receive. It's an automatic law of sowing and reaping which God has set up to spank His kids. Scripturally, you can call it chastisement, as well as judgment. Judgment can have various degrees of severity.

In our church, only three or four people received in three services. There was a lot of teaching and praying, plus books were made available by special ministries. Even a guest speaker came to get the job done, and yet he failed too. Something is wrong. This type of thing is going on all across the country.

Multitudes of pastors have no faith to call people forward to receive the baptism. Some go years without an altar call. This should drive our leadership, from the top down, to deep soul searching and studying the scriptures to find an answer. We need a national repentance, and it has to start somewhere, and I'm here to help you with that, if you are willing to listen. But really, it has to start in Springfield. There are many areas of Biblical doctrine that have been neglected or twisted. God has endured a lot. I have felt Jesus' pain and grief concerning all this, over the years. Jesus saved me in 1975, as a teenager.

Chapter One

Authentic Worship, with two Prophecies

The church in America, as well as the world, has for centuries drifted from Biblical, authentic Worship. The entire content of lyrics we sing in church does not exemplify the pattern we see in the 150 Psalms and thirteen other songs of the Bible. Worship in the Bible gives more focus on the practical, everyday application of living in righteousness, concerning our relationships with those around us. Worship today gives almost 100% vertical attention upwards to God, although this is certainly applied to our relationships. But the Bible in song gives much more direct lyrics to the horizontal or those around us.

Biblical worship, with its pattern of lyrics, is our **example** to follow. Without this obedience to God, many Christians will continue to have their head in the clouds, with very little appreciation for the saints around them, or the sinner on the street. Music is powerful. Its rhythm and melody, together with its lyrics, have a dynamic influence upon the heart.

So-called good Spirit filled churches, whether they are Assemblies of God or not, are drifting in the direction of almost 100% vertical worship, where it's 80% God's ability and only 20% our responsibility. It is the Laodicean church age. Revelation 3:14-19 shows they think they are rich. They praise and complement each other, but know not that they are wretched, and miserable, and poor, and blind, and naked. The lyrics don't **challenge the singer** with righteous living, regarding their relationship with one another and are drifting in the direction of less challenge in righteousness in their relationship with God. The hymn books that stay glued to the back of our pews, represent more of the full body of truth for a more completely full, authentic worship.

Part of the deception is this – there's nothing wrong with the vertical lyrics in themselves. The more spiritually-minded people in the church can take the words and apply them to relationships. These people are usually in leadership and are the ones who decide what songs we sing. The common person in the congregation, and especially the carnally-minded ones, **get left out in the cold**, with no balanced meat in the song to feed them. The church is **blinded** to God's pattern of authentic worship set forth in His Word. We think a lot of things, but God's all-knowing wisdom is far superior. The church, in its own wisdom has ignored the Lord's way of worship in song.

If any Bible college has taught any concept to sway the church from Biblical worship — they will be held responsible at the judgment. I was stonewalled by a pastor, with a doctor's degree, over this issue of authentic worship. He had been blinded by somebody. Where do you think the devil is going to strike with great deception? He is working overtime against the colleges and seminaries, and the national and worldwide leadership of the church. This pastor told me “The Israelites sang scripture so they could remember it.” In other words, the reason they sang His commandments concerning their relationship with one another, was to memorize the scripture. According to him, this emphasis upon relationships in song in the Bible, is not set forth by God as a pattern for us to follow. He also said, “The worship service is intended for us to worship God and to focus our attention upon Him.” Sounds very good? He is absolutely deceived, because the 150 Psalms were the hymn book of the early church. As with Israel, the benefit of memorization was a side benefit of singing scripture back to God, especially scripture concerning our relationship with one another.

The 150 Psalms, as well as all the other songs in the Bible are designed to be set to music. The New Testament commands us to sing psalms (James 5:13; Ephesians 5:19; Colossians 3:16). The Psalms are not repeated scripture. They are original inspiration of the Holy Spirit. They are prophetic. They are poetic. They strike to the heart. The body content of the Psalms that have musical titles, are the same as the rest of the Bible. I am not saying that our lyrics should only be scripture. I am saying scripture is our example to follow.

The 150 Psalms in general, as well as the entire Bible, were intended by God to set to music, for the church to sing to God, for the purpose of having full authentic worship. **We are to sing His commandments, and remind ourselves concerning righteousness toward our fellow man, as a fragrance going up to God.** If we ignore the Biblical pattern for repentance in relationships when we meet with God, then our worship services are a stench in His nostrils (Amos 5:23-24). Music is powerful, and repentance is granted during worship. Breakthroughs, with revelation concerning our bad attitudes towards the church and the world, can come if we return to authentic Biblical worship.

The national leadership of the Church just sits back and does nothing about this incomplete worship. They speak of great worship services, but in reality, these so-called great services are an abhorrence to God. During a worship service, God is looking down and seeing Christians giving honor to Him, but not honoring Him by loving one another.

God is saying; “What about your aunt? What about your daughter, your son, your mom, your dad, your boss, your co-worker, or the person on the phone?” He can't get through to Christians during the worship and have their ear, because there are **no lyrics** about this. It's just all vertical, up to Him. He will still get through sometimes, despite the churches disobedience concerning full, authentic singing. But nothing like He could if they were to obey, and sing lyrics concerning their responsibility with their heart, regarding their neighbor.

It is time for the leadership of the church to repent. It is time for them to stop misleading God's people. It is time for them to stop frustrating and aggravating God's people. God's people belong to Him, and if the leadership continues with their stiff hearts and religious bull-headedness, down this road of rebellion, He will continue to close down evangelical churches across the nation, as predicted in Ezekiel 34:9-10 and Revelation 2:5. The Assemblies of God Church in Clay Center is gone. The one in Abilene is gone. The one in Manhattan is dying, (Luke 13:34-35; Luke 19:42-44).

Listen to the words of Jesus, “Behold, your house is left unto you desolate...” (Luke 13:35).

This document is a warning from God. This document is a gift from Heaven to the Assemblies of God. The Psalms and songs of the Bible are the beginning, foundational content of the types of lyrics that God meant to be penned by the songwriters of history. He meant for us to expand our thinking to embrace the full Bible and our full life in song and worship. It's heartbreaking to see the church cut itself short, and to grieve the Holy Spirit with this partial worship.

Many present day musical artists and groups, and also parts of our hymnbook have been faithful to a fuller representation of God's full counsel in song and worship. All these songs by the artists and bands can be designed for congregational singing, but the church has rejected them. And they have departed from the strong meat of the hymn books, and they don't sing about Jesus' blood anymore.

Prophecy

Thus saith the Lord – My soul has been grieved by My church. My church has been blinded, willfully blinded. Ever learning, but never coming to the knowledge of the truth. Ever so willing to follow their ways, and so blinded to My ways.

For thus saith the Lord – Hear ye, hear ye, the Word of the Lord. It is so clear, but you are so blind. It is so good and pure and holy and righteous, but you have resisted it. My design in My Word has been rejected by My church.

I will speak My truth, and let him who has ears to hear, let him hear. Hear My voice in this hour. Return to Me in full worship. Give My church My Word in song and praise!

Feed My flock, saith God to the pastors of the land and the world.

Hear ye, hear ye, the Word of the Lord. How long, how long have I endured your misery? Break yourself loose from this bondage. Rend your hearts from these wicked ways and return unto Me with song and praise, with love for your brother and love for My church.

