

Deliverance Ministry of John G. Lake

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DISCERNMENT

By: Dr. John G. Lake

I Corinthians 12:8-12

My first great interest in Africa was stimulated, when I was a child, through reading of Livingston's travels and explorations, and of Stanley finding Livingston in the heart of Africa. Still more, by reading of Stanley's trip across the continent and down the Congo.

As the years of my boyhood passed, I became conscious of a certain operation of my spirit, which I shall endeavor to describe.

In my sleep, and sometimes during my waking hours, it seemed to me as if I was present in Africa, instead of America. At such times I would note the geography of the country, the peculiarities of the landscape, the characteristics of the various tribes of native people. I became deeply sympathetic with the effort of the Boers, as I watched them endeavoring to establish their republics.

As I reached manhood, these excursions in the spirit became more intelligent to me. On one occasion, while in the attitude of prayer, I approached South Africa from the Indian Ocean, and traveled through Zulu land over into the mountains of Basuto land. I noted the distinctions of the tribal characteristics as I passed through these states, also the Orange Free State and the Transvaal from Basutoland to Johannesburg.

This excursion, projection of spirit consciousness, or what ever it may be termed, occurred during hours of communion with God in prayer.

While meditating and praying while on the sea, on my way to Africa, I would become suddenly conscious of the political conditions of South Africa, and I would feel the struggles of the various political elements in their contest for supremacy. Then again, I would idealize the condition of the country financially, and still again, see the religious aspects of the nation. I saw the predominating thought that bound the people, as a nation, to the Dutch church, and the struggles of the civilized native people to attain a religious independence.

While in the spirit, I comprehended not only present fact, but my consciousness would project itself into the future, so that I saw the train of national events that are yet to take place. Also the west coast of Africa, when they had become great commercial seaports, with lines of railways extending up into the Transvaal.

Much of this vision, I have seen fulfilled at this writing. Namely, the uniting of the South Africa states into a national union, (Natal, Orange Free State, Cape Colony and the Transvaal), the great religious upheaval; the settlement of political and financial problems, etc. I saw the conquest of German

Southwest Africa by the British, including some of the battle scenes of the present war there. (World War 1)

No one could realize, unless they had been associated with me in the work of Africa, how thoroughly this knowledge of the conditions in Africa was made to me. This was not the result of reading, for I had read practically nothing of Africa since my childhood.

In traveling through the country after my arrival, there was nothing new. I had seen it all in advance and could recollect times and circumstances, when in my visions of Africa, I had visited one city or another.

This knowledge of affairs was of inestimable value to me when I was actually on the ground. Businessmen, and statesmen alike, frequently expressed surprise at the intimate knowledge I possessed of conditions in the land, little realizing how this knowledge had come to me. This spiritual consciousness of conditions, or gift of knowledge, continued with me throughout my first years as President of the Apostolic Faith Missions Church of South Africa.

It was my custom to dictate my letters in the morning before going to my office, or out among the sick, for the duties of the day. At such times, if I wanted to write a letter, for instance to Cape Town, Port Elizabeth, Cookhouse, C. C., Pietermaritzburg, Potgietersrust, Pretoria, or any other place, I would bow my head in quiet before God a few moments. While in this attitude there would be, born in my soul, a consciousness of the conditions of the Assembly, or District, or town, or city, as the case might be. I could see the difficulties the brethren were having there, if any, and hundreds of times have written, revealing to them an inside knowledge of the conditions among them, that they were sure no one knew about.

In the conduct of our native work, this feature was so marked that after a time, an adage grew up among the native people. „You cannot fool Brother Lake. ,God shows him.” Many, many times, when the natives would come and present, perhaps, only one side of a difficulty, I would be able to tell them the whole truth concerning the matter.

On one occasion a man came from Robertson, made charges against a brother who was one of the elders in the work there. When he got through I said to him, “Brother, let us bow our heads in prayer.” Instantly I seemed to be in Robertson. I observed the Assembly, saw the various brethren there, noted their piety and devotion to God, and saw that instead of the condition being as he had presented it to me, it was almost the reverse, and that he himself was the trouble maker.

