

The King and His Army

1. The Head and Shoulders Man (Sunday 3rd August 1975, evening)

I bring greetings to you from a great host of people in America who not only know I am here, but under whose covering and authority I am here. I am a man under authority, and a number of my brothers in America have sent me with their blessing and covering, and send their greetings to you, and praise God for what is happening in this country, and what is happening across the world, and it's about these things that I propose in the will of God to talk to you. As things now stand, God willing, I will be speaking to you for five evenings, and I propose to bring to you a series, which I will entitle, 'The King and His Army', and I'm going to ask you, I hope you'll be able to be with me these nights, because I am not going to tell you everything tonight. That will be my temptation. My temptation will be to give you the last chapter, and the first chapter, but I am going to resist as much as I can, and so there will be things that I'll want to say to you, but shouldn't be said until tomorrow night, and then there will be other things I'll want to say and they shouldn't be said until the next night, and I'll be thinking, 'Well, that man over there won't be here that night, so I want to say it to him,' but I am talking to myself right now, I'm saying, 'Now, don't you do that.' *laughter* So I'm going to try to keep from doing that.

It has become repetitive, I know, for speakers to get up and make reference to something that is happening in the earth, but I think that we almost have to repeat, that if we are speaking what we feel is a word of the Lord for the hour, we have to put in the context of what is happening, and it is what is happening that is causing many of us to say what we're saying. We're saying what we're saying, because the Spirit of the Lord is saying to us, 'This is pertinent to what I am saying, so I want you to say it.'

Therefore I have to refer to what is happening. *laughter* You may be interested in the fact that I am a quarter Irish, and that's why things come out like that. *laughter* As my colleague Arthur Wallis said today, 'God is sovereign'. But I'm sorry that isn't an original line, it was said long ago by prophets and apostles, that he is Lord over all, and there is a delightful and intriguing phrase in the New Testament: 'The times and the seasons.' Our Lord says these are kept secret in the heart of the Father, and they break in upon us when he wills. God is without precedent. There is none before him, Isaiah says. God was never born. God doesn't pray to another god, because there is no other god prior to him. There is nothing in him that should be out of him, nothing out of him that should be in him. He never remembers anything, because he never forgets it. He never has to learn anything, because there is nothing he doesn't know. He is never surprised by anything, because he knew what was going to happen from the beginning. In fact, when he looked at it from the beginning, he went to the end, and looked at it from the end. *laughter* His eternal 'nowness' baffles our time concepts. We're growing older, he's not a day older, because he doesn't live in days. He doesn't count his time in time, because he made time. He doesn't put himself in space, because he made space. He stands outside of time and space as its creator, he is involved in time and space as its redeemer, and so when he chooses to break in on a time-space world, he does it in accord with urges that are found in his inscrutable and infinite goodness. He does it right on our time, when we need it, and when he thinks it's best for us.

And so a few years' ago he came breaking in on our time-space world, without our being consulted, and in fact, had we been consulted, I am sure we would have all agreed that for the sake of denominational placidity it was not the time. *laughter* And had he had a mind to ask us, I think knowing what we would have replied, he decided not to. *laughter* But he did break in upon us, and it has been called the charismatic renewal, something that I personally am shying away from, because I do not like any divisive term, and I think that 'charismatic' can be, and has, become almost as divisive as any of the other terms that we lament. However, I am thrilled about what that stands for, a new dimension, and a renewal and a restoration, a reviving of the Holy Spirit's presence all over the earth. Now this cannot be traced to any one person. This cannot be traced to any locality. If you were to write to the headquarters of the current

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spiritual renewal, you'd be hard put to know where to address your letter, unless you addressed it to heaven, and then of course, you just do that in the form of prayer. There is, well let me put it this way, people are upset about the charismatic renewal, but God's the troublemaker, no one else can be blamed. God's the one who got us in this mess. *laughter*

But God always makes a mess of things before he brings order. He did that from the beginning, and he always does it, it's a kind of a strange principle he operates on. 'In the beginning,' the Bible says, 'God made the heavens and the earth, and the earth was without form, and void, and darkness covered the face of the deep.' That was a dark mess. Then the Bible says, 'The Spirit of God brooded over the waters.' Now how long the Spirit brooded over the waters, I have no idea. That depends on your interpretation of Genesis 1, and probably your interpretation of geology, I don't know, but he brooded. Now why didn't he do something? He was waiting for a word, and the minute the word was spoken, 'Let there be...', the Holy Spirit leapt into activity, and brought cosmos out of chaos, and order out of disorder. The Spirit and the word go together. Now, I don't wish to be offensive, but it seems to me for the last six, seven, eight, ten years, however long you date this movement, the Spirit of God's been brooding over something of a mess, and now a word is coming of structure, a word is coming to say, 'I have not given you my Holy Spirit just to give you tickles up and down your spine, make you play tambourines, learn new choruses, and dance in the aisles. *laughter* This is all part of the whole thing, but the great deep meaning of this visitation of the Holy Spirit has blood on it, and that sobers us. You see the Day of Pentecost also was kind of a disorderly business. But God has always done it this way, he shakes you all up. He gets you all shaken up, and you say, 'What in the world's going on?'

He says, 'When you really get inquisitive enough, I'll tell you. *laughter*

On the Day of Pentecost there had never been that much noise in the temple in years, and God was shaking things, and when he got through shaking, they said, 'Men and brethren, what shall we do?'

And then the word came forth. Now when the word came forth it structured what God was doing in the Spirit. I would be very disappointed if out of this so-called charismatic renewal nothing came of responsible divine structure. I believe that we are living in probably one of the most significant days since the days of the apostles. I think that quantitatively and qualitatively we are seeing a visitation in the earth that is unparalleled. I know that those who take a negative attitude to what is happening don't like that kind of language, but I think the language fits the event, because this visitation has not just been a visitation of people being converted, it's been the whole Peter package. They have been getting the whole thing: 'Repent, and be baptised, and be filled with the Spirit, and have spiritual gifts.' It's been a total dimensional thing, and again, I think it's been unparalleled since the days of the apostles.

Now, as I talk to you about the King and His Army, and we are going to get to some scripture in a few minutes, I'm feeling my way into this, trying to establish some basics, I want you to be agreed tonight that the dimensions of what is happening are significant. If you don't agree with that, then you'll not be able to rise with me each night to the level of importance that I am placing on the times. If you think that this is just some little local touch of God, some little geographically bounded revival, then I think you are not thinking with the largeness that God is requiring in this hour. All over the earth the Spirit is moving, all over the world, there's no part of the world where this visitation is not to be found. I haven't been all over the world, but I've been in a good part of it in recent years, and meetings just like this all over the world are taking place, and this has broken into every one of our denominational sectarian boxes. There is no box that has not been shaken. Every one of our denominations has felt the impact of it. They have all felt that it is of sufficient importance and threat, that they must make an official statement on it. Sometimes it's very anti, sometimes it's rather neutral, sometimes it's delicately pro, but they feel they must say something about it. It demands attention, it's too big, it won't go away. When

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it first came, they thought, 'Well, it's just like the measles, give it ten days and they will lose the rash.' But it's here, it's a chronic ailment to them, it's perennial joy to us.

Now, I don't like to have to start a series of messages or talks on a negative note, but that's almost necessary and it's also scriptural. The first word of the gospel is, 'Repent', which is a negative thing. 'Repent' means to change your mind and it goes along with conversion, which means to turn around. Faith is the positive thing, and tonight I am going to be talking about the negative thing, and I'm going to be talking about the repentance factor. Ever since God has had a people in the earth, and I'm speaking corporately now, so that takes us to the sons of Jacob. Up until that time, God dealt with men individually: Adam, Noah, Abraham, Isaac, and then he came to Jacob, and Jacob had twelve sons and a whole new dimension comes into the word of God, and that's the corporate dimension.

In the New Testament whenever the apostles are referring to individual faith, they refer to Abraham. Whenever they are referring to corporate faith, they refer to the children of Israel. Whenever they're talking about what 'you' singular have, they relate you to Abraham. Whenever they're talking about what 'we' corporately have, they relate us to Israel. But ever since God has had a people, a corporate people, he has had problems. He has had problems. He's had problems getting his people to agree with his desire. Now do I have to labour that, or will you accept it? And nothing has changed, it's still the same. God's problem tonight is not the economic situation, or the political situation, or world government, or the United Nations. God's problem tonight is the so-called people of God. That's God's problem. If God could get that problem taken care of, all the other problems will fall in place. This is something like the domino theory. If he can just get us to respond, then all the other dominoes will go down. We're the flies in the ointment, the knots in the shoelaces, we're the problem. God's always had problems with his people. He has a covenant purpose for his people, and his people have a kind of an in-built perversity that comes up with a counter-offer.

Let me tell you something about covenant. The word 'covenant' as it is used in the Bible in relation to God and people, is not a peer covenant, it's not a covenant between equals. The Greek word for a covenant between equals is *suntheke*. The word that is used in the Bible for covenant is another word, it's *diatheke*. You will notice the prefixes are different. *Suntheke* means an arrangement between two people who are equals. *Diatheke* means the imposition of the will of a superior on an inferior. It is given, it may be rejected, it may be received, but it cannot be altered. Now God has entered into covenant, in fact, I was teaching a series on covenant in Chicago a few years' ago, and after I had been at it a few weeks, my wife and I were driving home one day, and she said, 'You know, it seems to me, the whole Bible is covenant.'

I said, 'It is. It is the Old Covenant and the New Covenant.'

It's what God has said. Now, if you can get this simply into your hearts, God has spoken, and what God has spoken, is God breaking in on a time-space world to deliver a covenant word, but it's not something he asked your advice about. It's him telling you and me the best way for us to respond to him, and to relate to one another. Because of the built-in perversity we have, we disagree with God, and we come up with counter proposals, and God has been fighting with us on these counter proposals for hundreds and hundreds of years, and right now we are in one of those crucial periods, where by this ministry of the Holy Spirit, he is shaking us and saying, 'I want you to look at the covenant, I want you to look at the clauses, and I want you to read the fine print.' *laughter*

Now some of us have lived with a counter proposal for so long that we have equated it with the real thing, and when we're required to look at the real thing, we don't like what we see, because it upsets our counter proposal. This is why the Pharisees and the Sadducees were upset with Christ. Christ came along and said, 'They say, but I say...'

Their counter proposal is so and so, but the original covenant was this. Now the people that were responsible for the counter proposal didn't like God meddling with it, so they said the only way to get this thing settled is kill him. Now that's ridiculous. I might as well serve notice on

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you now, you're not going to kill God. If you are going to get into mortal combat with God, you're going to be the casualty. The hour has come for us not to fight for our counter proposals, but to submit to his covenant word.

Now, the Old Testament has been lost to many people for years, they have a half a Bible, because they've been told that the Old Testament, 'Well, it's kind of second-class.'

It's not second-class at all, all scripture is given by inspiration of God. That may seem to be unnecessary to say to you, but I think it is necessary, and if you don't, well, Augustine said it, didn't he, 'The New is in the Old concealed, and the Old is in the New revealed.' And the New is an extension of the Old, and if you didn't have the Old there would be an awful lot of the New that would make no sense. There'd be whole passages of it that would make no sense. The Book of Hebrews wouldn't make too much sense, great parts of Romans, and great hunks of the gospels would have no meaning, because they are the fulfilment. Time and again you hear, 'And the word of the Lord, it was fulfilled.' What word of the Lord? That Old Covenant word of the Lord was fulfilled. Paul writing to the Corinthians, the charismatic Corinthians, warned them, he said, 'Now I would not have you to be ignorant brethren', and when Paul says this, he is saying, 'Now fasten your seat belts.'

Paul was the kind of a gentleman, he was an iron fist in a velvet glove, and what he was really saying, when he said, 'I would not have you to be ignorant brethren', that was a nice way of saying, 'Stop being stupid.' But of course, he was too much of a gentleman to say it that way, but that's really what he was saying. Now the Corinthians had the idea that because they came behind in no gift, were filled with the Holy Spirit and had the gift of miracles, tongues, interpretation, prophecy - Paul said they came behind in no gift - blessed with all utterance, because they had all of this, they thought somehow that that gave them the right to do as they pleased, and they did as they pleased, they picked their preachers: 'I'm of Paul, I'm of Apollos, I'm of Cephas.' They picked their preachers, they picked their social habits, the rich flaunted their richness in front of the poor. Some of their social habits that they picked were very bad, it was commonly reported among them that there was fornication. They took one another to law before pagan judges. They had a lot of problems. The Spirit of the Lord was brooding over a mess there, for sure, and Paul felt he had to remind them, that because they had all of these blessings, it was no guarantee that they were right. Now, did you hear me?

We say, 'Well I must be right, I prophesy.'

That's no proof that you are right.

'I must be right, I speak with tongues.'

That's no proof you're right.

'I must be right, I heal the sick.'

That's no proof that you're right. What is the proof that you are right? The proof that you are right is if our lives are related obediently to the word of the Lord, 'For man shall not live by bread alone, but by every spiritual *gift*.' No? '...by every word.' Now, he said, 'I would not have you be ignorant brethren, how that all of our fathers came out of Egypt and were baptised unto Moses in the cloud and in the sea and did eat the supernatural bread, they drank the supernatural water, but with the majority of them God was not well pleased, for they died in the wilderness.'

'What are you saying?'

We can have everything we've got here tonight, plus, if you will, all the charismatic gifts, you can have a Paul, an Apollos, a Cephas, you can have all of the rich utterance that the Corinthians had, and yet have the charge levelled at you, that because you are not going on to maturity, you can die in the wilderness. Now you'll notice that God didn't take them back to Egypt and drown them in the Nile, because Egypt is the type of the world out of which they'd been redeemed. They were brought through the wilderness, and in the Jewish lexicon the wilderness is the place uncultivated, or spiritually, it is a place of immaturity. It was the place of preparation to go into maturity. When they would not go into maturity, he didn't take them

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back to Egypt and drown them in the Nile, but he took them back into immaturity, and they went in a circle for forty years, and died in immaturity.

There is no such thing as static Christianity. You cannot stop where you are. The options tonight are two: you either go on, or you go back. There are not three: go on, go back, or stand still. There is no static Christianity, there's no standing still. If we are not going on, we are going back. There is no standing still.

There are four representative men in the Bible that I want to make reference to quickly: Adam, Abraham, David, and our Lord Jesus. To Adam we relate racially, to Abraham we relate redemptively, and to David we relate regally, and Jesus Christ is the fulfilment of all three. Adam was a type of Christ, as Christ entered the whole human race. Abraham, through his seed, speaks of the redemption of those that are saved through Christ the seed. David, now I think somebody, was it here, I've been so many places I can't remember, somebody I think while we've been here said how they find things in the Bible that have been there all the time. For years I didn't find David. I found Adam, and I found Abraham, but David, well, he was the kid who killed the giant with a slingshot. That was about the extent of my placing him in the whole picture. Now, I am seeing that in this present emphasis, David is the prominent figure. Adam is not the prominent figure, neither is Abraham the prominent figure, we are in the period of the David emphasis. Why? Because David speaks of reigning. Abraham speaks of redemption. Redeemed to do what? And here's the pinch in all our theology, here's the crunch. What have we been redeemed to do?

Somebody said, 'Well, we have been redeemed to go to church.'

Or, 'We've been redeemed to stop this, or stop that, or stop ten thousand things' - whatever your particular catalogue of 'stops' may be.

But has it ever dawned on you that we have been redeemed for a high calling, to fulfil the Davidic type? That Jesus was not only of the seed of Abraham, but of the seed of David, that he was not only of the seed of Abraham to redeem, but he was of the seed of David to reign, and that we are not only the seed of Abraham, but we through Christ are the seed of David, and that as the seed of David, we reign in life by one Christ? This is an emphasis that we haven't heard for years. I didn't hear it, all I heard was, 'Get saved, and wait to go to heaven.' And one of the easy ways out was that there was a bus coming by any minute that would get us out of the whole nasty business, and of course we got up every morning and said, 'Maybe the bus will come today.'

Now this is going to date me, but I remember in 1927, as a very small boy, *laughter* I went to a service with my parents, where a very famous evangelist was preaching on the Second Coming of Christ, and he made this statement. He said, 'We may see the end of 1927, but as sure as I'm standing in this pulpit, we'll never see the end of 1928.'

Well, that set some wheels going in my little head, and so when I got home, I tested my mother's faith in the preacher. I said, 'Mom, if what he says is right, and the Lord could well come before the end of 1927, and certainly is coming before the end of 1928, I can see no sense whatsoever in my continuing to go to school. *laughter*

Personally, I think that was a piece of ironclad logic, but my mother didn't buy it, and I went to school, and this is 1975, and in 1975, while we all believe in the Second Coming of Christ, the Holy Spirit is bringing a new dimension to bear upon us, and we're feeling a new weight of glory in our soul, that is saying to us, 'You've missed something, and you replaced it with something that was never meant to be replaced by, that I don't intend to solve the world's problems by the Second Coming of my Son, but I intend to solve the world's problems by incarnating my royal self in the corporate body of my Son, and causing the kingdoms of this world to feel the impact of the corporate Christ, as it blazes forth in the authority of King David.' For David the Prince shall sit on the throne in the hour of Messiah's best victories, and it is through the church that God is going to demonstrate and vindicate the purpose that he had in Jesus Christ.

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The church is not going out like a scared rabbit, or a dog with its tail between its legs, but the church is going out in a blaze of glory, as God vindicates his Son, and declares that the resurrection was the ultimate victory of humanity over Satan and self and sin, and the old Adamic society. *applause* I am saying then to you, that what is happening in this hour has an eschatological dimension – don't let that throw you - Brother Arthur Wallis spoke of it as end time, but 'eschatological' is a good word, because it comes from a Greek word that speaks of the things at the times of the end, and there is an end time emphasis, and there is a dimension in what is happening now, and as we go along in these nights, I hope to be able to, from my point of ministry, to send you back to wherever you've come from with a new sense of meaning. I want you to go away from this conference adjusting your crown, drawing your purple toga a little tighter around you, squaring your shoulders, standing ten feet tall, and go home to change your community, and plant the flag of Jesus Christ on top of City Hall.

The book of Hebrews starts out with a majestic phrase. It's almost like the book of Genesis, but in it, in the phrase, is capsulated for us the divine procedure in God's ruling the earth. It runs like this: 'God...' - that's a good place to start - 'God, who at sundry times and in divers manners in time past spake unto our fathers by the prophets, hath in these last days spoken unto us by his Son.' Now notice there are only two there, 'prophets' plural, 'Son' singular. Now the God who has always been the cosmic King, you read all through the Old Testament, God is King, God reigns as King at the flood. God is King, all the Psalmists always celebrating, and yet we come to Psalm 110¹, and the cosmic King, God, says, 'I have set my King upon my holy hill of Zion.' God the King of the cosmos, says, 'I am going to have a King of the earth.' I don't know if this is just a little sideline, you may think I'm rather silly about this, but when the astronauts got to the moon, and they didn't find any life on the moon, I had a little personal revival. *laughter* I shouted, and jumped, and talked in tongues, and prophesied to the stars, and waved my arms. They couldn't even find an itty-bitty, eeny-weeny-teeny, they couldn't find a, they couldn't find anything that wiggled at all. *laughter*

You say, 'Why does that so bless you?'