Your hands are unclean, your heart is impure and you set yourselves in this form of worship that is not pleasing to Me. Your worship leaders do not preach to you enough, saith God. They do not show you the way. They do not have My burden. They know Me very little. They have turned away My voice in song and worship. They have closed the door to healing. My sheep have been robbed by the well thought out plans of the pastors.

I am removing lampstands from their place. They do not let Me shine My light upon their heart in song and worship. They have resisted My light, and I will remove their light out of its place. Away! Away! Away from My sight with this worship, I will not bear it anymore. I will not look upon the filth of your heart anymore, as you lift your hands to Me, but resist My ways.

The time has come that judgment must begin at the House of God. Judge yourselves, that you may not be judged. Receive My Word in its fullness. It will liberate you. It will set you free. It will break you. It will melt you. It will form you into My image.

Shine church! I say, shine! For My glory and My praise! Shine with your righteousness for your brother and sister around you.

My glory and My healing has been held back by your worship. Let My glory have its way. Let My healing have its way, saith God.

In the 1980's, I was a member of a large church of 2,000 people. We also, had 100% vertical lyrics. A brother introduced a new song to the church with his guitar. The song was simply Micah 6:8 repeated several times. "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The song struck a cord with the church. They loved it. It filled a void of authentic worship. They had been starving for this.

The following is a letter to the church, written about the year 2000: Just go to any church and listen to the words of every song. You will be shocked at the stunning reality that the music and worship of churches is bankrupt of the application of righteousness towards mankind, Christian to Christian, and Christian to sinner. These songs do not deal with such specifics as time, money, priorities, discipleship, prayer, the Word, fasting, materialism and worldliness. The practical application of God's ways in the details of everyday life is found in the Bible, which is filled with principles that should guide us. Why aren't the songs of churches promoting these same truths?

I can think of thirty-five themes for new songs, just from the Sermon on the Mount. Why not a song entitled, "First the Beam" or "Peacemakers?" It would have direct worship to Christ as the Peacemaker, with exhortations of our calling to be peacemakers, with real-life illustrations. The illustrations are specific enough to hit home by seeing the picture, but yet general enough to be appropriate for congregations to sing.

A large volume of the body of scripture is devoted to our relationships on earth, yet very little on these subjects, is in our songs. I see a great void in the church today, but I also see a vision to fill it. There needs to be a shift in our songs, to include lyrics about our Christian fruit towards others. These great songs that we hear in the car should be sung in church. The creators of these songs should be advocating these songs for group worship, especially church worship. When they speak on the radio, I hear nothing from them regarding this. The Church is hurting! We need the power that's in these songs to be brought into the Church! Our focus is almost 100% upward, with no encouragement, exhortation or celebration of the fulfillment of our faith in good works. Faith without works is dead. **This is one reason why worship becomes dry. There is a void within us that's not being met.**

The last time I was in church, we sang eleven songs. Ninety-nine percent of the words had to do with

our relationship with God. Only on four brief occasions did I hear words and see on the screen, words about others. But they were phrases such as “let his enemies be scattered” or “who can stand before us” or “whom shall I fear” and finally “I live for you alone.” There’s nothing wrong with these songs in themselves, but if that’s all you sing, it becomes a very lopsided devotion to Biblical truth. The only time “others” were mentioned, was in reference to a negative. The ministry in the world today needs to get its focus on fairness to the full Counsel of God, anything less than that will cause trouble. This particular worship service, built a religious wall between the worshipers and all other people. There were no themes or words about having humility with one another, being patient with all men, judging not, being the salt, loving thy neighbor as thyself, or doing unto others as you would have them do unto you.

The church has been deceived into believing that words of songs should only be directed upward, where worship becomes almost 100% an issue of just you and God. But in reality, the highest form of worship towards Him is faith working by love, during times of testing, through our tough encounters with people and circumstances. We serve God by serving others. Jesus said, “If you’ve done it unto them, then you’ve done it unto me.” He is all-knowing and is touched with the feeling of their weaknesses.

This concludes the letter from 2000. It was never sent to anybody, until now.

In 1998, seventeen years ago, the burden of the Lord began to come upon me, concerning the nature of worship in our churches across the nation. Two years ago, in 2013, I did another study on worship. I went through all 150 Psalms and thirteen other songs of the Bible and looked at them, verse by verse. I put a red circle to the left side of each verse that spoke of our righteous living around others. I used a green circle beside each verse that spoke of our righteous living towards God. I put a red dash next to each verse that spoke of direct worship of God, adoration and praise, as well as His redemption and provision for us. Some of the verses were in more than one of the above categories.

The sum total of these verses in the Psalms showed that 858 verses belonged to the “righteous living around others” category, 880 verses were in the “our righteous living towards God” category, and 960 verses in the “direct worship of God” category.

The verses from the thirteen songs, in the same order as the above categories showed 85 in the first category, 98 in the second, and 124 in the final category.

The following is a list of the thirteen songs:

1. The song of the redeemed (Exodus 15:1-21).
2. The song of the well (Numbers 21:17-21).
3. The song of Moses (Deuteronomy 31:19 – Deuteronomy 32:45).
4. The song of Deborah and Barak (Judges, chapter 5).
5. David’s song of deliverance (2 Samuel, chapter 22).
6. The psalm of thanksgiving (1 Chronicles 16:4-36).
7. The song of the Lord to His vineyard (Isaiah 5:1-7).
8. The song of converted Israel (Isaiah 26:1-15).
9. The song of Israel in the midst of God’s judgment upon Assyria (Isaiah 30:27-33).
10. Sing unto the Lord a new song (Isaiah 42:10-25).
11. The song of the four living creatures and the twenty-four elders (Revelation 5:9-10).
12. The song of the 144,000 (It’s unknown to all, except the 144,000) (Revelation 14:1-5).
13. The song of Moses and the song of the Lamb, sung by those who get the victory over The beast in the Great Tribulation, standing on the sea of glass, mingled with fire. (Revelation 15:1-4).

The conclusion of this study shows more than 31% of the content of songs in the Bible is referring to our righteous living around others. Of course, this also has reference to any unrighteous living around others. Songs in the average church today, including our church, have about 1%, or nothing. What do you think God thinks about this?

More than 32% of the content of songs in the Bible is referring to our righteous or unrighteous living towards God, but songs in the church today have about 10%. What do you think God thinks about that?

Moreover, 36% of the content of songs in the Bible is referring to the direct worship of God, adoration and praise, as well as His redemption and provision for us. Songs in the church today have about 90% in this category. What do you think God thinks about that?

What do you think He would say to us? **He would say the same thing He said in Amos 5:23-24.** “Take away from me the noise of thy songs; for I will not hear the melody of thine harps. But let justice run down like waters, and righteousness like a mighty stream.” God has to be grieved in His heart. Full worship is pleasing to Him, but partial worship, is not really worship at all. There is very little breakthrough in relationships. The chains remain unbroken. Singing and praising destroys the enemy (II Chronicles 20:22; 29:30). But you have to sing the right words in order to destroy the enemy’s work in relationships.