On another occasion a woman came to me several times requesting prayer for her deliverance from drunkenness. I urged upon her the necessity of repentance unto God, confession of her sins, etc., and she assured me many times that she had done all of this. One day she came while I was lying on the cot resting. My wife brought her into the room, and she knelt weeping by the cot. As usual she asked me to pray for her deliverance. I said to her, “What about the two hundred and fifty pounds worth of sterling jewelry that you stole from such and such a home?” She threw up her hands with an exclamation of despair, supposing that I would deliver her to the police, or tell the party from whom she had stolen it. I calmed her by assurance that as a minister of Christ no one should know from me concerning the

matter. That I regarded the knowledge as sacred before God, and believed that God had revealed it to me, in order to assist her out of her difficulty.

She was delivered from her drunkenness, and remained a sober woman, working earnestly in the vineyard of the Lord.

Some days afterward, a woman came to me, saying, "I have heard that so and so (naming the lady of whom I have spoken) has been converted, and I know if she has, she must have confessed to you that she stole jewelry from my home." She desired me to tell her whether such a confession had been made. I explained to her that even if such a confession had been made, as a minister of Jesus Christ, I could not reveal it, and would not reveal it.

As we conversed, I told her I believed God had sent her, in order that we might discuss, together, the forgiveness of God. I showed her that God expected us to forgive, even as we are forgiven. Indeed, that we are commanded to forgive. The Spirit gave me such a consciousness of the forgiveness of God, that as I presented it to her, it seemed to flow in liquid love from my soul. She broke down and wept, asking me to pray for her, that God would deliver her from her own sins, and establish in her, a knowledge and consciousness of His presence and life. She left, saying, "Tell so and so that so far as the jewelry is concerned, I shall never mention it again. There will be no prosecution, and by the grace of God, I forgive her."

My wife possessed the spirit of discernment, in a more marked degree than I did, especially concerning difficulties in peoples' lives. Particularly regarding those seeking healing. She had the power to reveal the reason they were not blessed of God.

It was my custom, in receiving the sick in my office, to let them stand in a line, and I would pray for them, laying my hands on each as they passed me. Some would not receive healing and their suffering would continue. Some would receive healing in part, and some were instantly healed. I would pass those who received no healing into the adjoining room, and when I had finished praying for the multitude, I would bring my wife into the room where these unhealed ones were. She would go close to one, and would say, in substance, "Your difficulty is that at such and such a time you committed such and such a sin, which has not been repented of and confessed." To another perhaps it would be, "God wants you to make restitution for such and such an act that you committed at such and such a time." To another, "The pride of your heart, and the love of the world, have not been laid on the altar of Christ."

Upon hearing the inner things of their heart revealed, many would bow at once and confess their sins to God. We would pray for them again, and the Lord would heal them. Some would go away unrepentant. Some would go through the motions of repentance, but it was not of the heart, and they would not be healed.

Thus we were taught to value highly the gift of God, of which Paul speaks in I Corinthians 12:10, "to another the discerning of spirits."

CHRIST'S DOMINION

Every Student of the primitive church discerns at once a distinction between the soul of the primitive Christian and the soul of the modern Christian. It lies in the spirit of Christ's Dominion.

The Holy Spirit came into the primitive Christian soul to elevate his consciousness in Christ, to make him a master. He smote sin and it disappeared. He cast out devils (demons); a divine flesh from his nature over powered and cast out the demon. He laid hands on the sick, and the mighty Spirit of Jesus Christ flamed into the body and the disease was annihilated. He was commanded to rebuke the devil, and the devil would flee from him. His was a reigning over reigning, not shrinking to the rear, but overcoming by faith.

It is this spirit of DOMINATION when restored to the Church of Christ, that will bring again the glory triumph to the church of God throughout the world, and lift her in the place, where, instead of being the obedient servant of the world, and the flesh, and the devil, she will become the divine instrument of Salvation, in healing the sick in the casting out of devils (demons), and in the carrying out of the whole program of Jesus' ministry, as the early Church did.