Well, I'll tell you why. This little old world of ours has been maligned by the scientists, shunted off to the periphery of the universe, considered to be some kind of a pimple on the galaxy. You know, 'We're nothing.'

Let me tell you, we're everything! It's all here, this is where it's at. As one great man said, 'This is the theatre of the universe.'

God's following his own principle, he takes the things that are not, and this little orb that you and I are living on, in all the multiplied galaxies of our universe, looks like an insignificant nothing. But here's a bit of information that's going to bless you. You're going to want to put this in your notebook for future reference. Do you know that there are fifteen hundred kinds of edible beans? *laughter* See, I knew that would bless you. *laughter* But this will bless you more. We only eat thirty of them. *laughter* When I thought that on that moon there was nothing, and out there. Since I've come to England and I've walked in Arthur Wallis's delightful garden down in Devon, and other beautiful gardens, and I've visited with my relatives in Shrewsbury, and they were giving me the Latin names for all these plants, and I just moved to Florida recently, and now I am in tropical country, and there's all kinds of this kind of palm and that kind of palm, and this big leaved thing, and there's big lizards and little lizards, and chameleons and alligators. *laughter* Do you know that this world is just full of life? Full of life. Why? This is where it's at. There is life here. Now, because this is the theatre of the universe, and this is the place where God chose to unfold the drama of his love in creating men, and let me say that the Fall was no surprise to God, don't get me in the mystery of it, because I haven't all the answers, but Christ was the lamb slain before the foundation of the world. When Adam and Eve fell, God wasn't surprised. This is all a part of the divine pattern. God knows what he's

¹ Actually Psalm 2. See p.29.

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doing, and he's chosen the earth, and he has chosen to tell us how to do it, and we don't need a lot of horizontal scientists to tell us how a vertical God is running his earth.

If we can get just a few simple souls that'll read the contract with the fine print, we will get somewhere. God says, 'I have set my King upon my holy hill of Zion.' Now up until Christ came, God moved through the prophets, and Abraham was a prophet, Moses of course was a prophet, he said, 'A prophet like unto me shall the Lord thy God raise up, him shall ye hear, and whosoever heareth him not shall be cut off from among the people.' It was Moses who in Deuteronomy prophesied that the day would come when there would be kingship in Israel. There was no problem with Israel having a king. God intended them to have a king. God intended them to have a king, that the king may provide for them a picture of his authority through King Jesus. But, coming back to what I said a little while ago, within the professed redeemed community we always have this human thing vying with the divine thing, and what I want to talk to you about on these nights, is God is bringing into historical reality his authority through delegated kingship in the earth. Now, you may not be getting some of the things I am saying, but if you will stick with me these nights, I think you will see it unfold. God right now is in the midst of a titanic struggle. It's not Marxism versus capitalism, it's not the East versus the West, or the East and West versus the emerging third community of nations. That's not where it's at. That's the ghosts fighting in the graveyard. That's not where it's at. Where it's at tonight is in the professed redeemed community, and I use 'professed' with some degree of diffidence, but I think I have to. It's in the area where men are aware of God, where men have concepts of God, more or less, where men are more or less involved in God, it's in this area of God's people, where God is 'having his problem', because until he can get the kind of unanimity among his people, he's not going to be able to deal with the wider purpose of the earth. Our Lord established that in the 17th of John where he said, 'Father, I pray that they may be one, as you and I are one, that they may be one in us, that the world may know.' Now there is no use with you and I fussing about the world out there, as long as our house is in disarray, and this is why God is shaking us, this is why God is shaking our fences and our boxes. God hates walls. God breaks down walls. God can't stand walls. Remember what he said about Joseph? 'Joseph is a fruitful bough, and he runs over the wall.' Joseph comes to a wall, and says, 'I think I've hit a wall.' *laughter* Joseph says, 'That's a wall.' Joseph says, 'I'm going right over it.' *laughter*

Our God is like Joseph, he says, 'I think I've hit a wall.'

You say, 'Yes Lord, we put that up for you.' *laughter* 'We did that to protect you, Lord. We want you to know that that's a nice creedal wall. We have worked it all out with the Greek, and the Hebrew, and the Aramaic and the Latin. We have put a lot of money into it, Lord, it's been very costly, and of course, we know you appreciate it.'

He said, 'It's a wall.'

And up he goes, and away he goes. *laughter*

Somebody said, 'But Lord, you can't do that. You've run over our wall.'

The Lord runs over that wall and he comes to another one, he's finding all these walls, and the Bible says, 'He broke down the middle wall.' We've been busy building up the middle wall, and he's been busy breaking them down. He is a wall-breaker-downer and we're wall-builder-uppers, and guess who's going to win? *laughter and applause* Incidentally, I don't go by solar time. *laughter* Ever since I got eternal life, I've adjusted... *laughter*

Alright, let's start to get our teeth into the type now. I think we've broken some ground here. How are we fixed for Bibles? If you've brought a half a Bible, I bet you brought the wrong half. *laughter* Let's go to 1 Samuel 8. Now a lot of this is going to be old hat to you, you're going to know it historically, but please be patient, because I'm going to make some applications that I believe the Holy Spirit is making in this hour, and you'll forgive me if some of the subjective application seems to be so apt, because you see there is something about the Bible that is timeless. God wrote it from the vantage point of knowing everything that was going to happen. That's why he dealt with evolution in the 2nd chapter of Genesis, long before Darwin was born.

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Alright, 1 Samuel 8: 'And it came about when Samuel, who was a prophet...' Remember, Samuel was a prophet, keep that in your mind. There's really some humour in God. God has a sense of humour, and you're going to see it come out, and if some of you don't see it come out and smile, I don't know what's going to happen to some of you. If you continue looking like that, you're liable to die like that. *laughter* Hallelujah.

'And it came about when Samuel was old that he appointed his sons as judges over Israel. Now the name of his first-born was Joel and the name of his second Abijah. They were judging in Beersheba. His sons however did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice.'

Now, I'm going to lay blame where I believe blame needs to be laid. The Bible says, 'Like priest, like people.' Now, I'm not going to let you off the hook people, but neither am I going to stand here, and wave a burning accusing forefinger under your nose and say it's all your fault, because much of our problem today can be traced directly to the disobedient and irresponsible ministry, and I bear my share of the blame. Samuel was getting old, and later we'll find out that Samuel stood up and charged the people, asking them if any of them could say that he had stolen their ox or their ass, or if he'd treated them unjustly, and not a voice could be raised against him. But his sons had started to decline, and the ministry was bad. I am one of a group of brothers in the United States who feel a very deep responsibility for leadership. We've been instrumental in calling Shepherds Conferences², and we are calling one for next month in Kansas City. We had one last year in the great Presbyterian conference ground at Montreat, North Carolina, which incidentally Billy Graham came and very graciously opened for us, on the first night. What we are saying is that, if the leaders don't get it together, we can't expect the people to get it together. The people, I feel, had a valid point when they came to Samuel about his sons, in verse 4: 'Then all the elders of Israel gathered together and came to Samuel at Ramah, and they said unto him, "Behold you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations."'

Now, I want to be fair. I have scored the irresponsibility and the disobedience of the ministry. But because ministers are irresponsible does not give people the right to dabble democratically in divine affairs.

Somebody said, 'The minister's gone wrong. We must form a committee.'

Who told you to form a committee? The only committee you have a right to appeal to is the committee of the Holy Trinity, for the ministry is not in democratic hands. The book of Revelation says the ministry is in the right hand of him. Now I'm going to give you a sneaky little secret. Don't tell your minister... *laughter* ... because it is a bit sneaky, I feel a bit guilty about it, but not very. *laughter* When you see your shepherd or your minister, and you feel he's not behaving properly, number one, don't talk about him or you're going to be in bad trouble, even if he's wrong. Don't talk about him. Talk to him. Go to him. If he doesn't respond, remember, he's over you, but there is a chief shepherd over him. Now here's the sneaky part. Now you go and talk to him, and he doesn't respond, he gives you that, 'Who do you think you are?' You know, okay, back off, but don't go away and shoot off your face to somebody else about it, or you'll be in trouble. I am warning you. This is the sneaky part. Instead of talking to anybody else, just bypass him, and talk to his boss. Have a word with the Lord Jesus, and he'll then come into his study Monday morning, and the Lord will be waiting for him, and he'll say, 'Reverend Jones, I'd like to have a word with you. I'd like to talk to you about Brother So-and-so.'

'But Lord, how did you hear about Brother ...?'

'That's alright, I just heard.' *laughter*

He'll say, 'How did you know that?'

Well, I was a pastor of a church for twenty-five years, and the Lord and I had many Monday morning conferences. Somebody had sneaked to the boss. *laughter* Remember that if the ministry goes wrong, people do not have a right of democratic action, that's not your right.

² The first was at Leesburg, Florida in 1973, the second at Montreat, North Carolina in 1974.

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Your right is to come to God to deal with the ministry. This is where they blundered. Instead of coming to Samuel the prophet and saying, 'Samuel, you're God's representative, God, who at sundry times and in divers manners in time past spake unto our fathers by the prophets, you are the prophet speaking to us. Now, what will we do about your sons? What will we do?'

They didn't do that, they came and said, 'Samuel, you're an old man.'

That was kind of nasty in the first place. *laughter* I'm reaching the point where I am a bit sensitive about this. *laughter* I think they could have done much more kindly, anyway. *laughter* They could have said, 'Samuel, you are an old man, and your boys aren't behaving. We beseech you, seek God for a solution.'

But they didn't recognise authority, and they took democratic action, and they said, 'You appoint a king for us, like the rest of the nations.'

Now, look at verse 6: 'But the thing was displeasing in the sight of Samuel when they said, "Give us a king to judge us", and Samuel prayed to the Lord, and the Lord said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected me from being King over them."'

Now in rejecting Samuel they had rejected God. Let me stop here to say this, here I am yielding to temptation, lest you're not here one night, when I want to really say it, God is restoring spiritual authority across the earth, as against democratic ecclesiastically appointed authority, God's restoring spiritual authority. Men are rising up across the earth with a dimension of delegated authority imparted to them by the sovereign Christ of apostolic, prophetic, evangelistic and shepherding power and anointing, that is unmistakable, for God is bringing his kingdom in, which is not a kingdom run by democratic appointments, but run by King Jesus who is Lord of all.

Verse 8: 'Like all the deeds which they have done since the day that I brought them up from Egypt, even to this day, and that they have forsaken me and served other gods, so they are doing to you also. Now then listen to their voice. However, you shall solemnly warn them and tell them of the procedure of the king who will reign over them.' Now, I am not going to read all of this, but I want to give you the main points. You've got to learn something, folks, I sat here tonight marvelling at the youth content in this conference. This is tremendous. I don't know of anything that thrills me like this. I've got nothing against you old folks, *laughter* because we've got to stick together, or we're going to get voted right out of existence. But it is my firm personal conviction that it is this generation of young people that are going to go into the land. And if you see an old Caleb jogging alongside beside you, just say, 'Hi Ern', because that's me. *laughter* Many people today are terribly upset with the church. They say, 'The church doesn't do this, and the church does that, and the church this, and the church wants money, and the church...'

Alright, that is the way people wanted it. That's the way they wanted it, God said, 'Samuel, give them their kind of king, Samuel, but tell them...' watch this, have you got your Bibles? Look, see if you can pick it up, verse 11, 'and he said, "This will be the procedure of the king that will reign over them, he will take..."' verse 12, "and he will appoint", verse 13, "he will also take", verse 14, "and he will take", verse 15, "and he will take", verse 16, "he will also take", verse 17, "he will take." This guy is going to be a taker. *laughter*

I don't want that fellow running me. I can get a far better deal from God, God's a giver! Hallelujah. I'm scared to move round here, last night I broke a chair, and... *laughter* But right there, is something you need to learn. Thousands and thousands of people have got so fed up with horizontal democratic Christianity, because all it ever did was take. I have been forty-three years in the ministry, and if you were to ask me what was the one cavilling criticism of the public against the church it is this: 'They are always raising money, they are always taking, holding bazaars, they are always broke, they're always taking.'

Take, take, take. Hallelujah, we have got a new regime, glory to God, it's give, give, give, give, give, hallelujah, he is giving good gifts unto men. Our King doesn't need to take, he gives. You want that other kind? You stay with the taker, I'm all for the giver. *laughter and applause*

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Alright, look at verse 18: 'Then – when you've had the fellow taking and taking and taking – then you will cry out in that day because of your king.' Whose king? 'Your king.' Beware you king-makers, your king will fleece you. Isn't the Bible marvellous? You know, you read a text, and you say, 'I've seen that happen so often before.'

'Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day.' Tuck that away, put it on a back burner. Let it simmer. We'll use it about Wednesday night. *laughter* Remember, the Lord will not answer you in that day. You see there is joy in this whole thing, and here's where we'll be coming to balance, when we come to the army, but, people say, 'One thing I don't like, Baxter, all this laughter, and so on.'

What's wrong with it? When God redeemed me, he redeemed my laugh-er. Fortunately, that is not all he redeemed, he also redeemed my cry-er, and my hand-clapper, and my jumper-up-and-downer. *laughter* But he also redeemed my moral consciousness. There is nothing wrong with me laughing, if I am a man who is sober in my thinking, because I can still be sober and the happiest man in the world. Jesus was the most sober, sound thinker that ever lived, and the Bible says, 'God anointed him with the oil of gladness above his fellows.' It's the balance. If you're silly, and superficial, and frivolous, that's out. If you're sober, and dour, and pessimistic, that's out. *laughter* But if you can get them together in delightful combination then you'll fly with both wings.

I want you to see ourselves mirrored here, because what is being said of corporate Israel in that day, could and can be said of us today, and may be said to our eternal distress, that when we are warned, for ladies and gentlemen, if there was ever an hour in church history when we are in crisis, it's now. And you'd better be ready to know which way to turn when the time comes to turn, because turning-time is coming. Verse 19: 'Nevertheless, the people refused to listen to the voice of Samuel', God's delegated authority. Do you notice something? They said, 'Samuel! Give us a king.'

What did they call Samuel for? Why didn't they go right to God? Who's still running things? Samuel.

'Samuel, we want a king.'

Samuel said, 'Lord they want a king.'

He said, 'Samuel, tell them they can have a king.'

'God says you can have a king. But he told me to tell you that he would take and take and take and take.'

They said, 'We still want him.'

'They still want him.' *laughter*

Who's still running things on the earth's side? God isn't talking to any of those guys, he's still talking to Samuel, and the amazing thing, all the way through, is that God still talks to Samuel. They think they got a king, they think they're running the whole thing, but they are still coming through Samuel. There is a humour in this.

Somebody says, 'We're running everything!'

Oh really? Not really. *laughter* 'The people refused to listen to the voice of Samuel and said, "No but there shall be a king over us that we also may be like all the nations and that our king may judge us, and go out before us and fight our battles." Now after Samuel had heard all the words of the people, he repeated them in the Lord's hearing. And the Lord said to Samuel, "Listen to their voice and appoint them a king." So Samuel said to the men of Israel, "Go every man to his city." Chapter 9: Now there was a man, a Benjaminite whose name was Kish, the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah.' I don't know why they didn't call them Bill and Jim back there. *laughter* I think they gave them names to embarrass preachers. Verse 2: 'And he had a son whose name was Saul, a choice and handsome man, and there was not a more handsome person than he among the sons of Israel. From his shoulders and up he was taller than any of the people.'

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Now the Bible is very careful to repeat this description of Saul, who was the people's choice, remember that, he was the people's choice, and the significant qualification of the people's choice is that he was head and shoulders above all Israel, he was handsome. He was a handsome hunk of flesh. *one person laughs oddly, followed by general laughter* We've got to pray for the organist, he's got a bronchial condition. *laughter* This is another one that you've got to tuck away, because the contrast comes later. But God said, 'Give them the king they want.' You remember that verse in the Psalms: 'God gave them the desires of their heart, but sent leanness into their soul'? Did you know that God may answer your prayer? Think about that, he just may answer it. I thank God tonight for all the prayers God has not answered. What is prayer? The soul's sincere desire, uttered or unexpressed. God has graciously not answered many of my prayers. He's answered some I wished he hadn't. And sometimes for our discipline, he'll answer a prayer. You know, 'God give me a Cadillac or a Rolls Royce,' and you get it, when you get it, you wished you didn't got it, because something else comes along, and that's another whole story. When you pray, be sure you've really screened that prayer, because it may be answered.

Now Saul was a head and shoulders man. That's what the people wanted, a king like the nations, somebody they could point to and say, 'My dad can beat up on your dad.' Remember when you were kids at school? Don't you do that in this country? No, you're too gentlemanly. *laughter* We colonials were the only ones who did it. I remember when I was a little boy in Canada, my dad was six foot one, and I'd go to school, and I'd say to the other kids, 'My dad can beat your dad.' *laughter* Now this is exactly what they wanted. They wanted a human, fleshly king, like the other kings, so they could boast in the flesh. They didn't want to trust in God, whom they couldn't see, and have to tell the other nations, 'Our king's up there.'

'Well, what does your king wear?'

'Well, he wraps himself in a cloud and rides on a thunderbolt.' *laughter*

'Oh, yeah!' *laughter*

You see they didn't have the display, and if you'll notice something, all down through the Christian centuries the thing that the church has given into again and again is the sensuous sense things that they can see and display, including our education. We want the world to know that we are not dumb. *laughter* I am Reverend W.J.E. Baxter, BA, MA, BTh, BSC, PhD. *laughter* Have you ever noticed in many of our evangelical magazines, they're very careful to put down at the foot that so-and-so graduated from so-and-so and did postgraduate in such and such a place, and holds such and such degrees from such and such place? What's this all about? Can you see John the Baptist coming out of a cave in the wilderness wiping down his degree? *laughter*

Somebody says, 'There you are, there you are you fundamentalist, evangelical, charismatic, obscurantist, you're against education.'