Let me be very clear. I’m not saying, get rid of the music we are singing now. They are very good songs. I’m saying mix in some of these other songs with them. For example, if we sing six songs in a service, two of them can be about the practical application of righteousness towards others. Some of the Psalms and other songs, as well as chapters in the Bible, are mostly vertical, some are mostly horizontal. Some are equally balanced. Others are somewhere in between. Our worship should resemble this Biblical pattern. Even though the writer of scripture might be speaking about his enemies, and praying for judgment. At times the psalmist or prophet is voicing distress caused by his persecutors. The writer is still giving due attention to human relationships in song and worship to God! The singers concern for justice and his zeal for righteousness in relationships are voiced before God! This heart cry is essential to have authentic worship.

These are great lyrics: “Your glory, oh Lord, is what our hearts long for.” “Come; fill us with Your presence.” “I surrender.” “I give You my all.” They are in the form of a prayer – that’s great. It shows responsibility, but it’s still general and doesn’t specifically confront the sins of the congregation. The Bible has both vertical and horizontal responsibility, and acknowledgment. Worship today, often just goes right over the head. Unrepentant hearts sing up to God. **God is grieved by it** (Ephesians 4:30-32).

We don’t confront ourselves with the issue at stake. Our songs don’t penetrate the heart unless the worshiper is really focused and longing for transformation. If more specific lyrics are added to our worship, that will cause the general lyrics to have more effect.

The anointing of the worship leader makes all the difference in the world.

Psalms 51 is a psalm of repentance, specifically concerning David’s sin against God, also against Bathsheba and her husband. It was written to the chief musician for what purpose? To set musical notations so Israel could worship God properly in the future by singing it. You notice David, when he wrote the psalm, left out just enough of the specifics of his sins, such as, not mentioning any names, nor spelling out the sins. He wrote it in a general enough fashion to be appropriate for congregations to sing. Psalms 51:6 states, “Behold, thou desirest truth in the inward parts, and in the hidden part thou shalt make me know wisdom.” Verse ten reads, “Create in me a clean heart, O God, and renew a right spirit within me.” This verse is in a present day song, but ignored by the church.

These two verses dig deeper than the lyrics we are accustomed to.

Consider these four scriptures:

1. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor" (Psalm 15:1-3).
2. "I said, I would take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me" (Psalm 39:1).
3. "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; With the pure thou wilt show thyself pure; and with the perverse thou wilt show thyself opposed. For thou wilt save the afflicted people; but wilt bring down high looks" (Psalm 18:25-27).
4. "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He who hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them who seek him, who seek thy face, O Jacob" (Psalm 24:3-6).

The above four passages, plus scores of other verses throughout the Psalms and songs of the Bible, **show a deeper heart search**, plus a more specific confrontation with the Holy Spirit. Two of these four Psalms were written to the chief musician and two were not. But eighty-one Psalms in all were written, either to the chief musician or were called songs. These eighty-one Psalms have basically the same body content as the other Psalms and songs, as well as the rest of the Bible, in general.

Psalms 119:136 states "Rivers of waters run down mine eyes, because they keep not thy law." This verse shows contrition of mourning, with godly sorrow over the spiritual condition of others, a key attitude of Christian virtue involved in effective prayer on behalf of others. Effective intercession involves standing in the gap by entering in for them, by actually having compassion for their pain, with broken sorrow over their sin. Godly sorrow is needed for repentance, so likewise, godly sorrow is needed in the prayer warrior; it has to start with the warrior. This is what Jesus was teaching in the second Beatitude in the Sermon on the Mount. "Blessed are they that mourn; for they shall be comforted."

Ephesians 4:32 would be a great lyric, as it says, "And be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." **Sing up to God, and then out to man. Or sing out to man, and then up to God.** The Bible presents it both ways, up and out, or out and up. It's the way love works. The Bible says, we know we love man if we love God (1 John 5:2). In 1 John 4:7 and 4:16 it also says, we know we love God if we love man.

It's a two way acknowledgment in life, and it should be a two way acknowledgment in worship.

If you think strong, specific confrontation concerning the state of our righteousness before God and man should be reserved for the sermon, then look at the Song of Moses and what is said about that in Deuteronomy 31:19 through Deuteronomy 32:45. The Song of Moses will be sung over in Revelation 15:3. The nature of authentic worship extends throughout the history of Israel and the church. It is not an Israel thing of memorization, as the brother told me that day.

The question arises: Is the church intentionally reserving confrontation for the sermon? Are they afraid the worship will steal their thunder? Also, are they afraid to turn the worship leader loose to preach between songs, with strong encouragement, inspiration, and exhortation?

When you sing something, you are proclaiming it upon yourself, before God and man. Unlike the preacher exhorting you to walk in it, you are participating in it and partaking of it in the form of worship of God, with the power of music behind it. You can sing as loud as you want, you can raise your hands, you can close your eyes, you own it. There can be songs that speak of coming to the altar. Music that is so powerfully convicting that the altars are flooded with people.

In the previous study, we saw that 64% of the content of authentic Biblical worship had to do with

our responsibility, while 36% had to do with God's ability. We also saw that our present day worship in churches has 10% our responsibility and 90% God's ability. I could give the church the benefit of the doubt and maybe stretch it to 20% our responsibility, leaving 80% to God's ability. But the 20% would all be vertical. Nevertheless, this is a great departure from authentic Biblical worship and it abuses the grace of God.

The Hymn Book

So now we start a study on the hymn book, to see how it holds up in light of scripture. Then after that, we will also take a look at my songs, to evaluate the Biblical accuracy of the words.

The hymn book has 504 songs. I went through the entire book and read all 504 songs. I found 108 songs that have some lyrics that speak of the believer's responsibility, not just God's ability. These are steps he can take to have a greater relationship with God and to live out his Christian life in a greater way before others, as well as specific actions of righteousness that are directed toward God or others. I will give the list of the 108 songs later, as well as the proceeding groups of songs.

From these 108, I found 39 outstanding songs. In those 39, I found 14 songs about living the Christian life around others.

From these 39, I found 15 songs on evangelism.

I found 6 more songs on evangelism in the larger list of 108.

I found 6 songs of good theology from the whole book.

I found a great song on revival and cleansing, song 216.

And lastly, song 325 is maybe the best in the book, on living the Christian life.

The list of 108: 7,14,16,23,25,40,41,44,50,53,64,85,88,94,96,110,112,113,114,115, 116,120,123,127,128,135,161,167-173,176,177,179,180,189,194,195,197,216,234,236,239,243,245,247,251,253,264,268-274,277-288,290,307,314,321,322,323,224,225,226,227,358,381,385,386,388,395,396,275,399,406,407,408,410,412,415-420,422-425,427,428.

The list of 39: 7,16,23,25,88,112,115,116,169-171,216,268,274,275,277-280,285-288,322-327,258,381,382,385,388,395,407,408,415,416,419.

The list of 14: 14,16,23,325-327,358,381,382,385,388,395,408,415.

The list of 15: 170,171,268,274,275,277-280,285,287,288,207,416,419.

The list of 6 on evangelism: 267, 269-273.

The list of 6 on good theology: 80, 91, 96,135,242,268.

So that's a total of 34 songs from 504, which have to do with our responsibility to live the righteous life around others, and 74 songs on our responsibility to live a righteous life towards God; a total of 108 songs on our responsibility, and 396 on God's ability.

The conclusion is: The hymn book is not much better than our present day worship, 22% our responsibility, 78% God's ability. To break it down more, from the 22%, 15% is responsibility towards God, and only 7% towards people.

The older songs are just like their lifestyle. They put their whole heart into it. So they got more

personal with the Lord in song.

The older songs speak of the blood of Christ often. But today, the devil has successfully taken the blood out of our popular songs.