PUT OFF "THE OLD MAN"

By: Dr. John G. Lake

Put on the new man. (Ephesians 4:22)

In order to "Put off the old man" it must have been something that was added to man when he fell. Otherwise, God created man with something wrong with him. Adam was a perfect man. There were no flaws in him. God looked on His creation and declared it was very good. So the term "old man" cannot refer to spirit, soul, body, mind, affections, self, or will of a man. It is the thing that made Paul do what he did not want to do when he tried to keep the law by his own efforts. (Romans 7:15,16,23, & 25) It is sin, the law of sin. Some call it the principle of sin. It might also be termed the spirit of rebellion.

Have "put off the old man." (Colossians 3:9)

God says, "Put off the old man." The term "put off" in the Greek has the same force as when one puts off his coat. Jesus came to destroy the work of the devil. He came to rid man of all that was added to man at the fall. He wants man to get rid of that detestable thing that has controlled man since the fall.

Put off the old man. (Ephesians 4:22)

How do you put off the old man? Our "old man" is crucified with Christ. When Jesus rose from the dead He did not bring up our old man or our sins with Him, he left them behind. You must reckon yourself to

be dead to sin and alive unto God. You can reckon on the crucifixion of the “old man” with Christ. Reckon, in the Greek means, to take inventory, (to estimate). Watchman Nee put it this way, “And now the good news is that sanctification is made possible for you on exactly the same basis as that initial salvation. You are offered deliverance from sin as no less a gift of God’s grace than was the forgiveness of your sins. For God’s way of deliverance is altogether different from man’s way. Man’s way is to try to suppress sin by seeking to overcome it; God’s way is to remove the sinner.”¹ God pulls you out of the river of sin and then must get the river out of you.

Old man crucified with Him. (Romans 6:6)

Crucifixion involves suffering. “But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, and settle you.” (1 Peter 5:10)

Jesus’ crucifixion took but a very short time. If you make a complete surrender, the act of applying the finished work of Calvary to your heart will take but a little while. Putting off the old man is not a growth, it is a death. (Romans 6:6-12)

Can I sin after the old man is put off? Colossians 3:9, warns against lying after the old man is put off. It will be willful sin. Can the old man re-enter my life? Yes, if you give place to the devil, for he is “going about as a roaring lion, seeking whom he may devour.”

You have put off the old man. Now you can say with Jesus, “for the prince of this world cometh, and hath nothing in me.”

“Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son.” (Colossians 1:13)

1. Nee, Watchman, “The Normal Christian Life”, page 38.

THE POWER OF THE NAME

Jesus called His twelve disciples and commanded upon them power and authority to cast out devils and heal disease. Luke 9.

He superseded this by declaring: “If ye shall ask ANYTHING in My Name it shall be done.” John 14:14

The first was a limited “power of attorney”. The second was unlimited. This unlimited “power of attorney” was authorized before His crucifixion. It was to become effective when the Holy Ghost came. Luke 24:49 and Acts 1:8

On the day of Pentecost this “power of attorney” was made fully operative. The Spirit came. First, legally: They had His Word. Then, vitally: He sent His Spirit.

Peter and John instantly grasped the significance of the Name. Passing into the temple they met a crippled beggar. He was 40 years old, and had been crippled from birth. Peter commanded: "In the Name of Jesus Christ of Nazareth, rise up and walk!" Heaven's lightning struck that man. He leaped to his feet, whole.

A multitude rushed up. They demanded "In what name, by what name, by what power have you done this?" Peter and John replied, "In the Name of Jesus Christ of Nazareth, whom you slew, but, whom God raised up."

Matchless Name! The secret of power was in it. When they used the Name, power struck. The dynamite of heaven exploded!

Peter and John were hustled to jail. The church prayed for them in "the Name". They were released. They went to church. The entire church prayed that signs and wonders might be done. How did they pray? In "the Name!" They used it legally. The vital response was instantaneous. The place was shaken as by an earthquake. Tremendous Name!

Jesus commanded: "Go into all the world! What for? To proclaim that Name. To use that Name. To baptize believers. How? In the Name (His authority, what He commanded). Amazing Name! In it was, concentrated the combined authority, resident in the Father, the Son, and the Holy Ghost. Almighty Name!

The apostles used the Name. It worked. The deacons at Samaria used the Name. The fire flashed. Believers everywhere, forever, were commanded to use it. The Name detonated, around the world.

More Bibles are sold today than any other 100 books. Why? The Name is in it. It is finality at the Name of Jesus "every knee shall bow and every tongue confess!"