No, I am not against education. I have lived in university cities all my life. But I have noticed one thing, that if a man was going into the realm of academics, if he had a PhD, when he walked into any assembly, if he had sense at all, he didn't try to wear his doctorate gown, because he knew it wasn't going to do a thing for him in the realm of the Spirit. When he walked in there, he sat beside Joe the garbage collector, and he sang praises to God. I am not against study, if you're going into the academic field, you be the best academic student that it's possible to be, whatever field you're going into, but don't think that that qualifies you to come into the realm of the Spirit, because when you come into the realm of the Spirit, you don't get that by education, you can't buy it with money, it's the gift of the Spirit, and when you come together, it says, [Ern Baxter sings this verse.] 'How is it, how is it then brethren, when you come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation, let all things be done, let all things be done, let all things be done unto edifying.' It's the only way I can quote 1 Corinthians 14:25. *laughter and applause*

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Do you know why we are having such a time today in this whole revival? And I'm not going to say very much, it's very heavy on my heart, but I go back to America Friday, a day early, and I go back because I have to meet with a group of leaders in America³, in one of the most significant confrontations, I don't want to overestimate it, but it's very significant, because the whole Christian community has reached a point, and I'm not going to talk about your country, that's your business, but in America we've reached a point of confrontation, where what God is doing has now threatened the whole head and shoulders ecclesiastical structure. I sense it in my spirit, as I'm saying it to you, and on the 9th, that's Saturday, isn't it? If you would please be in prayer, because we're going to be in a very significant conference in America. The church has wanted its head and shoulders man. A head in the Bible stands for human wisdom, shoulders stand for human strength. Isn't it interesting how blind we are? If we go back to our beginnings, and our Lord, God of very God, man of very man, it was said of him, 'How can this man speak the way he does, not knowing letters?'

He didn't even carry a decent ordination certificate. He chose as his twelve companions, who were to become the foundation stones for the church of all time, twelve illiterate, northern Galilean bumpkins, who when they spoke gave away their illiteracy by their very language, and said, 'These be ignorant and unlearned men.' All of this is done that the earthen vessels should not be glorified, but that the treasure should be the thing that is seen. Now remember, what we are talking about here is not the Hittites, the Hivvites, the Jebbusites, the Ammorites, or any of the other parasites. *laughter* We're talking about the Israelites. Saul was not king of the Hittites, or the Hivvites, he was king of the Israelites. Now please keep that in mind. We're not talking about world, we're talking about the community that claims Jehovah as their God, and he was a head and shoulders king because, 'the people of God wanted it.' They wanted a man with brains, and a man with brawn, who could fight their battles for them, a head and shoulders man, but God is not a head and shoulders man. God has never run his kingdom with head and shoulders men, and he never will.

I know I am supposed to stop, but if I could just have three or four minutes, I just want to make one or two final points here, that's why I'm hesitating. There is something about God and his people that at times will look as though he's vacillating, and compromising, and making concessions, but it's not really that, it's God giving you a chance to see how stupid you are, and you know what he did with Saul? There are passages here that will point out, he's still, verse 15 of chapter 9, he's still dealing with Samuel. 'Now a day before Saul's coming the Lord had revealed this to Samuel saying, "About this time tomorrow I will send you a man, and this is the one who is going to rule." He said, "Samuel, give them their king, and I'm going to give them every chance."'

Now look what he did for it, let's move over to verse 1 of chapter 10: 'Then Samuel took the flask of oil and poured it on Saul's head, kissed him and said, "Has not the Lord anointed you a ruler over his inheritance?'"

Now look, this is not God's choice. It's not God's choice. God is anointing the people's choice to give them a chance, they're not going to be able to say, 'Okay God, we picked that fellow, but you withheld everything, no wonder he couldn't make it'

God said, 'Okay, it's your choice, and I'm going to give him every chance to make it.'

Now look, drop down to verse 6, Samuel says, "'Then the Spirit of the Lord will come upon you mightily, and you shall prophesy with them and be changed into another man.'" And in verse 8 he tells him, "And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you.'"

Put that away on the back burner and hold it too, because we will come to that. Alright, now look at verse 9: 'Then it happened when he turned his back to leave Samuel....' - look what

³ This was the meeting of charismatic leaders at the Curtis Hotel in Minneapolis to discuss the shepherding controversy, 9-10 August 1975.

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God did for Saul - 'God changed his heart; and all those signs came about...' that had been prophesied.' God gave him signs.

Verse 10: 'When they came to the hill there, behold a group of prophets met him; and the Spirit of God came upon him mightily, and he prophesied.' Saul was a charismatic. He was a head and shoulders charismatic. Did you hear me? He was a head and shoulders charismatic. Now, I'm not being derogatory about the charismatics. I am trying to say to you, ladies and gentlemen, please don't miss the purpose of this visitation. Saul had a new heart. Saul had signs. Saul prophesied. Saul was a mighty man of valour. Saul was the King of Israel, not the Hittites, or the Hivvites. Saul had all the charismatic equipment, but he was a head and shoulders man. Verse 17, now he's presented to the people, 'Thereafter Samuel called the people together to the Lord at Mizpah, and he said to the sons of Israel, "Thus says the Lord, the God of Israel, 'I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians, and from the power of all the kingdoms that were oppressing you.'"

Now notice this, in the midst of all he's done for Saul, notice: "'But you today rejected your God who delivers you from all your calamities and your distresses; yet you said, 'No, but set a king over us.' Now therefore present yourselves before the Lord by your tribes and by your clans.'"

They eventually found Saul hiding in the baggage. Look at verse 23: 'So they ran and found him, and when he stood among the people he was taller than any of the people from his shoulders upward.' Isn't it interesting, how the Holy Spirit wants to underscore that? Now verse 24: 'And Samuel said to all the people, "Do you see him whom the Lord has chosen?"'

You say, 'Oh, come on Baxter, you're getting us all confused. You said the people chose him, now you say ...'

No, I didn't say the Lord chose him, the Bible said, 'The Lord chose him.' The Bible also said, 'The people chose him.'

People say, 'The Lord sent the twelve spies into the land.'

No, the Lord didn't send the twelve spies into the land, Moses sent... But it says in the Bible, 'The Lord sent them.' The Lord sent them when the people sent them. It is God coming down to the level of man's choice, and saying, 'Alright, if that's the way you want it, I'll go with you. But remember, I warned you, I didn't tell you to send spies into the land. Right from the beginning, I told you that was a good land, flowing with milk and honey, and I told you to go in and possess it. I didn't tell you to go in and look it over. But now, if you are going to go in and look it over, okay, send the spies.'

He permitted them, he didn't direct them. He chose Saul permissively, not directly, and we'll see that as we go on.

'Samuel said to the people, "Do you see him whom the Lord has chosen? Surely there is no one like him among all the people.'"

He's a people man, a head and shoulders people man. That's all for tonight. And if anybody says, 'Hallelujah!' I'll throw my watch at him! *laughter*

2. The Decline and Death of the Head and Shoulders Man (Monday 4th August 1975, evening)

We're breaking in at chapter 11 now of 1 Samuel. Remember God gave Saul every chance, that's like God. And listen, don't misunderstand God's concessions. Just because God concedes some things to us, let's not think that he has changed the Bible to accommodate us. God has a very gracious way of saying, 'Alright Bill, if that's the way you want it, then go ahead'.

Somebody said, 'Well, if Bill is going the wrong direction, God'll leave him'.

Listen, if that were true, how many of us would have God with us at all tonight? How many in this tent have ever taken a wrong direction since you've been a Christian? Question number two: When you took the wrong direction, did God leave you? No. He stayed with you. Now that's what we're saying.

The people said, 'Give us a king'.

'Alright,' he said, 'here's a king, and you're never ever going to be able to say to me that I didn't give your king a chance'.

And so he gave him a new heart, he gave him the Holy Spirit, he prophesied, and he gave him a confirmation of his kingship in chapter 11. He gave him a victory and he vested him with authority.

Alright, let's look at chapter 11: 'Now Nahash the Ammonite came up and besieged Jabesh-gilead.' Now does anybody here have the ministry of rebuking tractors? [Said because of noise from outside.] *laughter* Alright, 'Now Nahash the Ammonite came up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, "Make a covenant with us and we will serve you." But Nahash the Ammonite said to them, "I will make it with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on ..."' Whom? Talk to me, whom? *Israel* How much of Israel? *All* All Israel. Ah, but it was only Jabesh-gilead that was being besieged, but that was enough to bring reproach on all Israel, because all Israel didn't have enough life and energy to come to the defence of their fellow countrymen. Brothers and sisters, tonight we stand in the shameful position of being unable to withstand the incursion of the powers of darkness, in the raids of the Philistines, or come to the rescue of our brethren. The scandal of our divisions, the shame of our corporate powerlessness should drive us to our knees, and to God's Word, and to renewed commitment that God will restore the glory of his people in the earth, and vindicate the honour and the name of his Son.

Now, verse 3: 'And the elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no-one to deliver us, we will come out to you." Then the messengers came to Gibeah of Saul and spoke these words in the hearing of the people, and all the people lifted up their voices and wept. Now behold, Saul was coming from the field behind the oxen; and he said, "What is the matter with the people that they weep?" So they related to him the words of the men of Jabesh. Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry.' There is a place for anger. The Bible says, 'Be angry and sin not.'

'And he took a yoke of oxen and cut them in pieces, and sent them throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come after Saul and after Samuel - Saul knew where to plug in, he was yet recognising God, alright - Saul and after Samuel, so shall it be done to his oxen." Then the dread of the Lord fell on the people, and they came out as one man'. Hallelujah! It looks good.

'And he numbered them...'

And they said to the messengers, and said, 'Tell the men of Jabesh-gilead we're going to come and help them.'

What was the result? Verse 11: 'And it happened the next morning that Saul put the people in three companies; and they came into the midst of the camp at the morning watch, and struck down the Ammonites until the heat of the day. And it came about that those who survived were scattered, so that no two of them were left together. Then the people said to

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Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

But Saul said, "Not a man shall be put to death this day, for today the Lord has accomplished deliverance in Israel."

Now, in his first contest as king he won the day, by yielding to the Spirit of God.

You say, 'Alright, that's great. He's a head and shoulders man, he's yielded to the Spirit of God.'

But this is the area of danger, that a head and shoulders man will yield to the Spirit of God, but in times of crisis, his wilfulness will come through, and he's disqualified. Saul was a charismatic king, and he had a first great victory, and so we have him now invested. Verse 14: 'Then Samuel said to the people, "Come and let us go to Gilgal and renew the kingdom there." So all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal. There they also offered sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.'

Now everything looks great, everything looks good. But let us remember that Saul is a head and shoulders man, and on this occasion he's dependent on his charismatic anointing, and he's won a victory. I wonder if I can say this without being too obvious. It is possible for you and me to add the charismatic dimension to our head and shoulders wilfulness, and get results, but not permanently.

You say, 'I don't get you.'

Well, let me pluck another illustration out of history. Samson was a charismatic. Samson was endowed with a charismatic enablement to judge Israel, and Samson said, 'I've got such power that it really doesn't matter what I do.' And so Samson was a wilful man, and Samson toyed with his lover, and he toyed with the Philistines, but he toyed too long. On one of the last occasions, to show that he had this charismatic gift, and what he did was not important, he lay with a harlot until midnight. Then he rose up from the bed of sin and went up and pulled up the gates of Gaza, and went screaming in charismatic victory to the top of the hill, and said, 'Come you Philistines and get me. I can sleep with a harlot till midnight, but I can still talk in tongues.'

I don't do that just to shock you, but I hope it shocks you. I hope it shocks you enough to realise that the message of the epistle to the Corinthians has a very solemn note in it, that the people in the Corinthian church were divided over ministers, they were getting drunk at the Lord's Table, there was fornication commonly talked about among them, and such fornication as was not so much as named among the Gentiles, there was incest, a man was living with his stepmother, there was litigation among them, there was all kinds of carnality. Paul said, 'You are carnal', and in the same breath, he said, 'Yet you come behind in no gift', but he said, 'I want to tell you something. Don't be ignorant of the fact that all of our fathers were baptised unto Moses in the cloud and in the sea, and all did eat the supernatural meat, and drink the same supernatural drink, but with the majority of them God was not well pleased, they died in the wilderness.' Because God has charismatically visited you does not mean that you can opt out of your character responsibilities. God is a God of morality, God is a God of goodness and righteousness and holiness, and talking in tongues, and prophesying, and beating tambourines, and getting goose bumps, is no substitute for goodness, joy, peace, love and the holiness that comes to those who are the people of God.

But you see you must understand that the gifts and callings of God are grace gifts, and Samson thought he could get off with his character aberrations as long as he had the strength. But one day he let the secret out, and he lost the secret of his strength, his Nazarite hair. When he came to this time, the Philistines had bound him, and he couldn't break the cords. He was still a young man and he died prematurely, and in the Corinthian church Paul, speaking of the covenant meal, the meal of renewal, he said, 'you do not discern the body, for this cause many are weak and sickly among you, and many sleep.' You and I may think that because we can exercise charismatic gifts while our character is not right, that God is winking at our character

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aberrations. No! It's the goodness of God leading us to repentance, and you don't talk in tongues because you're holy, and you don't prophesy because you're entirely sanctified. These are gifts from God. 'And if I speak with the tongues of men and of angels and have not love, I am as sounding brass and a tinkling cymbal.' There must be character with the charismata. If you don't have character with the gifts, it's not long until the gifts become empty, and your life starts to wither away, and in the Corinthian church people were physically dying prematurely. Everything seemed to look good for Saul, head and shoulders, had the Spirit, and had the best of both worlds, won his first great victory, defeated Nahash, and delivered all Israel, and they renewed the kingdom. Alright?

Now let's move on to chapter 12. This is one of the most poignant passages I think in the Bible, outside of some great passages in Deuteronomy, where Moses sings his swan-song. Verse 1: 'Then Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and I have appointed a king over you. And now, here is the king walking before you, but I am old and grey, and behold my sons are with you. And I have walked before you from my youth even to this day. Here I am; bear witness against me before the Lord and his anointed. Whose ox have I taken, or whose donkey have I taken, or whom have I defrauded? Whom have I oppressed, or from whose hand have I taken a bribe to blind my eyes with it? I will restore it to you." And they said, "You have not defrauded us, or oppressed us, or taken anything from any man's hand." And he said to them, "The Lord is witness against you, and his anointed is witness this day that you have found nothing in my hand." And they said, "He is witness.'"

Now, Samuel has cleared himself character-wise. The most he could say about his delinquent boys was, 'My sons are with you.' In this there is a gesture of committing them for what they were. He said, 'Here's my boys,' and that's all he said. There was the protection of the parental heart. He felt badly about his boys. He said there they are, for what they are. But as for me, can you charge me? Have I defrauded you? Have I taken anything? Is there a man in the entire congregation of Israel who will stand up and point an accusing finger at me and say, 'Samuel, I remember an occasion when you did this or that'? And it reminds us of our Lord, when he stood before the angry mob and said, 'Which of you accuses me of sin?' And not one could lift his voice, nor could they with Samuel. Now this qualified Samuel to speak. 'Then Samuel said to the people, "It is the Lord who appointed Moses and Aaron and who brought your fathers up from the land of Egypt. So now, take your stand, that I may plead with you before the Lord concerning all the righteous acts of the Lord which he did for you and your fathers. When Jacob went into Egypt and your fathers cried out to the Lord, then the Lord sent Moses and Aaron who brought your fathers out of Egypt and settled them in this place.'" What's he saying? He's saying what I said to the ministers this afternoon. Ladies and gentlemen, hear me for Christ's sake, hear me for your sake, hear me for the world's sake, hear me. We need in this hour a restoration of a recognition of the divine, unalterable, independent sovereignty of Jesus Christ to establish the rules, the regulations, and the dictate and purposes that are his, for the functioning of his community in the earth.

What does he want? Not, what do I want? What does he want? He's saying, 'If you people would only remember your own history. It was God who has done everything for you up until now.'

'But he said, "You're very much like your forefathers." Verse 9: "They forgot the Lord their God, so he sold them into the hands of Sisera, captain of the army of Hazor, and into the hand of the Philistines and into the hand of the king of Moab, and they fought against them. And they cried out unto the Lord and said, 'We have sinned because we have forsaken the Lord and have served the Baals and Ashtaroth; but now deliver us from the hands of our enemies, and we will serve thee.' Then the Lord sent Jerubbaal and Bedan and Jephthah and Samuel, and delivered you from the hands of your enemies all around, so that you lived in security. When you saw that Nahash the king of the sons of Ammon came against you, you said to me, "No, but a king shall reign over us," although the Lord your God was your king.'

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Now what's he saying? He's saying what I said to you last night. He's saying, 'You, instead of turning to the God that has a history of delivering you, you turned to the arm of flesh. Now God's going to tolerate you.' Notice verse 13: 'Now therefore, here is the king whom you have chosen, whom you have asked for and behold the Lord has set a king over you.' Now isn't that a paradoxical statement? He says, 'Here is the king that you have chosen, and here is the king that you have asked for, and behold, the Lord set him over you.'

You say, 'Well, who's getting the blame here?'

The people got what they wanted. We dealt with that last night. They got what they wanted. God said, 'You want it? You sure you want it? You're really sure you want it? Dead sure you want it? You've got it.'

Alright, verse 14: 'If you will fear the Lord and serve him, and listen to his voice and not rebel against the command of the Lord, then both you and also the king who reigns over you will follow the Lord your God. And if you will not listen to the voice of the Lord, but rebel against the command of the Lord, then the hand of the Lord will be against you, as it was against your fathers.'

Now, look at verses 16 and 17. "Even now, take your stand and see this great thing which the Lord will do before your eyes. Is it not the wheat harvest today? I will call to the Lord that he may send thunder and rain. Then you will know and see that your wickedness is great which you have done in the sight of the Lord by asking for yourselves a king." So Samuel called to the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel.'

God sent a sign following Samuel's warning. 'Then all the people said to Samuel, "Pray for your servants to the Lord your God, so that we may not die, for we have added to all our sins this evil by asking for ourselves a king." And Samuel said to the people, "Do not fear. You have committed all this evil, yet do not turn aside from following the Lord, but serve the Lord with all your heart.'"

Isn't it beautiful how God comes down sometimes to our level that he may ultimately lift us up? Let's not misunderstand him when he does that. Alright, verse 21: 'And you must not turn aside, for then you would go after futile things which can not profit or deliver, because they are futile. For the Lord will not abandon his people on account...' of they're all so good-looking? And they have so much money? And they are such special people? Yes? No. 'The Lord will not abandon his people on account of...' What? *his great name* Talk loudly to me, what? *his great name* His great name. Alright, 'because the Lord has been pleased to make you a people for himself.'

I've got news for you folks. He's going to work you over, and he's going to work you over, and you're going to say, 'Ouch!'

'For whom the Lord loveth, he chasteneth, and spans every son that he receives. And if ye be without chastening then are ye bastards and not sons.' Better you come willingly than come via the woodshed! *laughter* Because the Lord is not above administering some posterior, protoplasmic stimulation. *laughter* Alright, now please stay with me. This is not an easy assignment tonight, because I have got to talk to you about the decline and death of the head and shoulders man, and that's not a happy subject. But if you listen carefully, I think that you will see what happens to a head and shoulders situation, and I think that if you've got ears to hear, you'll see and hear the contemporary parallel. Alright?

Starting in on chapter 13, this head and shoulders man, first of all, violated divine order. Verse 5, let's break in at verse 5: 'Now the Philistines assembled to fight with Israel. 30,000 chariots and 6,000 horsemen, and people like the sand on the seashore in abundance; and they came up and camped in Michmash, east of Beth-aven. When the men of Israel saw that they were in a strait (for the people were hard pressed), then the people hid themselves in caves, in thickets, in cliffs, in cellars, and in pits. Also some of the Hebrews crossed the Jordan into the

land of Gad and Gilead. But as for Saul, he was still in Gilgal, and all the people followed him trembling.'