Four distinct differences of our worship today compared to that of the hymn book:

- 1 – The blood of Jesus and the cross are in the hymn book much more.
- 2 – Songs were more personal in the hymn book.
- 3 – In the hymn book, more songs included the believer's responsibility, but not much.
- 4 – The music in the hymn book is not as good as what we have today.

Most of the songs in the hymn book were written before the outpouring of the Holy Spirit, around 1906. The music shows the absence of the baptism with the Holy Spirit. Pentecostalism improved the life and beat of the music. But Pentecostals did not improve the theology, the personalness, and the responsibility in worship. Songwriters have misused the power that God gave them in the baptism with the Holy Spirit. The big lesson to learn from 1 Corinthians is not just the misuse and abuse of the gifts, but also of the power of the baptism with the Holy Spirit. Little wonder, why God has not poured out His Spirit more.

God is saying: "I have commanded Israel and My church, to worship Me, by singing back to Me My commandments that I have given them to walk in righteousness before Me, and before mankind."

As a parent, how would you feel, if your children praised and honored you with words, but didn't say a thing about "I'll clean my room? I will treat my brother and sister right? I will be home on time? I will put others first?"

My Songs

I wrote several songs from 2002 through 2004, but I never had them published. My vision for writing was born out of a burden of seeing very little lyrics devoted to gaining victory in our relationships with people. Although, it is true, when we sing worship songs about our relationship with God, we can transfer that connection to our relationships with others. One glimpse of Jesus can bring many revelations on how to treat others. This is great, but it's only a part of the full counsel of God, concerning worship. This doesn't go far enough. In fact, it's a deception to think, that's all we need. It's deceptive because the scriptures go further. They teach about the specific application of righteousness towards others. If the Bible can say it, and we can preach it, then why can't we sing it?

Where are the songs on intercessory prayer? What do we sing at our prayer meetings? Where are the songs that ring declaration from the Sermon on the Mount? If we're going to lift up our voice to God in adoration, then why doesn't our spirit also cry forth with: "Oh God, Teach me how to love the crown of your creation; mankind living in this wicked generation. Showing all meekness, unto all men, for who knows; where they have been".

I endeavor to write lyrics with clear scriptural concepts, music woven in scripture. I keep in mind that songs may clear up, or solve doctrinal questions. So I attempt to be more specific about our living out our relationship with God towards others, but yet general enough to be appropriate for congregational worship. I also write the melody and music, in such a way that the lyrics don't just fly over the head. Even a very catchy and impressive melody can have an adverse effect. People get caught up in the melody, but don't realize what they are singing. I want my songs to cut straight to the heart.

A powerful chemistry or combination of lyrics is essential. The right melody and music to fit the purpose of the song is also important. This is where I need help with a co-writer. I did the basic melody

of the songs, but I need help with enhancing it. But the person has to be anointed for this. I believe that if music is born in the anointing, it will carry with it an anointing wherever it goes. This is the type of song that needs to be pioneered by the Christian songwriters and publishers of the world. I have many fragments of lyrics to be pieced together in future songs, to show you more of the breadth of what I am talking about. I am sharing this vision for the purpose of others catching it also. Together we can work to revolutionize worship in the Church in the USA, and around the world.

I am not musically inclined or talented. I don't play an instrument, and I can't sing. But I do have the burden of the Lord for authentic worship. And through this burden, He has given me some revelation for writing songs. I used an upright piano in my basement to create the melodies and lyrics by pressing on the keys with my index finger. Most of the lyrics were written in my study, but were edited on the piano. Some lyrics were born on the piano. And even though I cannot hold a note with my voice, I let the piano lead the way, and I sang along from the heart. As I list three songs, in the beginning I will explain my vision for each song. I will write the lyrics by themselves without the music sheets, except for one sheet, in the process of developing, for the first song, to show the basic melody.

The song entitled: **The Power of His Mercy**, has mostly vertical lyrics, but they climax to the keynote verse of: “Heal my heart to really see, Your mercy shining through me,” The song spends a long time absorbing God’s love for us and reflecting upon the impact of it, but all the while is leading us to the climax point, which is us loving others.

The verse: “There’s no end to its power,” repeated many times, drills within the Christian the realization of this truth concerning God’s love for us, but then pivots dramatically towards our love for the church and the world.

**The power of Your mercy, like the wind Your spirit comes,
Sweeping by, to change my heart, and gently giving me life.
In my sin I could not see, lonely pain through life’s journey.
Then You said only believe, and let go of your life now.
Come with Me, I’ll show you how.
Come with Me, I’ll show you how.**

**As my doubts dissipated, rising faith gave me new hope.
Can it be, oh can it be, He’s coming to meet with me?
As I rose from off my face, I could hear His still small voice,
Calling out, you’re born again, I’ll stay within, come follow Me.
Can it be, yes it can be, He’s here now, to meet with me.**

**The power of Your mercy, like the wind Your spirit comes,
Sweeping by to change my heart, and gently giving me life.
Your mercy shines from the cross. It’s my trust and my healer.
It’s my peace and strong tower, There’s no end to its power.**

**There’s no end to its power, there’s no end to its power.
There’s no end to its power, there’s no end to its power.
There’s no end to its power, there’s no end to its power.
There’s no end to its power, there’s no end to its power.**

**Shine through me, Your precious light. Shine through me, let it shine bright.
For the sheep, that have been found, and the lost, that yet are bound.
Won’t you take this mercy now? Shining down for you and me,
And shines through eternity, and shines through eternity.**

**Cause my eyes, to really see, Your mercy surrounding me.
Heal my heart, to really see, Your mercy shining through me.**

**Heal my heart, to really see, Your mercy shining through me.
Heal my heart, to really see, Your mercy shining through me.
Heal my heart, to really see, Your mercy shining through me.
Heal my heart, to really see, Your mercy shining through me.**

The Power of His Mercy

10:02

Words and music by Randy Gingrich Copyright © 2005

Andante - peacefully 85bpm

1

The pow - er of your mer - cy like the wind your spir - it comes.

mp

maybe make shorter to half notes

14

Sweep - ing by to change my heart. and gen - tly giv - ing me life. In my

p

sin I could not see. Lone - ly pain through lifes jour - ney. Then you said on -

mp

21

ly be - lieve and let go of your life now. Come with me I'll show you how.

mp

maybe *mf*

28

Come with me I'll show you how. As my doubts dis -

p

35

si - pat - ed, ris - ing faith gave me new hope. Can it be. Oh can it be.

mp

maybe *mf*

The song entitled: **Blessed are the Meek**, the beginning third of the song is vertical and very personal. Then it moves into the horizontal, but is still directed towards God. The remaining two-thirds of the song is a dovetailing of how we treat others, with special prayers to the Lord.