Prayer in this Name gets answers. The Moravians prayed. The greatest revival until that time hit the world.

The grace and love of God in the soul opens the nature to God. Then they asked of the blind man, "What do you think of Him?" He replied, "He is a Prophet."

Later, Jesus found him and said to him, "Dost thou believe on the Son of God?" The man asked, "Who is He, Lord, that I might believe on Him." Jesus answered, "I that speak unto thee am He." The struggle of the centuries has been to free the soul from narrow interpretations. Jesus has sometimes been made to appear as a little bigot, sometimes as an impostor. The world is still waiting to see Him as He is, Jesus the Magnificent, Jesus the giant, Jesus the compassionate, Jesus the dynamic, the wonder of the centuries.

Take the shackles off God. Let Him have a chance to bless mankind without limitations.

As a missionary, I have seen the healing of thousands of heathen. Thus was Christ's love and compassion for a lost world revealed.

And thus, I was assisted into the larger vision of a world Redeemer whose hand and heart are extended to God's big world, and every man, saint and sinner, is invited to behold and love Him. In one of the letters received from readers, this question is asked: "Why are not all persons healed instantly, as Jesus healed?"

The writer of this letter is mistaken in thinking that Jesus always healed instantly. A case in point is the healing of the ten lepers: "As they went they were cleansed." The healing virtue was administered. The healing process became evident later.

Again, Jesus laid His hands on a blind man, then inquired, "What do you see?" The man replied, "I see men as trees walking." His sight was still imperfect. Then Jesus laid His hands on him the second time and "he saw clearly".

Healing is, by degree, based on two conditions. First, the degree of healing virtue administered. Second, the degree of faith that gives action and power to the virtue administered. "The word did not profit them, not being mixed with faith in them that heard it. Hebrews 4:2

The miracles of Jesus have been the battleground of the centuries. Men have devoted their lives in an endeavor to break down faith in miracles. More believe in miracles today than ever before.

Pseudo-science declares miracles impossible. Yet the biggest men in the scientific world are believers in the supernatural and know that miracles are the discovery, the utilization of which the material scientist knows nothing.

The miracle realm is man's natural realm. He is by creation the companion of the miracle-working God. Sin dethroned man from the miracle-working realm, but through grace, he is coming into his own.

It has been hard for us to grasp the principles of this life of faith. In the beginning, man's spirit was the dominant force in the world. When he sinned, his mind became dominant. Sin dethroned the spirit and crowned the intellect. But grace is restoring the spirit to its place of dominion. When man comes to realize this, he will live in the realm of the supernatural without effort.

No longer will faith be a struggle, but a normal living in the realm of God. The spiritual realm places man where communion with God is a normal experience.

Miracles are then his native breath. No one knows to what extent the mind and the spirit can be developed.

We have been slow to come to a realization that man is a spirit and his spirit nature is his basic nature. We have sought to educate him along educational lines, utterly ignoring the spiritual, so man has become a self-centered, self-seeking being.

Man has lost his sense of relationship and responsibility toward God and man. This makes him lawless. We cannot ignore the spiritual side of man without magnifying the intellectual and the physical. To do this without the restraint of the spirit is to unleash sin and give it dominance over the whole man.

There must be a culture and development of the spiritual nature to a point where it can enjoy fellowship with the Father God. It is as above mind, as God is above nature.

Man's intellect is ever conscious of supernatural forces that he cannot understand. He senses the spirit realm and longs for its freedom and creative power but cannot enter until changed from self and sin, the spirit enthroned and in action rather than the intellect -- SPIRIT above BOTH MIND and MATTER.

The Life of God, the Spirit of God, the Nature of God, are sufficient for every need of man.

In the highest sense of the word, he is real Christian whose body, soul, and spirit alike, are filled with the Life of God.

Healing in any department of the nature, whether spirit, soul or body, is but a means to an end. The object of healing is health, abiding health of Body, Soul and Spirit. The healing of the spirit unites the spirit of man to God, forever. The healing of the soul corrects psychic disorder and brings the soul processes into harmony with the mind of God. And the healing of the body completes the union of man with God, when the Holy Spirit possesses all.