Now that's a mess, isn't it? Here's the head and shoulders man, the fellow that's taller than all the Israelites, he's got a lot in the head, and a lot in the shoulders. He is the man with the brain and the brawn. But isn't it amazing, now the Philistines are coming upon them, and the people are running, they're afraid, they're frightened, and they are in hiding. This is the state of God's people because the head and shoulders man is not able to deal with the Philistines. The head and shoulders man can't cast out a demon. He can't lead a soul to Jesus Christ. He can't inspire hope, he can't lead people in worship. All the head and shoulders man can do is give you his best intellectual estimate of the situation as it is.

I'm not interested in an intellectual estimate of our situation tonight. Worldwide, we're in economic trouble. There is something has come into the world economy, to the best experts that we have in that area, there is something come into the world economy, that scientists say they cannot understand. A friend of mine, who's the owner of a stock broking company in Kansas City, told me one day, he said, 'Ern, we have two kinds of people that serve us. We've got people who give us advice on the stock. They tell us how the market is going.' Then he said, 'We have a second group, these men are scientists. These are the men who understand world trends, from recorded economic history. They build up laws and they give us readings on world economy. They came to us recently and said, 'We can no longer serve you.'

They said, 'There is something come into the world economy, we don't know how to define it, we can't put our finger on it, we can't explain it. When the President of the United States called all the leading economists of the United States to come up with a solution to the American economy, they came up with as many solutions as there were men.'

I turned to my friend, he was telling it to me, Ruth was sitting in the back seat, and I said to him, 'Milt, am I hearing you? Are you saying what I think you're saying?'

He said, 'That's what I am saying.'

I said, 'You're telling me that there is a supernatural element come into the economy?'

He said, 'That's right, that's right.'

I was in Duke University, the headquarters of parapsychology, trying to conduct a Bible seminar. You don't think that's fighting, well, anyway...I repeated this little story, and a young man came up to me after, he said, 'I'm a business administration major in Harvard University. What you've said tonight has been confirmed by the Professors of Economics in Harvard.'

A few days later, he wrote me a letter with an article out of an economics magazine which said the very same thing, 'Something has come in to world economy that men cannot handle with their senses,' and as I heard all of that, the word of the Lord came to me, 'As men cried to me, "Alas! Alas! For Babylon the great is fallen."'

Now I want to say something right here, very specifically. Don't you get all uptight about Babylon falling. And for goodness' sakes don't try and put an extra bushel of potatoes in the attic, because a gentile may shoot you to get them... *laughter* ...when Babylon falls. If I wake up tomorrow morning and the 'p's are no good, I mean the economic 'p's, and pounds, and what I've got in my pocket won't buy a thing, I will go out and gather manna off that grass. I believe - Hallelujah! If no one else gets blessed, I'm going to get blessed - I believe God is bringing us into a realm of supernaturalism, where we are not going to have to be dependent on the vacillating ambivalence of an unregenerate society. God is forming a counterculture, and a new society, and as surely as God rained forty train loads of manna on the desert sand every morning, and gave water out of the flinty rock, and made the shoes grow on the kids' feet, and their clothes grow on their back, and brought before them a captain of the hosts of Israel, with his sword bathed in heaven's authority, just so surely under a better covenant will God in this crisis hour come to the help and aid of his people, and prepare us a place in the wilderness, and the world economy be hanged. I'm still going to eat! *laughter and applause*

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Now you remember I told you to put something on the back burner last night? Two things: how many remember one? Samuel had said to Saul, 'Go down to Gilgal and wait seven days. I'll be down.' Verse 8: 'Now Saul waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. So Saul said....' Saul was of the tribe of...what? Benjamin. He was of the tribe of Benjamin. Samuel was of the tribe of...what? Levi.⁴ Alright, the tribe of Benjamin had no right handling sacrifices. Benjamin provided Saul the King, but Levi provided Samuel the priest-prophet. Samuel said, 'Wait for me in Gilgal. I'll do the sacrificing, you do the reigning.'

I wrote a little booklet years' ago. I think it deserved a better fate than having gone through a few issues. I think maybe I'm going to revive it. It was called, 'The Measure of Faith.' There are two kinds of faith. There's a faith that you can measure to yourself, a faith for living: 'Faith cometh by hearing and hearing by the Word of God.' You can just get all of that that you can handle. But there is a faith that is measured to every one of us which is the faith for our place in the body of Christ. When God measured you that faith, he gave Bryn a measure, he gave my brother a measure, gave me a measure, gave you a measure, gave you a measure. That measure you can't alter. You can excel in that measure, you can become apt and able in that measure, but you can't alter that measure. That's a measure that is measured according to the sovereign appointment of Christ. When he ascended on high, he gave some apostles, he said, 'That's your measure.' He gave some prophets, he said, 'That's your measure', and some evangelists, 'That's your measure.' When a man does not stay in his territory and tries to go into another man's territory, he gets in trouble. Find out where your measure is, excel in your measure, but stay out of the other fellow's pea-patch or you'll get in trouble.

Now Saul's a head and shoulders man. He's not a Word man, as we'll find out. He's a man who thinks things out. He said, 'Man, everything's rough. Half of my people are hiding in the rocks and the caves and the pits, some of them have run away completely, I've got six hundred trembling soldiers. I'm in a mess, and divine authority hasn't arrived yet. Samuel hasn't come, I need Samuel. The last time I got the gang together, I said, "Come to Saul and Samuel", and they all came. But there's no Samuel around and obviously I have lost my influence.'

Buster, you never had any influence. Head and shoulders men don't have influence in a crisis. You know a head and shoulders man can't help you. I had a young fellow come to me in Lauderdale the other night where I was taking Bob Mumford's Bible class during the month of May, and I was speaking this night on shepherds, and when I got through, a young fellow came up to me and he said, 'I wonder if you'd pray for me?'

Now ordinarily in other days, I'd just automatically said a prayer over him and got rid of him. I didn't know who he was, but God is increasing our concern, and let's be very honest, God is talking to me about being more and more genuine, and being frank and straightforward, not being professional. If you have to deal with a thing, deal with it, but deal with it honestly. Don't opt out, don't pretend.

Now I said to the young man, I said, 'Son, do you have a shepherd?'

'Well,' he said, 'I go to First-So-and-so church in Miami.'

I said, 'I asked you, do you have a shepherd?'

'Well,' he said, 'We have the minister.'

I said, 'What's his name?'

He said, 'Dr So-and-so.'

I said, 'Do you know him?'

He said, 'No.'

I said, 'If you were in trouble, would you go to him?'

He said, 'I couldn't reach him. The church is too big.'

I said, 'I repeat my question, do you have a shepherd?'

'Well,' he said, 'I've got Jesus.'

⁴ Actually Ephraim – see p.29.

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I said, 'Great, I'll see you later.'

I wasn't really going to walk away. But as I walked away, I looked back and I could see shock and hurt in his face, and I turned back to him, and I said, 'You see son, Jesus is not enough. What you're really asking for is for a Jesus with skin on his face, and a Jesus with hands. Why do you want me to put my hands on you? Why do you want me to pray for you?'

Because in the order of God, God has delegated authority to shepherds and apostles and prophets, there is a whole order of men in the earth tonight who have delegated authority to look after God's people.

And I said, 'You're hungry for one of God's men to touch you.'

Big tears came into his eyes and I said, 'Come here', and I put my arms around him and I drew him to me, and I started to pray for him, big old fellow, and he put his head down on my shoulder, and I prayed, and said, 'Oh God, all I pray for this boy tonight is that he will find what he's looking for temporarily in me, that he will find arms to go around him in his need, a shoulder that he can put his head on when he's discouraged, and a voice that can speak to him when he needs counsel. God, I don't know where he's going when he leaves my arms, but please work a miracle, let him find a shepherd.'

Ladies and gentlemen, God's restoring spiritual authority. Across America tonight, hundreds and thousands of people are finding shepherds, they're finding men that God has appointed to love them, care for them, teach them, look over them, counsel with them, and this is upsetting the head and shoulders outfit. The head and shoulders wants to preach a sermon Sunday morning, collect the club dues, then send you home, but God's raising up shepherds that will look after you Sunday, Monday, Tuesday, Wednesday, the middle of the night, the middle of the morning, whenever, whatever. It's a new day. *applause*

Now the head and shoulders man says, 'Well, spiritual authority isn't coming, so I will do it myself.'

Now he waited seven days according to the appointed time set by Samuel, but Samuel didn't come. Now look at verse 9: 'So Saul said...' That's the start of the trouble. 'Saul said, "Bring to me the burnt offerings and the peace offerings", and he offered the burnt offerings. It came about as soon as he had finished offering the burnt offering that behold Samuel came.' Why didn't Samuel come before? Because God was showing that this head and shoulders man didn't have heart obedience. Let me tell you something, if you're going to be a head and shoulders man, you'll reach a point where God doesn't show up when he should, and you do your own thing. That proves you are a head and shoulders man. But if you are a heart man, you will wait until God comes, because the Bible says that we're to come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need, or as Bishop Westcott translates it, 'in the nick of time.' How many know anything about God arriving in the nick of time? *laughter*

Man, through the years I have learned that. I'd say, 'Lord, Monday morning, you know, could you give me a little hint about next Sunday? Just a hint?' *laughter* Nothing.

Tuesday would come, and I'd still feel pretty good, I'd say, 'Well, it's Tuesday Lord, have you got any thoughts for next Sunday?' *laughter*

Wednesday would come and I'd say, 'Lord, about next Sunday?'

Thursday would come, I was busy all day Thursday getting ready for Thursday night, so didn't have time to think much about Sunday, hoping that maybe while I was preparing for my Thursday night Bible study something would come for Sunday, but nothing would come, so Friday morning I'd wake up and say, 'Lord, it's Friday.' *laughter* 'Today Lord?' Nothing.

Saturday. Saturday noon. Nothing. Now I've got the butterflies. I've got some other physical problems that go with it too. *laughter* I'd think I was talking to a congregation of ministers here! Saturday night, it's awful. Nothing. It's two in the morning and I'm drinking my fourth glass of warm milk. *laughter* It's Sunday morning, and no angel has appeared, no voices, I've been reading the Bible, I've been going over all my old sermons, I've been calling on all the saints, burning candles, doing anything. *laughter* Now I'm sitting on the platform, I'm

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desperate. 'Lord I'm on the platform. Elder So-and-so is leading the hymns. Lord? Lord, they're taking the offering, Lord!' *laughter*

Now the choir gets into the anthem. I hope it's an hour long. *laughter* Now, I know the anthem's about to end, nothing yet. The elder's announcing me. 'Lord, it's between here and the pulpit. LORD!' *laughter*

Well, that may be a bit exaggerated, but not very much! The Lord is wanting to teach his committed people that he'll be there when he's needed. But head and shoulders men won't wait. Even some of God's heart men sometimes are kind of a bit head and shoulders. See, God told Abraham, he said, 'Abraham, I am going to give you and Sarah a son, the seed.' Nothing happened. Abraham kept asking, Sarah kept saying, 'No.'

And at last Sarah thought, 'Well, I am going to come up with some help for the Lord. It's going to be hard on me to do this.' She called her husband aside, and said, 'Now Abraham, I think we ought to help God out. It's going to grieve me greatly, but I suggest you go in unto my maid Hagar, and she will conceive, and I will have a child by proxy, and God will confirm the blessing to him.'

Abraham said, 'Well, okay, if that's what you think.'

So he went in unto Hagar, and she conceived and bare Ishmael, and you know it's an interesting thing, I don't want to get into this too much, but Hagar, the Bible says, was an Egyptian handmaiden. Isn't it interesting that it identified her as an Egyptian, for Egypt is a type of the world. Up until now Egypt, the world, was serving Sarah, the mother of the holy seed, or the church if you will, but the minute that Abraham and Sarah made use of the world to try to accomplish the will of God, and Hagar knew that she was pregnant with Abraham's child, Sarah called her and said, 'Hagar? Hagar! Hagar!'

'What do you want?'

'What do I want? I want you to get in here! You've never done that before.'

'Madam, I want you to know I'm bearing your husband's child.'

What am I saying? The minute that you and I get under obligation to the world, it stops being our servant, and it starts to tell us what to do. I don't owe the world anything, they didn't give me my salvation, or my baptism with the Holy Ghost, or my call to the ministry. They didn't give me the blessed presence of the Spirit, they didn't give me the Word of God, they don't give me supernatural protection. I don't need them to help me out at all. God's going to do what he is going to do, and I am going to go with God. Now Ishmael came along, and when Ishmael was a young lad, along came Isaac. You see the problem is, if you have an Ishmael, Isaac's going to come, then you've got Ishmael and Isaac. Now you've got a problem. Some of us have got a lot of Ishmaels around.

Abraham said, 'Lord, can't we arrange to have them both live...?'

'No,' he said, 'Ishmael's got to go.'

So he had to put Ishmael out. Do you know that God didn't recognise Ishmael as far as the seed was concerned? Because when he asked Abraham to take Isaac up Mount Moriah and offer him, he said, 'Take Isaac thine only son.'

As far as God was concerned, the only son he recognised in a divine continuum was Isaac. Now God doesn't need our help, and the head and shoulders man violated divine order, and he broke in and made a sacrifice, and Samuel came on the scene, verse 11, 'And Samuel said, "What have you done?" And Saul said, "Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that the Philistines were assembling at Michmash, therefore I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favour of the Lord', so I forced myself.'"

How many know anything about forced revivals? 'God you've got to move. You've got to move Lord! You've got to move.'

So we use our gimmicks, soft lights, quiet organ music, all the theatrics, everything the world uses, we'll do anything to get God to move. God lengthens a leg a quarter of an inch, by

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the time we've got through, it's three feet! *laughter* We'll exaggerate, we'll use psychological methods, we will do anything to get God to move, to force revival. God doesn't need our help to force revival. He's told us what to do for him to move, and that is to obey the principles of his Word, and when we obey the principles of his Word, he will move, he doesn't need our assistance with a whole lot of gimmickry, and a whole lot of suggestions from us as how to build the kingdom of God. He's told us how to build the kingdom of God, if we'll go by his recipe, we will get it built, if we keep on doing it our way, we'll raise a race of Ishmaels, and when Isaac comes, we are going to have to make a terrible adjustment.

Now the first thing that the head and shoulders man did was to violate divine order, and Samuel got after him. Look at verse 13: 'And Samuel said to Saul, "You have acted foolishly. You have not kept the commandment of the Lord your God, which he commanded you, for now the Lord would have established your kingdom over Israel forever. But now your kingdom shall not endure. The Lord has sought out for himself a man after his own (here's the first hint), a man after his own...what? *heart* What? *heart* "' Loudly: *heart* Oh, I like the way you say that. [Ern Baxter imitates English accent.] Say it again. *heart* That's nice. Heart, we say heart.

Alright, now we've got the first indication of where God's sensitivity lies. Not with the head and shoulders man, but a man after his own heart. 'And the Lord has appointed him as ruler over his people because you have not kept what the Lord commanded you.' Are you listening? Are you listening? God will use those who will obey his Word. When you go outside of the Word of God to try and to get the kingdom of God built, God will disown you, or me, or anybody else. Now if you've got ears to hear, you hear. What is God doing across the earth? We're in tents, homes, cottages, barns. In New Zealand they're in public buildings, in Australia they're in warehouses, in America they're in any kind of thing that will keep the snow and rain off the church. God is not interested in us putting on a head and shoulders display. God is interested in us obeying him. Now if he says, 'Go and stand in the corner of the tent on your head and whistle', you go and stand on your head and whistle, if that's what he says.

'Abraham.'

'Yes, Lord?'

'I want you to leave Ur of the Chaldees.'

'Okay, Lord. Where am I going?'

'You just leave and I'll show you.'

'Well, I'd like to know where I'm going.'

'None of your business right now: just get up and leave.'

The Bible simply says that Abraham got up and left, and he became the father of the faithful. See, what is upsetting people today is the fact that God is no longer blessing head and shoulders government, but he's blessing heart people.

You say, 'Well, they're psychologically unstable, they're emotionally imbalanced, they're mostly illiterate.' *laughter*

I remember reading the British Weekly years' ago, and it said that the Pentecostal people were the fanatical fringe of Protestantism. I've got news for you, the Pentecostal people are now the controversial centre of Christianity, because God sent his Spirit not to be laughed at, God sent his Spirit not to be shoved out to the periphery of the Christian thing, he sent his Holy Spirit to replace the Lord Jesus Christ at the very heart of the redeemed community. Jesus said, 'It is expedient for you that I go away, for I have to go away, because I am God localised, and I'm going to go away, and the Father and I are going to send back the Holy Spirit, and he's going to be the Trinity universalised, and when he comes back, he's going to spread all over the earth, he's going to bring men and women into the redeemed community, he's going to establish the kingdom of God among the sons of men, he's going to display the glory of God.'

God will not allow the Holy Spirit to be shunted and shoved and pulled. Have you thought about the sufferings of the Spirit? We preachers dramatically point out the sufferings of Christ on the cross, for three and a half years he suffered, and then that awful agony on Calvary,

all of which is true, but have you thought that for two thousand years the Holy Spirit's been down here, being blasphemed, neglected, rejected, confounded with para-psychology and extra sensory perception, called nasty names, denied, and grieved and quenched and hurt? For two thousand years he's suffered. It's his hour now, to come into supremacy and prominence, and the Spirit is at the heart of the thing now. He is not out there knocking to come in, he's in here directing the traffic. *applause*

Let's jump over to chapter 15 and see the second thing that the head and shoulders man did. Stay with me. The second thing he did was he made provision for the flesh. Now before I go into this, quickly, I am going to give you the results of about forty study hours of work on the word, 'flesh.' I am going to give you a capsulated definition. Wherever the word 'flesh' is used in the New Testament in a moral sense, you will find that this definition will fit. If you want to take it down, you're welcome, it's mine, but there's no copyright on it. The flesh morally considered is the tendency in our nature to self-gratifying behaviour. The tendency in our nature to self-gratifying behaviour. It's not somebody else living in you, it's you behaving in a self-gratifying manner. Now anywhere it says not to walk in the flesh, or uses the 'flesh' in a moral sense, you can take that little capsulated definition and it will fit: the tendency in our nature to self-gratifying behaviour. Ladies and gentlemen, if you're going to have a part in what God is doing in this hour you are going to have to dethrone once and for all any intention that you have to have your own way, as opposed to his way, on any issue. Boyfriends, girlfriends, automobiles, homes, business, anything, you have no right to make a self-gratifying decision. You see we've preached Christ as Saviour for so long that we don't realize that you can receive Christ as Saviour, and not receive him as Lord, and then it's questionable if you've received him at all. For every time the Bible speaks of him as saviour, it speaks of him twenty-nine times as Lord. The ratio is 29:1. And yet you go into evangelistic meetings and we urge people, 'Won't you please take Christ as your saviour?' Fiddlesticks! That's not what it's all about at all. The whole tendency is, 'Jesus will be your buddy. Come just as you are with all your sin, and he'll forgive it, and he'll be your buddy, and he'll give you a little card with your name on it, and you'll put it in your wallet right next to your heart, and... *laughter* I never was much good at anatomy either...and then when you get up there, you'll flick it out and say, "There, St Peter, one night in a meeting I raised my hand and there's my...."'