**When I look through the pages of Your Holy Scripture,
The broken pieces of my life form a picture.
I stand back to see Your will, in beauty and awe.
How does Your love know all these things, even to the small?
Through the valleys and up the mountains, traveling the road of pilgrimage,
I've come to know Your wisdom in great personage.**

**I'm coming oh Lord, to learn of You.
My soul needs Your rest, I'm finished through.
When yielding faith brings in the light,
Your yoke is easy, Your burden light.
Your yoke is easy, Your burden light.
Your yoke is easy, Your burden light.**

**When I am mistreated and tempted to fight,
I will show meekness, revealing Your might.
If the battle rages on, then Your meekness will be my bread.
I'll take Your yoke, I'll love You more,
Father bring them, to heaven's shore.
Father bring them, to heaven's shore.
Father bring them, to heaven's shore.**

**I can see Your meekness and lowliness too.
Oh Lord, I must forsake all to follow You.
If the battle rages on, then Your meekness will be my bread,
Doing the will of God, as Jesus said.**

**My very own kindred, may see one day,
The marks they left on me, as they fought me in the way.
Marks of love, with strongest tears,
Days of long-suffering, turned into years.**

**Teach me how to love, the crown of Your creation,
Mankind living in, this wicked generation.
Showing all meekness unto all men,
For who knows, where they have been.
For who knows, where they have been.**

The song entitled: **Mourning in prayer**, is on intercessory prayer. It teaches the deeper principles of an intercessor, while calling everyone else to this type of prayer, on any level. Most of the worshippers are introduced, for the very first time, to the nature of such prayer.

The beginning third of the song is the worshipper proclaiming to anyone who wants to listen, to the call of Jesus, to mourn in prayer. Then the lyrics go vertical, with a very personal prayer to the Lord, and revelation of the power of mourning in prayer. Next, all the worshippers unite together, as they proclaim the nature of intercessory prayer. The tempo slows down in solemnity, as it ends with four verses of each individual worshipper. Praying directly (vertical) to God, they take responsibility in prayer.

**Hear the words of Jesus, as He spoke on the mountain, and the people gathered around.
The treasures of His kingdom, speaking to my heart abound.
Revealing to His people, concerning those who mourn,
Praying like Jeremiah, for the nation that was torn.
And mourning with compassion, and the sorrow of His love,
Reaching forth across the earth, by His spirit from above.**

**I'm challenged to see Your glorious plans,
Mourning is an instrument in Your hands, in Your hands.
I'm challenged to see Your glorious plans,
Mourning is an instrument in Your hands, in Your hands.**

**Comfort comes in many ways, when the child of God obeys.
As tears run down like a river, we begin to feel their pain.
Determined to conquer by His love, then faith begins to reign.
He will give the oil of joy for mourning, as our prayers begin,
And beauty for ashes, for our neighbors, friends, and kin.**

**You've given me, a choice today,
A choice of love, and fervent prayer.
I will rejoice, in Your call,
I love You Lord, You are my all.**

Come Away With Me

When I'm weak in what I know to be
And I hear His voice calling me
Come away with Me, listen and be still.
Peace and joy in our time,
It's the life you will find.

Come away, listen and be still.
Come to know My peace, it's in our time.
I am yours, and you are Mine.
And the life that you will find,
Has always been, in our time.

Take this peace and life to others,
And you will find, it will be our time.
If you've done it to them,
You've done it to Me.

“Fragments of Lyrics”

Be patient and gentle to those lost in sin.
Be loving and peaceful for new life in Him.
There is life beyond my heart, take me there.
At long last He brought me through the fire,
And I am pure.
Shedding tears, as I love those who tore me apart,
In His love, we find His life,
You must see it's the greatest.
Glimpses of glory in mercy arrayed,
Mercy in abundance for those I prayed.
Love, joy and peace,
Your church weak or strong.
Love, joy and peace for the body of Christ.
And even though persecution knocks at my door, I will love them.
I will give up my life right now.
And even though the testing comes,
They will see Your glory and grace,
Shining through me, mercy given.
Mercy given has now risen
Shining in glory, telling your story.
When others don't understand,
By this pain, You drew me near.
I stood by, the pain was deep,
You are God, who can escape?
As I look across the sea,
Pondering upon the shore,
I don't know their destiny,

It's too hard for me to bear.
So I will abide in You,
To see me through, to preach for You.
As I go with the gospel let Your joy reside in me.
I know across the sea there will be persecution, testing and trials, glory and pain.
Your beautiful mercy has risen from within,
Feet shod with the gospel to deliver from sin.
Reflections of You, setting others free,
The power of Your mercy, declares jubilee.
How can my love express my gratitude?
For this precious gift of fellowship
Yes, church, we know well.
We are born again.
We share in its splendor.
We believe in its wonder.
Miracles in me, forever will be,
Through faith from heaven, I found life abundantly.
Then somehow I knew His righteous power came that hour,
Born by His power, born in one hour.
I see its splendor, I believe its wonder.
I want your righteousness.
The mercy you gave to me long ago will win this war.
Can it be? Yes, it can be!
Growing faith is found in me.
The mercy you found me with, will break down this bitterness.
For Your love is the greatest.
Listen, chains, you will break off my weary soul.
I must be free.
There is life beyond my heart, take me there.
Reaching faith, it's His way.
He's my strength and reality,
He's redeeming my personality.
He will rise and set me free,
When I turn in liberty.
He will rise and set me free,
When I turn the other cheek.
I will show His mercy to everyone.
When they see me dying on my cross,
They will see the glory of Your cross.
His unspeakable gift of fellowship,
Speaking treasures of His kingdom to my heart.
Come away in prayer, be still and listen.
Our fellowship will be your strength.
Come listen and be still and know My fruit is real.
Beautiful melodies of the word righteousness.
A zeal for the truth,
A hatred for sin,
A love for righteousness,
A hunger from within.

A thirsty soul, I can fill.
 Trees of righteousness.
 Lead me to the new frontier.
 I will deny myself to find Your glory.
 In my cross, my faith will see You are holy.
 Take me, oh my Lord, and show me the way,
 Your righteousness is taking hold upon my heart.
 Show me a plain path by the rivers of life.
 Seasons of fasting
 I love to see Your glory in all my relationships.
 I must deny myself,
 I must take up my cross,
 I must have Your resurrection power,
 I must reign over sin,
 I must have power to speak Your words.
 The joy of obedience sets me free,
 To speak Your truth in liberty.
 My love for You and my love for them
 Will give me the words to say.
 In times of failing I have grieved with Your sorrow.
 Increase my love, O God, to share in this glorious fellowship.
 From the dawn of time, You have reigned in the splendor of the glory of Your righteousness.
 Your call has gone forth throughout the earth.
 It's a call to the righteousness of faith.
 I stand in amazing wonder,
 Your kingdom will I seek,
 Your righteousness will I hunger and thirst.
 Cup of cold water
 To yield to the power of Your righteousness
 Let the rivers of living water shine in righteousness through me.
 Glimpses of glory in mercy arrayed,
 Your beautiful mercy is mine to display.

In 2004, I tried to make the right connections to get the songs published, but was unsuccessful. No publisher was accepting any unsolicited material. I studied the 2003 Songwriter's Market Book and the 2004 Gospel Music Association Music Industry Networking Guide. I really wanted to get my material in the hands of an artist who would catch the vision, critique the songs and enhance the music. An artist is already connected with a publisher.

The vision demands wide exposure and circulation. So the artist, who is the singer or group, would have to be nationally known to give these songs exposure. There needs to be some preaching on the radio, either by the artist or myself, to advocate this type of song for the church to sing together; instead of just listening, while focused on driving, or housework.

This is a different type of song and a new field of music. Many have begun to pioneer this adventure. For example, the song by Casting Crowns: "If WE Are the Body." And the song by Mandisa and Toby Mac: "Bleed the Same." There are many more Christian recording artists and bands, which I could mention, that have produced remarkable songs of this type. But the leadership of the Church is asleep and slow to respond! I believe God wants to raise up new songwriters and inspire others with this vision.

In 2003, my pastor looked at the songs I set to music, and said that I have one strong song, “The Power of His Mercy.”

It is humbling to tell you that in March of 2004, I made a major mistake in life. Major mistakes are really not mistakes, they are sin. It means I did not consult the Lord properly. I went against the voice of the Holy Spirit and my conscience. Major decisions may demand a great deal of prayer, and also being yielded to God. I got out of God’s will when I started a second job so I could keep my four children in a Christian school. This meant working 60 to 70 hours per week, for five and one-half years. It killed my songwriting ministry and weakened me spiritually. I was not the man of God that I should have been. It would have worked out much better to have placed the kids in public school and stayed spiritually strong. I was always home with my wife and children in the evenings, as I was home by 3:30 pm. If I worked two hours overtime in the carpenters' shop, arrival home would have been 5:30pm. The problem was with the second job, I had to get up at 3:00 am, every day of the year, 365 days, delivering newspapers in Bethlehem, PA.

God would be greatly pleased by songs based upon a verse or two. There is power in the Word. The anointing is in the Word, it sets us free. These words are the Words of God. God can give original revelation to a song that is written based on a passage, just as He does with a sermon. Formulated brand new lyrics, combined with literal scripture, give us words that express our responsibility to live the Christian life, in real situations.

Combine these lyrics with direct worship, adoration, praise, rejoicing, and thanksgiving to God, and you've got a dynamic, explosive, liberating, and authentic worship service.

The Word sets us free. Christians will get breakthroughs in relationships. The religious crust, the hardness, and the indifference in relationships will be exposed.

John the Baptist said, “Prepare ye the way of the Lord, make His paths straight.” The worshipers will better prepare themselves to hear the Word of the Lord through the pastor. He will not labor as much to get his message across. In fact, there will be a cleansing of the house, a joy of repentance, and inspired rising faith in the people, before he gets up to speak. A leader will not have to fight through all the debris of sin, or lack of joy in the people.

Pastors have to work too hard delivering sermons and that should stop, with a return to authentic Biblical worship. God is calling the church back to full worship. This would replace typical worship that abuses the grace of God, singing mainly about God's ability, but very little of our responsibility.

This revelation on worship is just scratching the surface of what lies ahead. We will either get it right on this side of heaven, or on the other side, or both. There is an outpouring of revelation coming to bring repentance and healing in relationships; also to move the church, in the power of His Spirit, to evangelize and to shine as lights in the world. His power can come upon individuals, now, who want to pay the price. But when you have a mandate from heaven, it's not really an issue of “wanting to pay the price” but yielding to the force of His mighty power and will.

“A Message to the Christian Songwriters and Singers of the World”

Musicians are creating a new song in the power of the Holy Spirit, orchestrated by Him to cut to the heart and turn it to repentance; to sing good tidings to the meek; to bind up the brokenhearted; to proclaim liberty to the captives and the opening of the prisons to those who are bound.

This is going to take a lot of prayer, fasting, and a life committed to the Word. You must be living in a high level of obedience to God 24/7. When you flirt with sin and play games with God’s grace, you lose God's authority in your life and ministry. There is a big difference between talent and power. Somebody with great talent can wing it, but the hollowness is there.

When I hear musicians speak on the radio about their songs, or any topic, it seems in some cases, that I'm not hearing or sensing the power of God in their lives. They speak too softly and they sound the same, as they get their point across. They have sold themselves to a trend and style of mentality.

You need to be God's full property, with originality and power from heaven. Redemption is God redeeming your personality, in full color and expression. He wants us to be ourselves. He created us all to be different. **When you sell yourself** to a trend, a denomination, a movement, a single independent church, or a non-denominational group of churches, you cut off unlimited and unrestricted revelation from God.

Selling yourself out, means you believe what they say without searching the scriptures to see if these things are so (Acts 17:11). Most Christians are obeying the first part of that verse. They receive the Word with all readiness of mind. But they fail miserably in fulfilling the last part. Selling yourself out is also acting and talking like others, without consulting the Holy Spirit about who you should be (1 Corinthians 12:5-7).

You can still be God's spokesperson, but on a much lower level. But if you want the heighten gift of spokespersonship that can bring the nation to its knees, then you have to pay the price. If you're not willing to, then forget about it. God will raise up somebody else.

Some people don't want to offend anyone, so they speak softly, with a tone of meekness, rather than boldness. They believe it's the character of Christ speaking. It is not the meekness of Christ speaking. It is weakness, speaking from uncommitted hearts. Obedience brings with it authority. The righteous are bold as a lion. Moses was the meekest man on earth and he spoke with great authority. Christ spoke with great authority, and people were astonished. He did not speak like the others. He stood out. Jesus spoke with the authority of heaven and God's kingdom.

Prophecy

Thus saith the Lord to the Christian songwriters and musicians of the world. Have you forgotten My church? Where is your vision? Is it My vision? As you write, do you see the church singing these songs? Or do you just see yourself singing? Have you written any songs for My church to sing? Have you sought Me diligently to hear My voice and to know their need?

Clear the noise in your head from all your busyness and come away with Me, to hear from Me, to know Me and My ways. Understand, saith God, your calling and fulfill it. My sheep are hurting. Neither the Church leaders, nor you yourself, have sought My face enough to know their hurts. Some people leave church more empty than they came. My servants are going home empty. Have you studied worship in My Word, to know Me in worship? Do you know and understand My ways, saith God?

Lift up your voice for wisdom. Let your heart cry after it. Know My pain; know their pain. Know the way, know My way, for healing and deliverance.

My sheep are hurting. I will remove pastors and raise up new pastors. I will remove singers and writers, to raise up new singers and writers. I will not remove all who don't walk in My will, for many will say to Me in that day, Lord, Lord, we worked many miracles in Your name. And I will say to them, Depart from Me, ye workers of iniquity, for I never knew you.

Thus saith the Lord, Take heed! Take heed! Look to your ways, search your heart. Do you know My heart? Do you know My heart for My church? Don't be a robber of My sheep. Know Me; know My ways and proclaim Me in fullness of worship. My people have sought healing and freedom. Yet, some of you have given them the ointment of your doctrines. They have gone away sick in their miseries and I will hold you accountable for their hurts. The sick you have not healed, the diseased have been turned away. You have not filled their hearts with My Word.

My Word heals; My Word saves. They are hearing your word. Is your word my Word, saith God? Search your heart; search My Word. Let My Word and My Spirit purify your heart from any wicked

ways.

Repent! Turn! Turn! Turn! saith God. Prepare ye the way of the Lord and make His paths straight. I am coming very soon and I will bring healing in My wings and you will see My power to heal and to set free. But that day is a day of darkness and gloom to those who do not know Me. It is a day of thick clouds and darkness to those who do not walk in My light.

I will divide the righteous from the wicked. I will set the righteous over to My right hand and the wicked to the left. And I will enter into judgment with My people! And I will enter into judgment with My world! And I will judge in My righteousness and My sword will go forth to judge. I will slay the wicked with the judgment of My sword and with the judgment of their sins.

I will take the righteous with Me and they will forever be with Me. They will come to know Me in full worship, in that day, when they gather around My throne. They will see My glory in their hearts for one another, in love and unity; the oneness and love they could have experienced on earth, but would not pay the price for. They traded My glory for something else and many fell away. Many stumbled and went back to the world.