That's not what it's about at all. Paul says that salvation begins when you confess Jesus Christ as Lord. Being saved means that you turn your life totally over to Jesus Christ as despot. There are two Greek words for 'Lord.' One is *kurios*, the other is *despotes*, from which we get our English word, 'despot.' Now we think of a despot in a bad sense, but think of it in a good sense, think of it as one who has total power to do whatever needs to be done for you under any circumstance, and if you will give your life to him, he will do that thing for you under any given circumstance. You can't get a better deal than that! Blessed despot, take my life, govern me, rule me! I never could understand that old hymn, and now I love it, 'God be in my head and in my understanding.' I was a boy soloist in a choir of sixty boys, before my voice dropped two octaves, and I remember that we were singing, and I had to sing the solo part to that, 'God be in my head...' I thought, 'What in the world do I want God in my head for?' *laughter*.

Because you see, I was raised as a little boy on the other side, the emotional side, 'Let Jesus come into your heart.' What that was I'm blessed if I know, but it was something that had to do with weeping, and going to an altar, and getting emotional, and then going away and doing what you jolly well please. The gospel of the kingdom is the gospel of God's government over our lives, and it means that you don't belong to yourself anymore, that Jesus Christ has total right to your life, to govern you completely, and that's not bad, that's good, because you haven't made such a good job of it up until now, and so we let him have it. Now, the head and shoulders government does not deal with the flesh. You know that. But what is happening today? I said - my enemy the clock - I said to a group of my brothers the other day, I said, 'Brothers, are you finding God bringing extra pressures into your life?'

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And they all looked at me as though I had been reading their private experiences. Any man today who is trying to walk in what God is doing, God's pushing him into corners, and back you come, and said, 'Lord, you never said anything about that before.'

He said, 'No, I didn't have to before, but this is a special day, and while I'm talking about this, I want to talk about this.' *laughter* 'And while I'm talking about this, why don't we talk about this?'

I said, 'Lord take it easy!' *laughter*.

You see he cannot alter the world with a bunch of people who are not absolutely submissive to his Lordship, and so the next test of the head and shoulders man was what he would do with the flesh. Chapter 15: 'Then Samuel said to Saul, "The Lord sent me to anoint you as king over his people over Israel. Now therefore listen to the words of the Lord. Thus says the Lord of hosts, 'I will punish Amalek for what he did to Israel, how he set himself against him on the way while he was coming up from Egypt. Now go and strike Amalek and utterly destroy...How much? *all* How much? *all* Oh, I like that "all"utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey: wipe them out!'"

Alright, that's the word of the Lord. Verse 7, quickly now: 'So Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of Egypt. And he captured Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed.'

Now why didn't Saul kill Agag? Because Agag was too much like Saul. But you see a head and shoulders man reserves the right to make head and shoulders judgements. God said, 'Kill them all.' Saul saw Agag, Agag undoubtedly was a great man, you had to be a great man to be a king, because in those days you became a king by beating up everybody else. That was the way with tribal warfare, you became king because nobody else could beat you up in the tribe, so you had to be a big fellow.

Saul looked at him, and he said, 'I'm sure God wouldn't want me to get rid of him.'

He said, 'Look at those sheep, oh, I'm sure the Lord would love to have those sheep for some of the religious services. Samuel would like to have them. I'm sure the Lord didn't mean all. We'll save the best.'

The best of what? The best of the Amalekites. But the Amalekites are the flesh. You don't save the best of the worst. You don't save the good of the bad. Are you there? *laughter* Don't go to sleep on me now! We're coming down the home stretch. *laughter* Now without me having to be too specific, think what has head and shoulders government in Christendom done about the flesh? They say there are very fine things about the flesh. *laughter* Do you know what is cursing the professing Christian community today? We're so loaded, we are so loaded with the best of the flesh, that God can't get a wiggle out of the little finger of the head and shoulders government, and when God starts to move, they say, 'But our culture, Lord!'

Culture be hanged. What's culture going to do for you? In that day when the lamb sits on the throne, his countenance angry in judgement, the great men and the mighty men will call for the mountains to fall on them. 'ALL!'

Verse 10: 'Then the word of the Lord came to Samuel saying, "I regret that I have made Saul king, for he has turned back from following me and has not carried out my...What? commands." And Samuel was distressed and cried out to the Lord all night, and Samuel rose up early in the morning to meet Saul and it was told Samuel saying....' Boy, look at this, man, I just saw this the other day, now isn't that the way it is? Look at that verse, that's a tremendous verse. Samuel wants to do the work of God, he gets up early in the morning if God wants him to do something. Now it's not necessarily literal, though I do get up in the morning early, it's no virtue. What it means is that the first order of the day, the first thing you do, is not to serve

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yourself, but you serve him. If he says do something, get up in the morning and get it done. Abraham got up early in the morning. Isaac got up early in the morning. Samuel got up early in the morning, and went down to meet the king of Israel, who was supposed to have cleaned out the Amalekites. He was supposed to have done a mighty work with the flesh, to have had a great sanctification and holiness convention and got rid of the flesh. He was going down to see the results of the great meeting. He gets down there early in the morning, and he said, 'Where's King Saul?'

Somebody said, 'He sent word he'd be late.'

'Late? What's he doing?'

Now I don't know what it says in the King James, but it says in the New American Standard, 'Saul came to Carmel and behold, he set up a monument for himself, then turned and proceeded on.' What was Saul doing? He had not obeyed the Lord, he had not cleaned out the flesh, and he celebrated his disobedience by setting up a monument for himself. *laughter* Now some of you didn't hear that, that the world is covered with monuments that men have set up to themselves.

The judgment seat of Christ is going to be interesting, when you see men walking up to the *bema*, the great judgment seat, and you say, 'Who's that?'

Somebody says, 'That's Jack Jones.'

'Jack Jones, who's Jack Jones? D L Moody I know, and Billy Graham I know, but who's Jack Jones?'

'Jack Jones is a man whose name has never appeared in a magazine. Jack Jones is a man who served God, deeply, fervently and devoutly. He burned his life out unseen and unsung, but up here, he's a big shot.'

I don't know if any of you know of a man by the name of Baker.⁵ He wrote some books, I knew him, he was as rough and ordinary as an old shoe. He was an apostle in China, he left bodies of people in China that were self-contained, had their elders, and when the Communists came, they said to him, 'Go, don't stay. Go and tell others what you've told us. You warned us what was coming, we will survive.'

He said, 'I'll stay and die with you.'

'No,' they said, 'Go!'

He was already an old man. He went over to the Chinese island, Formosa, and at the age of seventy learned a whole new language. When he came to Canada, I entertained him. He'd come home because his wife was not well, and he thought he'd bring her home, and she wasn't getting any better, so they got together one day, and she said, 'Now husband, we've both given our lives to God, and I know your heart's back in Formosa.' She said, 'It looks like the time's come for me to go home, why don't we say goodbye, you go on back, and I'll see you in the morning?'

And he said, 'Well, alright.' That was the kind of commitment they had. And so they got everything ready, and he was going to go back and leave her for the Lord to take her home. Instead of that the Lord healed her, and they both went back to Formosa. *laughter* The last letter I saw from them, he was in his nineties, now I hear he's gone to be with the Lord. You don't know him. How many of those people are there around? A monument? There's no monument to him! You go all over the country, men want to leave a monument. Who wants to leave a monument? The only monument I want to leave is a monument that is recorded in the book of God, that says that I gave myself without reserve to the work of God and the people of God. What are monuments?

My loving brother, when the world's on fire, 'I want God's bosom to be my pillow. Hide me over in the rock of ages, Rock of ages cleft for me.' Why care about a monument? A monument is only going to be here until the Lord cleans the world up. I'll take my monuments later on, praise God! Verse 13: 'And Samuel came to Saul, and Saul said to him....'

⁵ Harold A. Baker, 1881-1971.

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Oh, religion is great. Can't you see Saul coming saying? Have you ever noticed that, remember in the days of Jesus, they were always trying to say religious things? The flesh is always trying to be religious, especially in the presence of the servants of God. They get very religious. You know, 'God bless you.' *laughter* Look at Saul, this head and shoulders man that's disobeyed the Lord, look at him, look what he said.

Samuel came to Saul, and Saul said to him, 'Blessed are you of the Lord.' *laughter*

That's supposed to solve everything.

'I have carried out the command of the Lord!'

You fibber! *laughter* Which raises another point, that when you start to vacillate and play around with the flesh, you become a rationalist and a liar, and you don't face things for what they are. But Samuel said, 'If you obeyed the command of the Lord, what are these fleshly sounds I'm hearing? I hear fleshly sounds. Fleshly sounds. What then is this bleating of the sheep in my ears and the lowing of the oxen which I hear?'

'Oh', Saul said, 'I can tell you about that.'

He said, 'They brought them from the Amalekites for the people.'

Here we go again. The people.

'I didn't do it, the people did it. The people spared the best of the sheep and oxen to sacrifice to the Lord your God.'

'Your God', - see, he's trying to play up to Samuel.

'But the rest we have utterly destroyed.'

Then Samuel said to Saul, 'Wait and let me tell you what the Lord said to me last night.'

laughter

Man, I wouldn't like to have been Saul standing there, would you? *laughter* Any of you kids know what it means when Mum says, 'Wait till your Dad comes home tonight.' *laughter*

He said, 'Saul, let me tell you what the Lord said to me last night.'

Saul said, 'Speak.' *laughter*

And Samuel said, 'Is it not true that though you were little in your own eyes you were made the head of the tribes of Israel, and the Lord anointed you king over Israel? And the Lord sent you on a mission and said, "Go and utterly destroy the sinners, the Amalekites, and fight against them till they are exterminated." Why then did you not obey the voice of the Lord? But rushed upon the spoil greedily, avariciously, and did what was evil in the sight of the Lord?'

Then Saul said to Samuel, 'I did obey the voice of the Lord and went on the mission which the Lord sent me, and I brought back Agag the king of Amalek and have utterly destroyed the Amalekites, but the people took some of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the Lord your God at Gilgal.'

And Samuel said, 'Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than all your fleshly religious sacrifices.'

Hello? Did you hear? You can't buy God. He didn't say, 'Son, give me your pocket book.' He didn't say, 'Son, give me your violin.' He didn't say, 'Son, give me your voice.'

He said, 'Son, give me your heart, and if I've got your heart, I've got all the rest of it.'

'Behold, to obey is better than sacrifice, and to heed than the fat of rams. For rebellion is as the sin of divination.'

Disobedience leads to deception. This is a heavy word, and I'm running away over time, but can I just go a little longer Bryn? Alright, let me say something, and this is a heavy word, and hear it now because these are important days. When you rebel against God, or I rebel against God, or any man who is in the professed redeemed community rebels against God, on the authority of the Word of God, he is a candidate for deception. Now you hear that, and when the crunch comes in the area of disobedience, remember, it's obedience or deception, because if you disobey you will walk into deception.

'Because you have rejected the word of the Lord, he also has rejected you from being king.'

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Then Saul said to Samuel, 'I have sinned; I have indeed transgressed,' and he pled with Samuel.

Samuel said, 'No, I am not even going to go back with you. You've rejected the word of the Lord, and the Lord has rejected you from being king over Israel.'

Do you see the equation that keeps coming up people? The Word equals God, equals the Word? That you and I are only valid members of the kingdom of God as we respond obediently to the Word. You can't detour that, you can't go over it, you can't get under it, you can't go through it, you've got to embrace it. The Word is God, and God is the Word, and the Word is the ultimate thing, and the Word is the thing that's got to be obeyed. Look at verse 28: 'So Samuel said to the him, "The Lord has torn the kingdom of Israel from you today and has given it to your neighbour who is better than you."'

Why was David better than Saul? David was better than Saul only in one area, and that was Saul was a head and shoulders man, and David was a heart man. He believed God and obeyed his Word. Oh, listen to him, in Psalm 119: 'Thy Word, purified seven times.' Listen to the Psalmist singing about the Word, how he depended on God, an altogether different man, he was a heart man.

Alright, now, let me finish up by saying these final things. Fleshly rationalisation over what God requires always goes with disobedience.

'I can't go with God, because he's going to do this or that.'

Don't try to rationalise God's Word: obey it. The terrible price of disobedience is to lose what you are in God functionally. I'm not un-Christianising you, but the terrible price of disobedience is to lose your place in God functionally. The inevitable fate of the flesh, what is it? After Samuel had dealt with Saul, look at verse 32: 'Then Samuel said, "Bring me Agag the king of the Amalekites", and Agag came to him cheerfully.' Or, in other translations, it says he came 'mincing'.

What did he do? He came into the presence of Samuel, cheerfully, and he said, 'Surely the bitterness of death is over. The war is all finished, and you're surely not going to kill me, that wouldn't be the thing, it's really all over.'

Samuel said, 'You bet it's all over.'

What did he do? You see this is the flesh, it says, 'Now, come on brother, don't be a fanatic. Just hold it now, and don't go destroying everything. After all we have had our little revival now, let's sort of level off now.'

Level off nothing, this war is to the death. Look what he did.

Samuel said, 'As your sword has made women childless, so shall your mother be childless among women, and Samuel hewed Agag to pieces before the Lord in Gilgal.'

Wack! Pow! There lay the flesh, splattered all over the ground.

What is the end of head and shoulders government? Now, I don't pretend to be a prophet, or the son of a prophet, but you listen to me, as sure as God is God, and God's Word is God's Word, the head and shoulders government of this generation, like the head and shoulders government of every other generation in the realm of the professed kingdom of God, will go into deception. It will seek out the witch of Endor, and it will eventually be killed by the very thing that it allowed to live. Because when Saul was in the agony of his death blood, an Amalekite came by and saw that he was still alive, and Saul called him over and said to the Amalekite, 'My life is still in me, do me a favour and plunge the knife deeply into me. I don't want to be caught by the Philistines, they'll torture me.'

So the Amalekite slew him, and the Amalekite came running to David, and he told David what he had done. David rent his clothes and wept. We'll deal with that later. And he said, 'Fall on that Amalekite and kill him.'

Now that Amalekite wouldn't have killed Saul, if Saul had killed that Amalekite, and if you don't deal with the flesh, the flesh will deal with you. It's who kills who first. And I want to finish with 1 Chronicles 10, and let's see who does the killing in the ultimate. 1 Chronicles 10: 13-

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14: 'So Saul died for his trespass which he committed against the Lord, because of the word of the Lord which he did not keep....because of the word of the Lord which he did not keep..., because of the word of the Lord which he did not keep..., and also, because he asked counsel of a medium, making inquiry of it, and did not inquire of the Lord. Therefore he – God - killed him, and turned the kingdom to David the son of Jesse.'

I declare to you, and we'll develop this theme, God is going to take care of head and shoulders government, and establish Jesus Christ as unassailable Lord indeed. Head and shoulders cannot survive, but be sure what camp you're in. Where are you tonight? Are you playing between head and shoulders and heart? Or have you sold out completely to the Word and the will of God? Whatever it costs, I'll go with God.

We'll find out in the next three nights what it costs to go with God, and I'll tell you brother, it costs an awful lot more to play the head and shoulders game, than it does to go with God in the heart. You think that it's rough in this hour, that God is hard on those of us that are trying to walk in his ways, and obey his Word. It's nothing compared to what God's going to do with head and shoulders government before he's finished. I'm happy to be where I am. How about you? Hallelujah.

3. Transitioning Between Kingdoms (Tuesday 5th August 1975, evening)

My colleague and good friend Arthur Wallis pointed out to me at breakfast this morning, before my eyes were quite opened, that I had made two blunders last night⁶, which I think isn't too bad for such a long sermon, *laughter* I had attributed the statement, 'I have set my king upon my holy hill of Zion,' to Psalm 110, and it's Psalm 2. And I'm sure he's going to do it whether it's in Psalm 2 or 110, *laughter* but it's good to be accurate. And then I had attributed Samuel's lineage to Levi, and he was an Ephraimite. Of course, I did both of these deliberately, *laughter* because I wanted to destroy any illusions you may have had as to my infallibility. *laughter* I may tell you if it's any comfort to you, I've made some dandies in the past too, such as the night I put the ring on the Prodigal Son's toe *laughter*, and what further added to my discomfiture on that occasion was I couldn't figure out why everybody was laughing.*laughter* Thank God for laughter. When God saved me, he converted my laugh-er, as well as my cry-er, and my hand clapper, and my jumper-up-and-down-er, and every other part of me. And thank God, the last two nights are over.*laughter*

I don't like dealing with dismal aspects of history, but they're necessary and we must take the bitter with the sweet, and we've been talking on the last two nights about a man by the name of Saul, the son of Kish, who stood head and shoulders above all Israel, and we've referred to him as the head and shoulders man.

I was teaching on this in a conference in America, I don't know, do you have *Head and Shoulders* shampoo over here? *laughter*. On the last night of my ministry when I came up to the pulpit there was a tube of *Head and Shoulders* shampoo. *laughter*. I'm thinking of having it framed and put it up in my study. We are teaching on the assumption, which we feel is valid, that as kingship was inaugurated in Israel, that God allowed Saul to become the first king, and he was the choice of the people, and he was a head and shoulders man. Furthermore, he was a head and shoulders man, the head speaking of human wisdom, and the shoulders speaking of human strength, *laughter*...and I seem to have the ministry of breaking furniture at this conference.*laughter* Anybody else know of any boobytraps around here? I have a sneaking suspicion there's a hidden baptistry there. *laughter*

Now I don't know how well you have heard what I am saying, or if you've been able to put it in the context that I've hoped you were putting it in, and that is that Saul was the king of the Israelites, and that he was a king who tried to run Israel by the human mind and human strength, and it is interesting that it is said that the Ark was not consulted in the days of Saul. Saul did not attempt to govern Israel under divine authority, and it would appear that the only times he turned to divine authority was when he needed Samuel to help him out of a scrape, and as we learned last night, he finished up his life in deception, and in demonic delusion, and torture, and was killed by an Amalekite, whom he should have wiped out when God told him to wipe the Amalekites out, an Amalekite wiped him out ultimately. We finished up by pointing out that the one who killed Saul was God himself. A rather a terrible thing to say, and yet, we read on several occasions that God killed men because they were just too bad to live, and had outlived their usefulness. Now we've already discovered that Samuel told Saul that the kingdom was going to be taken from him, and given to a neighbour, who was better than he was. So Saul knew that his days were finished, and that the kingdom was going to be given to someone else. Tonight we are going to look at the transition from the one king to the other. And there are some very practical lessons here, that I trust that we can hear and benefit by, and I pray God will give us clear thought and articulation so that we can bring them to you.