Thus saith the Lord, Prepare yourselves to meet Me. My mercy is abundant and waiting for those who fear Me. I am great in mercy and long-suffering. But there is coming a time of judgment.

My mercy is extended to the wicked, but there comes a time when the books are opened. Now is the time to cry out for mercy. Cry out for mercy, ye righteous, ye wicked. Trust in My mercy and live in My righteousness, saith God.

Chapter Two

Christ's Mission: The Kingdom

Christ's mission was and is, and shall be, to establish the Kingdom of God. Christ's mission is bigger than saving the lost. Saving the lost is the biggest and most important thing within that larger mission; but the kingdom revelation and mission is the one concept that encompasses all truth.

The kingdom revelation in the heart of the evangelist or any Christian, as Christ's mission and our commission, is the scriptural way to go. This truth includes all that God is and has done in the world. He extends from everlasting to everlasting. The kingdom of God is the central theme of the Bible. God's purpose in history is to establish His kingdom on earth, with Jesus as the King.

When a minister exhorts the church to get out and witness, because Christ's mission was to save the lost, and then doesn't equip them with knowledge of the kingdom or what they need to evangelize, he is putting unscriptural pressure on them. He is really abusing the church, because that was not Christ's mission. It's included in it, but Christ's mission and our commission is much bigger than that.

Jesus told us to go and heal the sick and say that the kingdom of God has come near unto you. Do a concordance search on 'kingdom' and you might be astonished.

Jesus came to do many of things, and when a minister narrows it down to saving the lost, he has closed the door to other ways of the kingdom being established and manifested. It's like telling a carpenter to build a house without the tools.

I do understand the Assemblies of God have a larger vision than saving the lost. They are actually already practicing some of this larger mission by digging water wells, rescuing women and girls from human trafficking, as well as establishing orphanages, feeding the hungry, providing clothing and many other things. The Bible exhorts believers to help those who are in need. It's a manifestation of God's kingdom and character. But there is a **huge blind spot**, concerning our commission, where the Assemblies of God have missed it, which I will explain in the next few pages.

We have to listen with our heart because it's a revelation. There is an abundance of scripture for it, but unless a person listens with humility and teachableness, and with a fervent desire to see revival, then it will have no effect. Some will just nod their head and say, "I already know that." Or they might say, "Well, that's not really what I want to focus on. I want to see people saved." Or they might spin it so that it doesn't really have any application to us. And let me say this, since we are missing God on vital aspects of the Great Commission, then that causes us to be off on other Christian beliefs and practices.

The kingdom includes equipping the saints with the faith that it takes to heal the sick. This requires the pastor to preach and teach faith – the same faith that Jesus taught without apology – the same faith that Smith Wigglesworth preached, recorded in the book, Ever Increasing Faith. It's very costly for a church to preach James Chapter 5 about healing, because they are going to have to live it.

The following are scriptures often neglected by the Assemblies of God.
The kingdom includes everything Jesus ever did or said in the gospels.

It includes the two judgments in John 9:39, "And Jesus said, For judgment I am come into this world, that they who see not, might see; and that they who see, might be made blind."

It includes Matthew 10:34-35, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother..." Verse 36 — "And a man's foes shall be they of his own household."

It includes Luke 1:50-51, "And His mercy is on them that fear Him from generation to generation. He hath shown strength with His arm; He has scattered the proud in the imagination of their hearts."

It includes the father of John the Baptist being chastened with dumbness for months because of unbelief (Luke 1:20). In our Assemblies, I haven't heard anything about chastisement. It's just all about forgiveness and grace. There is zero instruction about chastisement.

It includes all the miracles of Jesus.

It includes Stephen's sermon in Acts 7 where no one was saved, yet the kingdom was proclaimed.

It includes the judgment of Ananias and Sapphira in Acts 5, the result, 'great fear came upon all the church and upon as many as heard about it.'

It includes the Word preached by Jesus in Luke 4:16-40. No one was saved in Luke 4, but yet, it was God's will for Him to preach what He did.

It includes the fact that it was God's will for Jesus to preach that strong Word in John 6:32-71, on identification with Him and the sovereignty of God. The result "from that time many of his disciples went back and walked no more with Him" verse 66. Then He turned to the twelve and said, "One of you is a devil." No one was saved. The multitudes left Him, but yet the Father was pleased with everything Jesus did. It's not the same approach as modern day evangelism, which is results-minded. But it fulfilled God's will

It includes the seven woes upon the Pharisees (Matthew 23:13-36). Jesus was God in the flesh and occasionally God's wrath would come upon Him to execute judgment and righteousness, like when He drove the traders from the temple in Mark 11:15-19.

It includes the scene we see in John 18:3-9; where multitudes came to arrest Jesus with lanterns, torches, and weapons. Jesus walked toward them, and said unto them, who are you looking for? They replied, "...Jesus of Nazareth..." (verse 5).

Then as soon as Jesus said, I am He. They all fell backwards to the ground. Can you imagine a multitude falling down next to each other with all that stuff in their hands, hurting one another? That was a demonstration, of a very small portion of God's righteous power and wrath, making a statement to them and to the world, that the powers that be, are ordained of God and they have no power except it be given by God, and they have no power whatsoever to arrest Jesus, except it be allowed by God (John 19:11).

And within that judgment was God's mercy. As the power of God hit them and they fell to the ground, that was their last chance to repent before they became partakers of the Crucifixion. Then He asked them again, "Who are you looking for?" And perhaps they were still on the ground. The scripture records no one repenting. Nevertheless, God's will was accomplished when the power of His kingdom was demonstrated.

When the church is so results-minded, with a smaller mission of reaching the lost, they will be getting out of God's will by trying just about anything, to get people saved. They should be following in Jesus' steps so God can work in their lives, like He did in John 18. The Bible movies I've seen do not represent the Jesus of the Bible. They show scenes not found in the Bible, while omitting scenes of actual accounts.

It includes Matthew 11:25, where it shows Jesus thanking the Father for hiding truth from the wise and prudent. Again, it's not what you hear from the pulpit, but this brings glory to God's kingdom. The fact is that people can't see truth, if they have a wrong attitude.

John the Baptist and Jesus opened up their public ministries by saying, "Repent for the Kingdom of Heaven is at hand." And it's just kingdom, God's kingdom, and kingdom all through the Gospels. Almost every parable and teaching is related to God's kingdom. The kingdom is mentioned 134 times in the Gospels, the church is mentioned only twice. The word "kingdom" is used thirty-one more times in the rest of the New Testament.

Knowledge of the full counsel of God and the many different ways that God works, gives the Christian a rest in faith, with a real liberty for the Holy Spirit to speak any truth to them, at a moment's notice.

There are three main Biblical motivations for evangelism:

- 1. Obedience to God's command to go.**
- 2. A zeal for the truth, all truth.**
- 3. Love and compassion for the lost.**

The Bible stresses all three of these above. Most sermons that exhort the church to get out and witness, stress the third reason, with some emphasis on the first one. This puts unscriptural pressure on the saints, which causes their emotions to get ahead of God. That's why the churches have developed all these methods to get people saved, for example, dressing up like Batman and so forth. They have adopted the philosophy of the world, where the end justifies the means. If the method gets results, they use it. They should read Matthew 7:21-23.

We have been called to be **faithful ambassadors** of Jesus Christ, proclaiming the Gospel of the Kingdom and healing the sick and diseased, and other things that pertain to the Kingdom and glory of God, and leave everything in God's hands.