So I'd like if we can break in at the end of 1 Samuel 15. As we look at men like Samuel and other great men in Israel's history, we are inclined I think to put an aura of perfection around them, and of course none of them merit that. All men outside of our Lord Jesus Christ had their flaws, and although Samuel was a great man, and he was obviously morally pure and

⁶ Actually one was on the first night and one on the second – see p.6 and p.19.

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could stand before the congregation of Israel and challenge them to charge him with any act of moral impropriety, yet he was still a man, and had his areas of weakness, as we will discover tonight. But they are weaknesses that I think will be very quickly recognised as weaknesses that we ourselves have. After Samuel had to tell Saul that the kingdom was being taken from him, Samuel, verse 34, 'went to Ramah, but Saul went up to his house at Gibeah of Saul. And Samuel did not see Saul again until the day of his death. For Samuel grieved over Saul, and the Lord regretted that he had made Saul king over Israel.' Samuel grieved over Saul.

Why did Samuel grieve over Saul? I tell you why I think Samuel grieved over Saul, before we go into the next verse. I think that Saul was exactly what the Bible said he was, a tall, handsome, broad-shouldered, attractive man, and Israel's first king, who had at the beginning showed such promise as he destroyed Nahash, and was received by all Israel as king, and then Samuel had watched him deteriorate as he disregarded the divine order and forced himself to sacrifice at Gilgal, refused to deal with the flesh and wipe out the Amalekites, celebrating his fleshly disobedience by building a monument to himself, and going on to rationalise his disobedience, and tell Samuel that what he had done with the Amalekites was what he thought was best to do. That's where the head and shoulders thing came in. God said, 'Utterly destroy.'

Saul said, 'I disagree with God. We should save Agag, and we should save the best of the flocks.'

And for all of this, he was disallowed the kingship. But Samuel grieved over him. Now we move into verse 1. I think that Samuel grieved over him because Samuel found himself attracted by this man, and I hope that what I'm going to inject in here is not foreign or alien to the text. But I think that all of us tonight are impressionable. Big things impress us. I don't mean any offence if there are any Roman Catholic friends here tonight, but I remember reading years' ago the biography of Cardinal Newman, and there comes the point in his life when as an Anglican he is thinking about changing over to the Romish church, and he is going to make a trip to Rome, which in those days was arduous and difficult, and the story of his trip to Rome is quite interesting, but when he came in sight of St Peters, he was so impressed by what he saw that he said, 'This must be the true church.'

Now what impressed him was the magnificence and the grandeur of the externality of the Roman church. He was impressed by it. He said, 'This must be the true church.'

I'll never forget that phrase, it gripped me, because I saw this man making his final decision in terms of being impressed by St Peters, and he came back to England and he went to a parish priest and dropped at his feet, and said, 'Receive me into the true church,' and went on to become one of Rome's princes, and I think if we're honest tonight every one of us are impressed by the things we see, big things, things impress us, and I'm sure Samuel was impressed by Saul, and he grieved over the fact that Saul had failed, because Saul had impressed him, this great, handsome, broad-shouldered hunk of flesh. 'Now the Lord said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel?"'

Now that's a rebuke. He's saying, 'Samuel, how long are you going to stop grieving over what I've had to do with Saul? Are you going to agree with me, or are you going to go on weeping in your closet over the fact that this man has failed? Who are you with, Samuel?'

I wonder sometimes if many of our decisions are not made in the realm of sentiment, rather than in the realm of principle. God had rejected Saul. It was Samuel's duty to stand with God. Let me digress to give you another Bible illustration of this. When the Tabernacle was inaugurated, the two sons of Aaron, Nadab and Abihu, took strange fire into the sanctuary, and fire from God came out and burned them, killed them on the spot, and God spoke to Moses, and he said, 'Moses, tell your brother Aaron that he must not grieve over what has happened, for the anointing oil is on him.'

Now this seems severe, it seems to be a harsh demand on the part of God, and that old gentleman had to stand there and watch his nephews carry their cousins, Nadab and Abihu, yet in their linen cloaks, or coats, past him, out to be buried in their coats outside the camp, and he

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couldn't shed a tear, because Aaron stood in the temple as the representative of God with the anointing oil on him. This was a divine judgement, and even in terms of his own flesh and blood, he must not show emotion, he must not in any wise indicate that he disagreed with God's judgement, and I can imagine that he stood there biting his lips as he saw the inert forms of his two boys go by to be buried, and he'd never see them again. Undoubtedly he conjured up visions of their childhood, when they were little fellows running around their mother's knee, and now in this great hour, when they were to share with him in one of Israel's highest moments, the inauguration of the Tabernacle, his boys had failed, he couldn't allow himself a tear, he couldn't allow himself a trembling lip, but he had to stand there stoically, and watch the boys go by him to their premature funeral, and not in any wise show emotion, because the anointing oil was on him, and he had to stand with the verdict of God.

It seems severe, doesn't it? And yet the question is tonight, how much are we motivated by sentiment, and traditional attachment, and religious nostalgia? How much are we doing what we're doing, not out of principle, but because we are sentimentally attached to something that God has left? What is the answer? He said, 'Samuel, how long are you going to carry on like this?' He said, 'Are you going to stand with me or are you going to lament what I have had to do with Saul? Now, where are you Samuel?' He said, 'I'll tell you what I want you to do if you're going to move with me. Fill your horn with oil and go!'

What does that mean? It means get a new anointing, and get on with what God's doing. Stop hanging around the old tombs and being nostalgic over the revivals of other days, and going back to see what God did yesterday, but through disobedience is no longer related to today. Stop living in the nostalgic past, get hold of the new anointing that is moving in the earth, grab your horn of oil and let's get going, the past is done, let's be done with the past, and let's move on in God. Get a hold of your horn, fill it with oil, and let's take off. Fill your horn with oil and go. I will send you to Jesse the Bethlehemite, for I have selected a king for myself among his sons.'

Now remember Saul was the people's choice. God has now chosen a king for himself. 'But Samuel said, "How can I go? When Saul hears of it, he will kill me."'

That was a very valid fear. He said, 'Now just a minute Lord, let's talk this over. That's all very fine of you to send me down with a new anointing, all full of the Holy Ghost and talking in tongues with goose bumps and my hair standing on end ...' *laughter*

'It's great Lord for you to get me all involved with this charismatic thing, but Lord, Saul is still alive and if he hears I've gone down there to anoint another king while he's still living, ...'

Saul, the fleshly religious authority, which was still nominally in charge, was a threat to the new anointing. How many are hearing anything? Alright, I'm not going to tell you, if you don't hear it, I'm not going to tell you. Because you'd go away and tell on me.

'And the Lord said...' You know the Lord is not above a little arranging. Have you ever noticed that? The Lord's pretty wise, he knows how to fix things. *laughter* Now, he said, 'I'm not going to ask you, Samuel, to walk right out and stick your head in the noose.' He said, 'Let's do it this way. Go down and hold some special meetings. *laughter* And while you're down there, just have a laying on of hands service.' *laughter* And the Lord said, 'Take a heifer with you and say, "I've come to sacrifice to the Lord", but,' he said, 'be sure that Jesse and his sons attend the service. And you shall invite Jesse to the sacrifice, and I will show you what you shall do, and you shall anoint for me the one whom I designate you.'

Now we are coming to the difference between democratically chosen head and shoulders ecclesiastical authority, and divinely ordained spiritual authority, and as we move along, you'll understand why unspiritual people don't understand spiritual authority. So Samuel did what the Lord said, he obeyed, because Samuel had learned to know, ever since God talked to him as a little boy in the temple, that God could be trusted. So Samuel said, 'Alright, if that's the way it is, I'll go.'

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And so he went and prepared the people with all the proper purifications for the sacrifice that was to come. He told them to consecrate themselves. Now, verse 6, here we see Samuel's humanness coming through again, and I think we will all relate to Samuel if we're honest. For God's sake, let us be honest in this hour. If anything will destroy what God is doing in your life, or mine, or in our lives in this hour, it is going to be dishonesty. God is calling for a kind of candour that he has never required from us, I think, in the past. I think in the past, if I may take a Scripture out of context, he winked at the times of our ignorance, but he now requires us all to repent. I know that is out of context, but I think God is bringing a new pressure on his people for integrity, such as he's never done before. Alright, verse 6, 'Then it came about when they entered, that he looked at Eliab.' Now what happened was that the laying on of hands time came, and he said, probably something like this, 'I feel that Brother Jesse should bring his sons forward and we ought to bless them.' So Brother Jesse brings his sons forward, and they all line up, and Samuel looks them over, and there they are lined up from the eldest to the youngest, and he looks at the oldest one, his name is Eliab, and man, he's a dandy. Great, tall, broad-shouldered, fine head, and Samuel looked, and Samuel thought, and Samuel concluded, and Samuel was wrong! *laughter* And if you and I do that, we'll be wrong too. For we walk not by sight but by faith, and how many times we have looked, and we have thought, and we have said, 'Surely the Lord's anointed is before him.'

'But the Lord said to Samuel.'

You see Samuel was ready to take the horn of oil, and get it over with, and get on home.

And he was reaching for the horn of oil, and the Lord said, 'Samuel?'

'Yes, Lord?'

'That's not him.'

'But,' he said, 'Lord, look at him.'

'Samuel, I have had it up to here with head and shoulders men.'

'But the Lord said to Samuel, "Do not look..." That's what he'd done, he'd looked. 'The Lord said, "Do not look at his appearance or the height of his stature, because I have rejected him. For God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'"

Samuel said, 'Okay Lord, but he looks good to me.'

Now this confirms what I said at the beginning, that Samuel still was equating kingship, as all of those oriental people did, with a big strapping fellow. Anyone who has read the history of those times knows that for a man to become a tribal chief or a king, he usually had to arrive at that position by beating up every contender. He had to be the heavyweight champion of his tribe. He arrived there because there wasn't another man in the tribe that could stand with him in swordplay or in any form of physical confrontation, he was the strongest and the mightiest and that's why he was king, and Samuel was still going by the human criterion, and he said, 'Lord, I think you're passing up a bit when you pass up Eliab.'

And the Lord said, 'Samuel, please let me run my own business.'

Now we've done it, we've done it, we've done it, we've done it down through the centuries, we've said, 'This ought to do it, my, look, that ought to do it.'

And God's given us gentle nudges and little hints, and we've got a whole array of Eliabs and head and shoulders men, and God brings along some illiterate dummy, and fills him with the Holy Ghost, and he blasts the thing wide open, while all the PhDs are sitting there wondering what's happening to them. You see, well, never mind...

Verse 8: 'Then Jesse called Abinadab.' Now he was the next tallest, made him pass before Samuel, and he said, 'Neither has the Lord chosen this one.'

'Next Jesse made Shamah pass by, and he said, "Not him."

Verse 10: Thus Jesse made seven of his sons pass before Samuel, but Samuel said to Jesse, "The Lord has not chosen these."

Samuel said, "Lord, we've run out of boys." *laughter*

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"I'm sure you told me to come down here and anoint someone, and you said you'd show me who he was, and I have been obedient to you, and now we've got no more boys."

He said, "That's what you think. Ask the old man if he has got another son."

"Sire, do you have another son?"

"Well," he said, "yes, I've got another one."

He said, "There remains yet the youngest, but he's just got peach fuzz on his face, he's out tending the sheep. He sits out there with a harp composing choruses." *laughter*

He said, "I didn't even bother to bring him in because I was sure you wouldn't want him."

Samuel said, "Look Sire, by now I've decided to let God do what he wants. Go send for your boy."

Now notice the urgency of this. 'Then Samuel said to Jesse, "Send and bring him, for we will not sit down until he comes here."'

We will not sit down until he comes here. We will not take our ease until God's order is established, we will not sit down at the feast, we will not sit down to take our pleasure, we will not sit down until God's order's brought in, we will not take our rest until Jesus Christ has been declared Lord, no matter how good things are, the head and shoulders thing may be declared dead, and it may be over, but we will not sit still until God's order is ushered in. The first order of business, priority number one, is for God's order to be established. The fact that the old order is on its way out is not enough, the negative will not get it done, the positive must take place, we will not sit down until he comes.

'So he sent and brought him in. Now he was ruddy, he was a redhead with beautiful eyes and a handsome appearance, and the Lord said, "Arise, anoint him, for this is he."'

Can't you see I never cease to be charmed by the picture of young David? They sent a messenger after him, and he's out there in the hills you know, probably working on a new one. *laughter* And the messenger says, 'David, the prophet is in Bethlehem, the prophet Samuel, and your father and your brothers and the people of Bethlehem are all gathered, and your father is sending for you.'

And David said, 'Me?'

'Yes.'

'What's it all about?'

'I'm not sure, I'm just sent to get you.'

So he slings his harp over his shoulder and takes his shepherd's crook and he comes in, and stands there, and his eyes are as big as saucers, and he's got stardust in his hair, and he bows to his father and he bows to the prophet, and God says to the prophet, 'Go anoint him.'

I am not too sure that David knew what it was all about. But the prophet moves over and he takes the horn of oil, and he anointed him in the midst of his brothers, and the Spirit of the Lord came mightily upon David from that day forward, and Samuel arose and went to Ramah. Now a very important point is this, that while the head and shoulders man was still nominally and officially on the throne, God already had anointed the new order. Let him that hath ears to hear, hear. This has always been the case, there's always been the overlap. When Jesus Christ was anointed in the Jordan, he was anointed as the King of the whole earth, he was anointed as the Son of God, he walked out of those waters and he wasn't going to finish his walk until he had made all his enemies his footstool, he was King from that moment on, but the nominal head and shoulders government of Israel still ruled. David was now God's king, but nominally and officially the head and shoulders man was still in charge. Are you hearing me? Because from now on, we're going to find out how we are to act in the time of overlap.

Look at verse 14: 'Now the Spirit of the Lord departed from Saul and an evil spirit from the Lord terrorised him.' The Spirit of the Lord left him, but he was still king. He was still Israel's king, not the king of the Hittites or the Hivvites or the Jebusites, but the king of Israel, the covenant community. Saul was still nominally king, but in actuality, he no longer had kingly

anointing. David now has the kingly anointing. David the youth, the stripling, the lad, just a boy, was the new thing, not Jesse's first son, or second son, or his third son, or his fourth, his fifth, his sixth, or his seventh, but his eighth. For eight is the number of a new beginning, and David was Jesse's eighth son. One is the number of God, two is the number of fellowship, three is the number of manifestation, four is the number of the earth, five is the number of grace, six is the number of man, seven is the number of completion, eight is the number of a new beginning. What are we seeing? That David was anointed to be the king of God's new day. This is the day the Lord hath made! This is the new day, and David the eighth is anointed for the new day, but he's anointed while the head and shoulders man is still nominally in charge.

Verse 15: 'Saul's servants then said to him, "Behold now an evil spirit from God is terrorising you. Let our Lord command your servants who are before you. Let them seek a man who is a skilful player on the harp, and it shall come about when the evil spirit from God is on you that he shall play the harp with his hand and you shall be well."

So Saul said to his servants, "Provide for me now a man who can play well and bring him to me." Then one of the young men answered, and said, "Behold I have seen a son of Jesse the Bethlehemite who is a skilful musician, a mighty man of valour, a warrior, one prudent in speech, a handsome man, and the Lord is with him."

Out of all the sons of Israel, isn't it amazing that the finger of destiny should fall on David? The law of compound probability would suggest that it was probably millions to one that David should become the one who should come in and sing his Spirit inspired choruses to the demon-demented and terrorised head and shoulders king.

'So Saul sent messengers to Jesse and said, "Send me your son David who is with the flock." So Jesse took a donkey loaded with bread, a jug of wine, and a young goat and sent them to Saul by David his son. Then David came to Saul and attended him.' Look at this, will you? 'And Saul loved him greatly.'

You know I don't want to read more in here than I see, and I don't want to impose on you an interpretation that seems to be strained, but oh, I seem to see so much that is contemporary here. I don't know if you do. I wonder if you're seeing what I'm seeing, that the head and shoulders thing, that has long since lost its anointing, the structured, ecclesiastical, democratically maintained thing, devoid so much of life, and when it sees life, its first reaction is to love it. Why? Because deep in the heart of Saul I'm sure he remembered that day when the anointing oil was upon him, and when he went out and he prophesied with the prophets, he felt the presence of God, and when this young lad came in and played his harp and sang to him, it brought back memories, maybe deep in his subconscious, and something reached out, and he loved him, but it was a love-hate relationship, and it went on for some time.

Verse 23 says: 'So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand, and Saul would be refreshed and be well, and the evil spirit would depart from him.' Now, what am I saying? I am saying that David, the new order, ministered in the house of the old order and brought it some comfort, brought it some release from its inevitable destiny of death. There was an overlap. For a time David ministered to Saul even though the Spirit of the Lord left him and he was tormented by demon powers, God ordained that the new visitation should minister to the old.

Now let's turn to chapter 18. We have the beautiful story of David and Jonathan that I don't have time to go into, other than to say that Jonathan, to me personally, is one of the most pathetic figures in the Bible. He loved David, he championed him, he believed in him, and if you'll read the Bible carefully, the covenant was from Jonathan's side, the overtures were from Jonathan's side, there's no question that David responded, they loved each other dearly, all you have to do is to read the poignant passages of David's lament when he heard of Saul and Jonathan's death, to know that David loved Jonathan deeply, but Jonathan loved David, Jonathan saw the anointing, Jonathan felt the anointing, Jonathan was an anointed boy himself, Jonathan knew what it was to go out single-handed with his armour bearer and clean up a whole

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host of Philistines, he knew what it was to walk in the honey bath of God's glory until his eyes sparkled with an anointing, Jonathan was a beautiful character, he only made one mistake. He didn't go with David, and it was a fatal mistake⁷, and in that battle when Saul and his son Jonathan fell together, the tragedy was that Saul somehow deserved it. He'd spent his days, he'd disobeyed, he had vied with God, he had vied with a prophet, he had not consulted the Ark, he'd been a head and shoulders man, but that beautiful young fellow that fell beside him, his son, his boy, he was a man of integrity, he had the sparkle of heaven's honey in his eye, he'd known how to wield a sword, he'd known how to walk in the Spirit, he'd held company with God's great king David in the days of his embryonic approach to kingship, but he made one fatal mistake. He didn't leave the head and shoulders thing when he should have, and he died with it.

I am constantly asked a question that I am sure every minister that is moving in what God is doing today is asked at some time or another, and that is, 'What shall I do in relation to this situation and that? Shall I do this or shall I do that?'

I can't tell you that. Let me say that any man of God who tries to tell you what to do, I feel, is moving out of the orb of his responsibility and of his right. If God has given you his blessed Holy Spirit and he has given you a heart to love him, God will let you know what you're to do and when you're to do it, and be sure that your heart is prepared to do what you have to do, and don't fall into the trap of Samuel, and be sentimentally and nostalgically attached to something that God has left, when the hour comes to move, be ready to move, lest you die with Saul.

I was asked to conduct a seminar in an American city in a great large Presbyterian church. In the nights we had a public service and in the afternoons I spent two or three hours with a group of ministers in the city from all different denominational backgrounds, and at the end of my time of ministry with the ministers, on the last afternoon when we'd closed, one of them stood up and said, 'We have so much appreciated this. I wonder if Dr Baxter would stay another hour with us, and we'll sit around informally and chat?'

I said, 'I'd be glad to.'

My wife had come to pick me up, and the ministers' meetings were held in quite a large chapel, and she was sitting at the back waiting to drive me back to our hotel, and she sat back there while I dialogued with the men. During that week there had been one man there who had been identified to me as a Roman Catholic priest. Later I found out he was a Trappist monk. I was never able to read his face, I never could quite tell whether he was agreeing with me, disagreeing with me, just where he was. But after we got comfortably seated in a less formal manner, because I had been teaching from a chalk board, and we were sitting around, the first one to speak was this priest, and I shall never forget it. He was like a little boy crying in the dark.

And he said very quietly, he said, 'I buy everything this man has said. There is nothing he has said I do not buy, but my church doesn't buy it.'

Then he looked at me, he said, 'What shall I do?'

I can't tell you how I felt. There was something in my heart that was very paternal, I felt I guess like I felt when my children were tiny, and they'd hurt themselves, and I just ran and picked them up in my arms. I wanted to go out and take that man in my arms, I wanted to carry him into the will of God. I had an emotional response that I can still feel, and yet I knew it wasn't right, and I remember I said to him very simply, I said, 'Brother, my heart goes out to you, and I love you in Christ, and I want at this moment to do whatever I can do for you.' But I said, 'If I were to tell you what to do, that wouldn't be good enough. It's not good enough to do something because Baxter said. You've got to go on a "Thus saith the Lord." A "Thus saith Baxter", is not good enough.' I said, 'I'll tell you what I will do. I'll pray for you, and I'll hold you before God, that you will know what to do.'

And he smiled back, and said, 'Thank you.'

⁷ See Capel 1976, p.82, for Baxter's change of view on this.

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And we went on, and three months' later I was talking to the Lutheran minister in the city who had organised the seminar, and I said, 'How is my Roman Catholic friend doing?'

'Oh,' he said, 'great.'

I said, 'Tell me about him.'

He said, 'After you left he went to his bishop and asked for a year's leave of absence to find the will of God.'

And I thought as I heard that, how many of us would inconvenience our career and jeopardise our future to find the will of God? And he found the will of God, incidentally he also found a delightful wife, and he found a very beautiful ministry, and today is a very happy shepherd of a group of God's people, and the last time I saw him he was radiant, and he didn't blame me, and he didn't credit me.

He said, 'This is the way the Lord has led me,' and as he said it, I knew that he knew he was walking in the way the Lord had led him.

And this to me is why Jonathan is so pathetic. You remember what he said in one of those tender scenes with David? He said, 'David, I know someday you'll be king, and I'll be at your side.'

The beauty of this man, his character always, it always enchants me, there is no ambition, he saw God in David, he saw the anointing in David, he saw David as God's king and while it was his by right, yet he knew where the anointing was, and he was quite prepared to pass up his right to be king, and for David to be king, and he would gladly be at his side. But he missed it. There is a time in the affairs of men. Old Sam Jones, the great American evangelist, used to tell a story, and he applied it to sinners, but I'm applying it these days to us in this moment of crisis. He said there was a little boy that lived down by the seashore, and on the sands there was the hulk of a big old ship, and the little boy took an interest in that ship and he almost personalised it, and he'd watch as the tide came in, and he'd stand there, and he'd look at the ship, as it moved with the tidal waters, and he'd say, 'Go out old ship! Go out old ship, this is your chance, go out!'

And the ship would groan and creak, and sometimes it almost looked like it would catch the crest of the tide and go, and the little boy would shout, and he'd throw his hat in the air, and he'd say, 'Go out old ship! Go out!'

And every high tide would find this little boy down there rooting for the ship to go out. One day he went out, and the tide seemed higher and stronger, and the chance was greater than ever before, and he screamed his little voice hoarse, and he said, 'Go out old ship! Go out! This is your chance! Go out!'

And he watched the tide go out, but the ship stayed in, and then something terrible happened. With a final groan the ship disintegrated on the sands, and the little boy threw himself down on the shore, and he sobbed and he said, 'Now you'll never go out old ship, now you'll never go out.'

There comes a time when the tide is right. Jonathan missed it, and he never went out, and I'm sure that up in David's old years there was many a time when David would sit quietly and think with deep emotion of what it might have been, if the man whom he loved, and who loved him, with a love that is celebrated as being one of the finest demonstrations of manly relationship, if he had only lived. But he died because he made a wrong choice.

Let's look at chapter 18:6. David has taken care of the great Philistine, 'and it happened as they were coming when David returned from killing the Philistine that the women came out of all the cities of Israel singing and dancing to meet King Saul with tambourines, with joy and with musical instruments, and the women sang as they played and said, "Saul has slain his thousands and David his ten thousands."

Then Saul became very angry for this saying displeased him. And he said, "They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?" And Saul looked at David with suspicion from that day on.'

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Now, what was it, what was it that precipitated the confrontation between the head and shoulders man and the heart man? For David was a man after God's heart. God didn't choose David because he was head and shoulders. God took him from the sheepfold, God took him from out there tending sheep. He was just a stripling youth. You don't pick those kind of people to be king, but God saw something in that young man, he saw that young man had a heart. That was the young man who spoke about his, 'heart panting after God as the hart pants after the water brook.' He knew here was a man in whom was integrity, not perfection, he'd make his mistakes, there would be the awful Bathsheba thing, and trust men to make more of that than anything else!

Isn't it amazing how a man's mistake is monumental, but all his acts of service are forgotten? God certainly had no sense of approval of the Bathsheba thing, but that one blot on the escutcheon of David did not deny him the right to be called a man after God's own heart. 'I love thy law,' he said. 'I will walk in my integrity, thou art my God, thou art my rock and my strong tower. Thou art my salvation. When my enemies are against me, in thee will I trust, thy name is as a strong tower.' Oh, how he loved his God, how he had a heart for his God, and God saw it, when he was a boy, tending his father's sheep, and I feel the Spirit of God is saying to me tonight, that there are in this tent tonight young people, who have that kind of a heart, and I've already said it to the leaders of this convention, that I believe that there are young people here who will be apostles and prophets and evangelists and shepherds in the days that are ahead. There's openness in some of your countenance, there's something that comes to me, I feel kingdom vibrations coming from some of you young people. I believe you're material for the kingdom, I believe you're material for what God is doing in this hour.

But I urge you in God's name, read the Psalms, make them your vocabulary. Read five of them every morning and one chapter of Proverbs, and you will go through the Psalms and the Proverbs once a month, and you'll learn how to live toward God and live toward man, and you will become God's kind of kings.

When was it that Saul got upset with David? It was when David started to accomplish things that Saul couldn't accomplish. As long as David was just the nice young son of Jesse the Bethlehemite, who came in for special times to sing songs to him, he loved him, that was lovely, after all it was nice to have a little revival in the old church. A little stirring now and then was nice, it's good to have a lift now and then, but of course we've no intention of changing the whole court. *laughter* But you see, what we have here is a man going down, and a man coming up, and the man going down doesn't know he's going down, and he doesn't know that this other man is going up, until there comes the collision with Goliath, and when David proves to be a man who's got the anointing to deal with the enemies of the Lord, and all Israel recognises it, and sings an anthem of acclamation to him, aha, now Saul sees things differently. You see as long as you're inconsequential, as long as you're not disturbing the status quo too much, you know, get blessed, but don't rock the boat, if you want to have a little meeting in your house Friday night go ahead, but don't make a big thing of it, and for God's sake, don't go having a revival. *laughter* Because that will just upset everything. You know, if you don't make much fuss, I won't have to say anything to the superiors. *laughter*

Verse 9: 'And Saul looked at David with suspicion from that day on.' How many know anything about this? 'Now it came about on the next day that an evil spirit from God came mightily upon Saul and he raved in the midst of the house while David was playing the harp with his hand as usual, and a spear was in Saul's hand, and Saul hurled the spear, for he thought, "I will pin David to the wall", but David escaped from his presence twice. Now Saul was afraid of David, for the Lord was with him, but he departed from Saul.'

It's amazing when people stop flowing in God, and are yet involved in head and shoulders religion, they become stupid. Imagine Saul, knowing that God was with this man, and yet he tried to kill him! This is the same stupidity that you see in the Pharisees and the Sadducees, the very same thing, they said, 'There's no question that he is doing miracles and he

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is attractive to the crowd, there's no question about what he's doing, but we've got to get rid of him.'

They tried to kill him, the very first time he spoke, they tried to kill him, and after Christ ascended to heaven, and sent his Spirit back, and his apostles went out, they did the same thing with them. 'That a notable miracle is done, there's no question, but don't let the word get around.'

You see when the Spirit of God moves out of religion, men become stupid. I am going to tell you something tonight, I might as well get my head cut off anyway. *laughter* God's going to do this thing, whether Saul likes it or not. God is going to have a people in the earth, whatever head and shoulders government wants to do about it, they can try and kill him if they want, but they will not succeed. Jesus shall reign where'er the sun doth his successive journeys run.

You know this head and shoulders thing reminds me of the siege of Samaria. The Bible says all they had left to eat was asses' heads and doves' dung. Now that's not a very pretty diet, asses' heads and doves' dung. What does that mean? Asses' heads stands for human wisdom. *laughter* And doves' dung is all that is left of the dove after the dove has gone. *laughter* When the Spirit of the Lord leaves religion all it has left is human wisdom and empty form. Where was the Spirit? The Spirit was with David. The Spirit had left Saul. Now look, don't fuss with me, go fuss with the Book. I didn't write it! *laughter* Thank God.

Now if you are listening to me you may be able to see the handwriting on the wall. I'm not saying for whom. But at that point where David ceased to be a nice little Psalm-singing, happy brother, bringing little visitations of blessing into the court, *laughter* as long as he did, that was fine, but when his influence grew and he became a man of war and was doing what Saul should have been doing but couldn't do, because the Spirit had left him, the whole scene changed. When the new anointing gained momentum ... now look, I may be a million miles off, but I don't think so, but if what I see going on across the earth tonight is what I think I see across the earth tonight, I see the Davidic anointing, as it is gaining momentum, and a few years' ago we were just a bunch of happy little Psalm singers, that were bringing a bit of pleasure to the head and shoulders court. But now, bless God, we're killing our tens of thousands, glory to God, and the diabolical world is feeling the reverberations of our voice as it speaks with the authority of the risen Christ, and the army of the Lord is in the making, and all over the earth God is getting it...oh, Hallelujah! *applause*

Brothers and sisters, I'm not a young man, and I haven't time to make a lot of silly sensational statements. I haven't time to preach to the gallery. If I come to England for your applause, or to preach you a sermon, then I am not what I think I am. I believe with all my heart tonight, from what I see across the earth, and for me to travel across the earth any longer is an inconvenience, but if I what I see happening across the earth, if I was just preaching to a tent full of crazy fanatics who would believe my way, and were the only people in the world, then I'd think that we were cracked, and we are just a bunch of people in a corner that were hallucinating. But I want you to know that in every nation under the sun, some more and some less, there are crowds like this from every denominational background, who are meeting in tents and halls and public buildings and open fields and wherever, and the same thing is being said, and the same volume of praise is going up to God, and the same choruses are being sung, and the same psalms are being psalmed, and the same hymns are being hymned, and the same shouts are being shouted, it's all over the earth, the army of the Lord is forming! *applause*

So it became inevitable that David had to go. Without going into chapter 20, you can read it for yourself, and it was obvious that Saul would have killed him, Jonathan warned him, and David was eventually evicted from Saul's court. He was kicked out. Now he wasn't kicked out of the Hittites, he wasn't kicked out of the Rotary Club, or the Lions Club, he was kicked out of the head and shoulders representation of the Jehovahistic community. He was put out, and you don't have to agree with my interpretation, but I believe that if we have a valid analogy here, that as this thing continues to grow, there will be inevitably a confrontation, and you can

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rest assured the hour will undoubtedly come when we will be *persona non grata* in many places where yet today we are invited to bring our harp, but when that happens, as we will find out tomorrow night, it's on to Ziklag, and then to Hebron, and then to Zion. Hallelujah!

Now I have imposed on you so badly for two nights that I am going to give you a really short one tonight, and let you out real early. We are going to finish with this point, and it's a very important point. Saul was still the nominal king, and after he had put David out, and David went to the cave of Adullam, and eventually went to Ziklag, and had to find a place among the Philistines to live. Now you can give this any name you like, it could be that you could say that David was driven underground. I want you to know something, that you are not only ordained for goose bumps, you're ordained for lumps. I want you to know that we are not only ordained for blessing, we are ordained for suffering, and if you haven't incorporated that into your scriptural philosophy, you'd better hurry up and get it in. Preachers who go around telling you that when you become a Christian, and you commit yourself to God, that he puts you on a velvet cushion and whisks you through life and brings you at last comfortably into his presence, that's not the way it is.

There's a paradoxical passage in Thessalonians which says that they received the word of the Lord with much persecution and joy of the Holy Ghost. Now I'll tell you something, when Paul and Silas sat in a jail at midnight in the inner part of the jail, the maximum security section, their backs running blood from the deep wounds created by the Roman cat-o-nine tails, as they sat there with the cruel salt water biting into those gaping wounds, the rats running beneath their feet at midnight, what more desperate plight, with no light, no lamp, dank, deep darkness, Paul said, 'How are you doing, Brother Silas?'

'Fine, Brother Paul, how's it with you?'

'Good. Feel like a little song?' *laughter*

'Well frankly, Brother Paul, I don't feel so good, but my heart's happy, I think I can manage a song. What'll we sing?'

'Well,' he said, 'what about number 5 in the Redemption?' *laughter*

Now the Bible says that they sang at midnight, and there was an earthquake, and all the prison doors flung open. When God's people can sing in the midnight of their trouble, they will be the community of heaven, and the prison doors will fling open, and the world will cry, 'What must I do to be saved?' We are destined for suffering, we are destined for misunderstanding, we are destined to be maligned, to be lied about, to be improperly presented, we are destined to be, I don't know if you have the word over here, we are destined to be 'framed'. Do you have that word? But if we can hold fast in our heart and know that we are sharing in what we are seeing in the analogy of David and Saul, that there is a period of overlap, and a period of transition from the head and shoulders thing to the formation of David's army, and going on to take Mount Zion, the joy of the whole earth, if we can see that, we will hold steady in the darkness of the night, and we'll sing and know that our hour has to come.

But you see God is fitting us for a big job, for this might well be the generation that is to go into the land, and prove to the world that Christ wasn't just talking when he said, 'I will build a church that will kick the gates of hell in.'

You say, 'That isn't what he said.'

No, but that's what he meant. You see it's that strange perversity in us to interpret Scripture in terms of circumstance instead of in terms of revelation. So all my life I have heard it taught this way, 'On this rock I will build my church and the gates of hell shall not prevail against it', and then I hear it preached on, and I hear people saying, 'I'm glad I'm a Christian, and I'm glad I'm in the church, because the devil can't get me, and I'm just so glad I'm here, and I'm just waiting now for the Lord to come and get me out of the mess, and I hope the bus comes soon, and...' *laughter*

That isn't what he said. He said, 'I'm going to build a congregation that's going to get the job done.'

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That Greek word *ecclesia* means congregation. Seventy times in the Septuagint version, the Greek version of the Hebrew scriptures, 'congregation' is translated 'ecclesia', and when he said to his disciples, 'I will build my congregation,' he was saying something. When you come to the book of Hebrews you find out what he was saying. He said, 'Moses as servant over the house was faithful, but Christ as Son over the house.' Moses couldn't take them into rest, Joshua couldn't take them into rest. Jesus said, 'Moses' congregation didn't make it, but I'm going to have a congregation that is going to make it. They're going to break the gates of hell in, it's not a matter of the devil not getting at me, look out devil, here I come, we're going to get... *laughter* Hallelujah! Can we say, 'Hallelujah', here? *Hallelujah* Ah, good.

You know, we have made a big thing out of exorcism. I believe in exorcism, and I practice it. I believe that I have power to cast out a demon or demons, so when we come to the last chapter of Ephesians, the apostle Paul is not talking about me casting out a demon or you casting out a demon, he's talking about something bigger than that. I'm going to tell you, I don't think Satan really is too much concerned about us casting out a few demons here and there. Any great army general knows that there's got to be a few casualties, so if he loses a few demons here and there, I don't think he's too upset. But listen to what Paul says, 'Finally brethren.,' - not, 'Finally brother', - 'Finally brethren.' And then he grabs hold of a whole fistful of Greek words that are just full of divine dynamite. 'Finally brethren, be strong in the Lord and in the power of his might.' 'Strong', 'power', 'might', three tremendous Greek words, and when you put them together, they spell God unleashed! 'Be strong in the Lord and in the power of his might. Put on the whole armour of God, for we wrestle not against flesh and blood, but against principalities and powers and the rulers of the dark places of this age and spiritual wickedness.' Now here's where we've been, on a one to one basis. Along comes Brother Jones and casts out a few demons. Everybody says, 'Hallelujah, isn't that marvellous?'

The devil says, 'I sure hope that they keep on thinking that's marvellous. I sure hope they don't realise that I don't care very much about that really, in the final analysis.'

What's he concerned about? He's concerned that you find out that God Almighty through Jesus Christ in the Holy Spirit has equipped us as a church, not only to deal with spiritual wickednesses, but that we can deal with the princes, the deputies and the under-rulers. Do you know tonight, there is a dark, satanic, angelic, power hovering over the capital building of every nation of the earth? There is a Prince of England, there's a Prince of Canada, there's a Prince of the United States, there's a Prince of Russia, and Satan has delegated authority to exercise his diabolical influence over that nation, and then they pick strategic spots in the nation, and they send deputies to those places, for remember Satan and his powers are not omni-present.

Now I don't know about your country, well I do a little bit, because I saw some of it when I was here last time, but there are cities in England, there are cities in America (I know America better), there are cities in America that are undoubtedly ruled by satanic deputies. And then there are the rulers of the dark places, we haven't begun to dislodge them, we haven't begun to touch the gates of hell. God's going to have a people that are going to dislodge these powers. I believe the hour is coming when we will change things at City Hall. I believe the hour is coming when we won't have to petition against pornography, we'll get together as the people of God, and we'll unleash God into these situations, and blow them to smithereens. I believe the hour is coming when our Sunday morning prayer together will find its answer in the Monday morning newspaper. I believe the time will come when we'll start to pray with such corporate intelligence, that when men put their pen on a ballot to vote in the halls of legislation, they'll go to vote one way, and something will push their hand over and they'll vote another! *laughter* 'That's the angel that I sent.' 'I will build my church and the gates of hell shall not prevail.'