Two hundred and twenty-two times, the New Testament sums up in a phrase, what was preached or what should be preached. Those 222 times, when the Holy Spirit used choice words to describe or frame the message preached in just a phrase or sentence, not one time is the word 'love' used. In fact, you can't even find the word in the book of Acts, the missionary book of the New Testament. What we see in these phrases is the "big picture" of a big God. It will say: "the Word" or "the Gospel" or "the kingdom of God" or "Jesus" or "Jesus Christ." Almost all missionaries need to redefine their call to match the Bible. They use love to frame their message. For example, they might say "to share the love of Jesus with the people of Nigeria." They do this because passion is ahead of command. For years, I had no problem with that, but then I started to realize what was going on. Instead of just preaching the entire Word, in their desperation, they are trying to make Jesus likeable to people, thinking that no one will argue with love. It's the greatest of all Christian virtues.

This is very important, because if you are not going to obey God by exemplifying the method and the message of the Bible, but instead fabricate your own method, it will distort your entire life and message! This may cause missionaries to go to the field, when God has not called them to go. Some failure on the missionary field is a direct result of this. **Passion is ahead of command and a zeal for the truth.** They go, go, go; yet they don't hear God's voice on command to go. They can't hear clear direction, because their passion is in the way, like a cloud that obscures God's voice.

When your heart is full of compassion to evangelize, and you are not balanced with the full counsel of the great commission, then it's very difficult to hear God. How is He going to command you to go when you are doing your own thing? An individual Christian, who is not forced by organized religion to have a limited concept of the great commission; but has a heart full of compassion, would do better at winning souls, than the organized missionary would, because he is free, and the Holy Spirit teaches him all things. So, their message is dominated by love, trying to convince sinners to believe, because Jesus loves them. However a man frames up his message, that is what will dominate his message. Out of the abundance of the heart, the mouth speaks. We have been called to preach all of Jesus, not just His love only.

The reason Jesus doesn't put love in those phrases two hundred and twenty-two times, is because love is not the big picture. It's too restrictive, too limited. The world has its own versions of what love is, especially the liberals. They are always talking about it.

When you stress love without God's full revelation in view, the world will see it as their concept of love and the pursuit of happiness. These are human ideals. In their own strength and by God's grace, they do achieve some level of fulfillment. But the Bible teaches that the highest good in life is 'Truth'

and 'God's will' which embraces love. True love is established upon the truth. Pray “Thy kingdom come. Thy will be done...” (Matthew 6:10).

I hope you're not thinking that I have a lopsided message without love. I have to drive home a point. I'm a street preacher, and there is no way I could be sustained on the street corner without an abundance of love in my heart. I wouldn't want to. I strive to deliver a balanced word.

In Revelation 14:6-7 during the Great Tribulation, when the everlasting gospel is preached to all the earth, they all hear the same message. This message has five points: fear God (and yes, dear missionary to the Muslims who serve a god of wrath, they also heard that same word) — “...Fear God, and give glory to Him; for the hour of His judgment has come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters” (verse 7).

In summation, they will hear: Fear, Glory, Judgment, Worship, and Creator.

“The fear of God” “The glory of God” “The judgments of God”

“The worship of God” and “God as creator”

Just one reading of Ezekiel chapters two and three, concerning Ezekiel's commission, should set anyone free from emotional humanism. God basically said to him, paraphrasing, I'm going to send you to preach to Israel and they are not going to listen to you. But go anyway, so that they will know that there has been a prophet among them.

The stress in this passage is; don't be afraid, don't be rebellious Ezekiel, but speak the words that I give you. (Ezekiel 3:8) — “Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.” (Ezekiel 3:9) — “Like an adamant, harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks, though they are a rebellious house.”

God was pleased with this demonstration, this declaration for the powers of heaven, and the powers of darkness to look upon, as Ezekiel stood faithful to God, as a pillar of righteousness, glorifying God with his great love for God. **“I have made thy face strong.”** This was a unique and rare situation for God to get glory because of His power upon Ezekiel, and for God's Word to be preached in the midst of rebellion and hardheartedness.

The kingdom mission does not quench zeal to see people saved. It does not take our eyes off the lost, but it uses God's methods instead of man's methods. The smaller mission of saving the lost, has taken our eyes off healing the sick and diseased. This focus has reduced Jesus down to only one attribute, just love. In their desperation, the Church is trying to sell Jesus and make Him acceptable.

The Bible never talks about us accepting anything from God! If we get salvation, we receive it. Do you accept a gift, or do you receive it? The phrase, “I accepted Jesus Christ as my Lord and Savior” shows a shallow and twisted understanding of what took place at conversion. It's not an issue of semantics. The choice of words affects the meaning.

Billy Graham never said, “Come and accept Jesus.” He always said, “Come and receive Jesus.” The Bible always uses the word “receive” “But as many as **received Him**, to them gave He power to become the children of God, even to them that believe on his name; Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12). The word “accept” gives a wrong impression of reality. Reality is – God accepts us on the basis of our faith in His Son (Ephesians 1:6), and we receive Jesus (Mark 9:37; Luke 8:13; Acts 26:18; Romans 5:17; Galatians 4:5; James 1:21). “And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit” (John 20:22). I can't imagine Jesus saying, “Accept ye the Holy Spirit.”

In witnessing, regardless of the response, the kingdom is declared. Jesus is declared. **The kingdom was established in its declaration!** The fact that God speaks to the human conscience, shows the kingdom working, and the King dealing with everyone concerning their response to the gospel. **True ambassadors don't change the message; they stay true to their king.** When you get the kingdom revelation, your method of evangelizing changes, you become less dependent upon strategy and

planning, and more open to spontaneous, unplanned, supernatural evangelism.

Most ministry in the book of Acts is spontaneous, not just because the church was new, but because it's God's way. Look at Jesus' ministry. It was all venturing out into uncharted territory. He was often interrupted, but this provided a platform for more ministries. Look at the prophets. The Spirit of God would just come upon them at any time. Look at Elijah and Elisha. They would step out with daring faith and great authority. When a situation arose, they were ready. The Bible commands us to be instant in season and out of season. These men are examples to follow. James 5:16b-18 says, "pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Look at the history of Israel. She had been established as a nation. The worship and service to God had been set up. She wasn't new, but God would move upon the scene of history in unexpected ways to shake up the nation and turn it towards righteousness. Regarding Israel's deliverance out of Egypt, the purpose wasn't only salvation for Israel. God's purpose in the earth is far more than getting people saved. The ten plagues upon Egypt and the Red Sea experience were showing His power to judge sin. He was putting His fear in the nations. God was showing forth His power to save and redeem.

Romans 9:17 states, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."

Closing Statements

You say: "Yes, but all these things are related to getting people saved." You have missed the whole point. Not all of these are related to salvation. Many of them are related to getting people saved, but nevertheless, these other accounts stand in themselves as testimonies to the nature of God and His kingdom. **In evangelism, even if no one gets saved; he, the Christian, shall be glorious in the eyes of the Lord. (Isaiah 49:4-5)** — "Then I said, I have labored in vain, I have spent my strength for nothing, and in vain; yet surely the justice due to me is with the Lord, and my work with my God. And now, saith the Lord who formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

In evangelism, and everyday life, Christ's mission is the kingdom. This mandates a powerful call to save the lost! But we must be kingdom minded! Psalms 22:27-28 states: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."