Now, while Saul was still king, David was kicked out and Saul tried to kill him. On two occasions David could have killed Saul. Please listen to this carefully. This is important. Twice David could have killed Saul, he had him right in his hand, in fact his friends said, 'Kill him, he tried to kill you, kill him.'

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David said, 'No, he's still a nominal authority, and it's not my job to kill him. I am God's anointed, God will have to take care of him.'

If you can understand tonight that heart people must not try to kill head and shoulders people, I am reading things these days that grieve me, as I read about men who are trying to kill Saul off. I don't have to kill Saul, frankly deep in my heart, I would probably be something like Samuel, if I didn't stop myself. You could say I feel sorry for Saul. I could look at the great monuments to the revivals of the past that are sprinkled across the earth, that tell us of great visitations of other days, that tell us of men who like Saul had a change of heart and an anointing of the Spirit, and there are the monuments, I could say it's a tragedy, I don't have any bitter spirit, I don't want to go out and chop down steeples and deal with the men that want to kill me in revenge. I don't have that feeling tonight, I can't find it in me to want to do that, and if you find it in you, that's not a heart man. You don't have to kill him, nor do you have to get any pleasure out of the fact that I tell you that God's going to kill him. Because when God killed Saul and the word came to David, you read in the first chapter of 2 Samuel, David rent his clothes and he wept, and he wrote one of the most beautiful passages in all literature, as he sang and eulogised Saul and Jonathan. Brothers and sisters, the men that may be on your back tonight, the men that may be trying to pin you to the wall, are men of a tradition that can be traced back to some very beautiful things. And I'm not going to get involved in names tonight, but our history is filled with men who started well, but the thing that they started became a head and shoulders thing. And I want to tell you something else, if we are not careful, the thing that God is doing now can become a head and shoulders thing too. I was pleased to hear Arthur say this morning what he did about 'charismatic'. I don't like the word 'charismatic.' I don't like any word that divides me from anybody else. I have only one word that I feel I've a right to use and that is either Christian or believer or disciple, that I have no right to use a term that will divide me from any other man who calls Jesus Lord.

Up in our country in Canada a couple of years' ago we were having Brother Derek and a few others come up for a conference, and since I was the senior minister in the area, they asked if we would use our sanctuary to host the meeting, and our sanctuary seated twelve hundred, and we said, fine, we would, and they asked if we'd prepare the brochure as we had our own printing establishment in our church complex, and we were going to call it the Pacific Northwest Charismatic Conference. A young man in the printing room brought in the first rough draft of the brochure, and he sat it down in front of me, and I was going to proofread it, look it over for any changes, and as I looked at the front, 'Pacific Northwest Charismatic,' I got to 'Charismatic,' and as sure as I'm standing here tonight, my conscience bearing me witness, the Spirit of God said to me, 'What's that word?'

I said, 'That's, "Charismatic".'

He said, 'That's divisive.'

I said, 'You're right.' And I punched the intercom button, and I called the young man in, and I said, 'That word's got to go. There is only one word that we're going to put in there, it's the Pacific Northwest *Christian* Conference.'

And I was so pleased this morning when Arthur made a point that is accurate, and that is that any and every man that has come into the life of God, has come into the charismatic dimension. Every real Christian is a charismatic. Now the extent of charismatic involvement varies in this room tonight, but let us not divide God's people. I will declare myself a brother to every man and woman in this arena who calls Jesus Christ 'Lord'. They may slam the door of rejection in my face, but I'll lay my love on them, I declare that they are my brother and sister in Christ. I make this affirmation before devils and demons, because I will not be party to division. Every man who sincerely declares Christ to be their Lord, he's my brother. I don't care whether he is Arminian or Calvinist, premillennialist, amillennialist, postmillennialist, or pan-millennialist. *laughter* You say, 'What in the world's a pan-millennialist?' *laughter* Well, that just means it'll all pan out in the end. *laughter*

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Don't play God. The road to Zion is not easy but it's sure. You don't have to deal with Saul, God'll deal with him. Don't go round trying to kill the people that are trying to kill you. That's not God's order. Just build the kingdom, just keep on building, just keep on loving. There's nothing that'll make some carnal Christians madder than you being happy. You know that yourself. Have you ever had a down day? You know when you are kind of out of touch with everything, and along comes one of those perpetually happy brothers? *laughter* You know the kind I mean? There are some, they never have a low moment, and he comes along, and you're way down, and he says, 'Praise the Lord, Brother!'

You say, 'Praise the Lord.' [Through gritted teeth.]

You'd like to give him one free trip to the moon, one-way.

Don't try to kill what is already dead. Feel sorry for it. Reach out. If they will still let you, sing to them, sing to them. If you can calm their tortured souls, play your harp. If they drive you into exile, know one thing, we're marching to Zion. Hallelujah! Tomorrow night we're going to talk about the army. *laughter* God's forming an army, we're going to talk about that tomorrow night.

4. The Committed Vanguard (Wednesday 6th August 1975, evening)

Shall we pick up our sequence of thought now? And we're going to start talking about the army tonight, and again tomorrow night. The subject of the series is, 'The King and His Army' and in five nights of course we can't give it in its entirety, or in depth, but I think we can give you a broad purview of what we feel God is saying from this portion of Scripture. Our basic assumption is that we have here a picture of God bringing into being the kind of a kingdom that he wants, and in his great providence, I'm sure that since he has said to us through his servant Paul that the things that happened to Israel happened to them as examples for us, that we were allowed to see the terrible danger and the tragic results of trying to run God's kingdom with a head and shoulders king, but I'm not going to labour the Saul matter anymore because we want to get now into the very positive aspects of David, for remember Jesus Christ of the seed of David. David speaks of the kingliness of our Lord, Abraham speaks of his redemptive work. But it is as the seed of David that he's referred to on the Day of Pentecost, where Peter says that David's sepulchre is with us, but that David's greater Son has ascended to take the throne that was promised to David's seed, and so the whole Pentecostal thrust is a thrust of authority. We think of redemption as occurring at Calvary and in the resurrection, but the rod of his strength, that rod and sceptre of authority, had its inauguration on Pentecost Day, when Christ ascended on high and in response to God's promise to David, sat on David's throne and became the king of the kingdom, and when we say, 'Thy kingdom come', we're just saying, 'Thy kingdom be fully manifest', for it has come in the sense critical, and it's coming in the sense processive, and it is my personal conviction shared by many others that what we are viewing at the present time, all things considered, as we look at ethnic Israel, and as we look at the state of the nations, and we see the perplexity, and no way out, and it seems that we have come to that hour in human history when God is going to show forth his glory in the manifestation of kingdom power and authority.

And so as David takes over the kingdom from Saul, I am suggesting that we have here something helpful for us to follow, what we can expect in the process of moving out of the head and shoulders situation, into the heart situation. Remember again, we are not talking about worldly government, we're not talking about the Hittites, the Hivites and the Jebusites, and all the other parasites, but we're talking about the Israelites. Let us understand that we're talking about all those who profess to have a relationship with God, and the move from Saul to David wasn't one of crisis, it was one of process, and as you see this, I hope God will help us to see and be encouraged by the fact that there is an inevitable process. I say inevitable, it is as inevitable as God taking the kingdom from Saul and giving it to David, that God is going to take the kingdom from all head and shoulders government in the professing Christian thing, and it's going to be put into the hands of heart people with spiritual authority, and in fact, you know I sense something here tonight and last night in the joy: put that on the back burner too and hold it. *laughter* I don't know whether we'll get to it tonight or not, but don't minimise this joy, this is not some little old by-product, this is very, very meaningful. Amen?

Alright, let's dive in, shall we? I haven't got much of an introduction, and I haven't got much of an ending, but I hope I've got something to put in the middle. *laughter* I think most of you've been along each night and you don't need much introduction. Alright, let's first go to 1 Samuel 27 and encourage ourselves in David's discouragement. You know some of us like to give the impression that we are perpetually on top, and some of us get a little intimidated when we see somebody that almost convinces us, but I must confess I have my low moments, and David, although he was anointed, knew he was anointed, and by now knew he was to become Israel's king, he got discouraged and wondered how it was going to work out. And I am not saying that you should emulate David's discouragement, but that you should be encouraged by it, if you happen to get involved in it. *laughter* That's kind of involved itself, isn't it?

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Verse 1: 'Then David said to himself, "Now I will perish one day by the hand of Saul." It must have been rough. The head and shoulders man in Israel had kicked the heart man out, it looked like the heart man wasn't going to make it. Oh, he'd been entertained for a while in the king's court, as long as he sang to the king and brought him a little revival from his demonic tortured state, but when he became a mighty man of war, and it was obvious that he was gaining favour far beyond anything that Saul had ever planned for him, then Saul realised that he had to get rid of him. And he tried to kill him with a spear, and you remember Jonathan warned David that there was no hope of any reconciliation with Saul. Brothers and sisters, there is no reconciliation between David's kingdom and Saul's, and if you're hoping that somehow the house of Saul will have a revival, you're flogging a dead horse. There is no revival for the house of Saul. God has declared that he is taking the kingdom from head and shoulders government, he is putting it into the government of a man after his own heart. Alright?

'I will perish one day. There is nothing better for me than to escape into the land of the Philistines. Saul then will despair of searching for me anymore in all the territory of Israel and I will escape from his hand.' So David arose and crossed over, he and the six hundred men who were with him, to Akish, the son of Meoch, king of Gath, and David lived with Akish in Gath, he and his men, each with his household, even David with his two wives, Ahinoam the Jezreelitess and Abigail the Carmelitess, Nabal's widow. Now it was told Saul that David had fled to Gath, so he no longer searched for him.'

Now what happened? I'm not going to impose an interpretation here because I am loath to press types to fit every little detail. But it does appear that in the crisis, when the head and shoulders religious structure of Israel put David out, that he was driven right out into the world, and he had to find temporary living and existing among the Philistines, who were Israel's perennial enemies. Does this mean that the church will be driven underground? Does this mean that the people of God will go through a crisis time, when God in his providence will have to provide for them some kind of a protection? Does this mean some kind of an outlawing of the people of God?

I'm not sure I know what it means, but I mentioned to you last night that in the paradox of our relationship to God we must have two ingredients: suffering and joy, and the suffering is as inevitable as the joy, and we must be prepared for it. Now I don't want you to get morbid about it, but I don't want you to be irresponsible about it, and I don't want it to come as a surprise to you. I mentioned the other night H.A. Baker, the great apostle in China. He saw what was coming, and he warned his flocks across the country, and when communism took over China, they were ready. Many Christians were not, many Christians had been told that before their lives would be involved in any risk the Lord would come and whisk them out, and the Lord didn't come and whisk them out, and if you're thinking tonight that before the axe falls you're going to go riding out on a magic carpet, you maybe better re-think that, because I find nothing in the scripture that tells me that you are any better than any other generation of God's people, and that they that are godly in Christ Jesus shall suffer, and we are ordained to suffer, and it's not something we should shun. I don't know what the future holds for us, but I know who holds the future, and I think that in the analogy here, we have to look at the 'crisis crunch.' The time comes when Saul no longer entertains David in court. The time comes when head and shoulders government says, 'That's it.' We don't want any more of that stuff. It's gaining popularity, it's gaining strength, we don't want any more of it, and it's got to go. If this doesn't mean anything to you, you know, then push it to the back of your plate. But to some of you I am sure, you know what I am saying, and I think you should be ready for it, and don't sit around like Samuel mourning something that God has already said is over. Alright?

And so he asked Akish in verse 5 if he could have a place to live, and he gave him Ziklag in verse 6. 'Therefore Ziklag has belonged to the kings of Judah to this day, and the number of days that David lived in the country of the Philistines was a year and four months.' I'm not sure that I totally understand why we're given that period of time, but I have a suggestion, and if

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you'll hold that also in your mind until we get near the end of our message tonight, you will see that in a year and four months living among the Philistines, the heart man David had one of the greatest revivals that he ever had.

In 1932 Joseph Stalin said, 'By May 1st 1937 - that was at the end of the first Five Year Plan - the very name of God will no longer be heard in Russia.'

Well, 1937 has long since come and gone, and so has Stalin, and the name of God is still very much alive in Russia. In fact, the report I get is that there is a considerable move of the Holy Spirit, and I've talked to people who have been in Holy Ghost meetings in Russia where what is going on here is going on there. You just can't keep God out of his own universe! *laughter* The Bible says, 'The earth is the Lord's and the fullness thereof, the world and all that dwell therein', and I've been suggesting that everyone should hold to that verse when you open your eyes in the morning. Just declare it: 'The earth is the Lord's.' We've been so intimidated by sin, we've been so intimidated by demons and the devil, we've been so intimidated by the world and all its machinations, that we have forgotten to believe the facts. The fact is that the world belongs to the Lord, and the fact also remains that all who are in the world belong to the Lord, and the fact remains that you and I are supposed to be reigning with Christ now and running the world, and instead of that, we are hiding in caves and pits and mountains, waiting for something to happen that isn't going to happen, we're saying, 'Lord, take us out of it', and he's saying, 'That isn't what I had in mind: I told you to get into it!' Now he didn't say, 'Sit around waiting for me to take you out of the world', he told us to go into all the world, he told us to go into it and we are trying to get out of it, and we are spending our time waiting to get out of it. So while we're coming out, we're meeting him trying to push us back in. *laughter*

We say, 'Lord, I want to get out.'

He says, 'I told you to get in.' *laughter*

We're the salt of the earth, we're the light of the world. If you entertain the idea tonight that the Second Coming of Christ is the hope of the world, you'd better go back read your Bible. The Second Coming of Christ is the damnation of the world, it's the judgment of the world, it's the end of the world's hope, the world has no hope. The coming of Christ is the believer's hope, not the world's hope.

You say, 'What is the world's hope?'

The gospel is the world's hope, the gospel ministered in word and in community manifestation through the redeemed people of God. We're the world's hope! The world's looking at us, and saying, 'Have you got anything to offer for us?' That's why God is raising up in this hour, literally a counterculture, a new society. I mean that. For a long time, we've had our souls saved, whatever that was, it was something in here. We all got our souls saved, but our lives were a mess, and our relationships were all fouled up, and our philosophy of life was all screwed up, but hallelujah, our souls were saved. Now God is saying, 'I came to redeem the whole man. I not only want to save your soul, I want to save your spirit, your body, I want to save your boyfriend-girlfriend relationships, I want to save your husband-wife relationships, I want to save your family relationships, I want to save your redeemed community relationships, I want to make you a new society, a new order.'

And God is doing that now and he's working on every area. The last few years he's been saying, 'Prophets! Talk to my people about husband and wife relationships.'

'Yes Sir.'

'Prophets! Talk to the people about the family.'

'Yes Sir.'

'Prophets! Talk to the people of God about getting together, it's about time they got together down there.'

'Yes Sir'

Now, all of this has been coming through – why? God is forming his society, because the world is ready. The world's run out of options. We are the only option they've got left.

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laughter Right now it doesn't look too good for the world, but we're going to get our house in order, hallelujah, and God's going to set the house of the Lord on the top of the mountains, and the nations are going to flow up unto it. That's going to be a miracle. did you ever see water run uphill? *laughter*

Alright, now there are three places that I want you to keep in your mind tonight and tomorrow night, Ziklag, Hebron and Zion. Ziklag, Hebron and Zion, these represent three historical junctures in David's progress toward the ultimacy of his kingship. In Ziklag, of course, he has just been kicked out of Saul's court, and in Ziklag is where he gets started in building the new society. So let us now go to 1 Chronicles 12, 'Now these are the ones who came to David at Ziklag while he was still restricted because of Saul the son of Kish. And they were among the mighty men who helped him in war.' I am calling this people, 'the committed vanguard'. Ziklag stands for those who rallied around David, when Saul was still trying to kill him, and when he was restricted to Ziklag and the land of the Philistines, because of Saul's demonic desire to erase him. And while he was at Ziklag, restricted, these were the ones who came.

'Now they came.' I like that. 'They came to him.' They weren't coerced, they came, they were attracted to him, they came to him under the risk of death. They came to him at Ziklag, and I might as well tell you now before I get into it, that I believe we are at Ziklag right now. This is where we are, we're at Ziklag. Right now the heart government of God is under the gun, and it's no longer welcome in the courts of Saul, but people are gathering to the Lord at Ziklag, under pressure. Spiritual authority is rising up all over the earth. Now I don't want to give you any wrong impression here, because I don't want to equate the Lord with men, other than to say the Lord has chosen men who have spiritual authority, and these men are heart men. They are men who feel with the heart of God, and all over the world God is raising up men who are saying things that are attracting people who are sick and tired of head and shoulders government and want to get next to the warm heart of David. Does anybody understand what I'm talking about? Thank you. Try and be very careful here, which is hard for me, alright.

Now let's look at the kind of people who were coming to him. Verse 2: 'They were equipped with bows, using both the right hand and the left to sling stones and to shoot arrows from the bow. They were Saul's kinsmen from Benjamin.' Isn't that something? The first ones that are mentioned are people that come right from Saul's own tribe, and there is reason to believe they might have been personally related to him, and they are among the first to come to David. There's divine irony for you. Ones that are right close to the Saul government come to David at Ziklag, when he is restricted because of Saul's demonic desire to kill him. These were the ones who came, Saul's own kinsmen, Benjaminites were among the first to come. I remember reading this a few weeks' ago, and suddenly there flashed into my mind another picture, and I thought there was some irony in it too, as I thought of another Saul, who was also of the tribe of Benjamin, who was a head and shoulders man, if ever there was one, armed with letters from the High Priest to take Christians prisoner and take them into the synagogue and have them flogged. This man was so mad, that he would hold the coats of others, as they sent the first martyr into heaven under a pile of stones, and he's riding along on his little donkey on the way to Damascus, and the Bible says he's breathing out 'threatenings and slaughters.'

'Just get hold of those Christians, just lay his hands on those crazy Christians, they're upsetting the whole head and shoulders thing.' *laughter* And as he's riding along, all of a sudden, pow! He hits the dust.

And the Lord says, 'I'll take him.' *laughter*

And that Saul became Paul the apostle.

So Saul's own kinsmen were among the first to join David. Now let's take a look at the character and ability of these committed men, and let it speak to us. This is very practical tonight, let it speak to us. 'The men who came to him from the tribe of Benjamin could use both their right hand and their left to sling stones and shoot arrows.' That means they were men of balance. Now I know that balance somehow gets construed to be imbalance, and men will use

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the word 'balance' when they really mean, 'I don't want to stand for the truth, I want to keep balance.' Their idea of balance is to be off balance. But balance is very necessary, because the Bible is full of counterparts of divine truth, and balance is very necessary, and these men who came to David were men of balance.

I wonder if I can share something with you? Some twelve years' ago now I had the second of only two visions that I have ever had in my life, and I was speaking in a convention in a large church in Canada, and I don't care for platforms very much, I try to avoid them as I can, and get on [off?] them as much as possible, and I found in this church that to maintain the symmetry of the pew arrangement with the pillars of the church, that at one point the pews came out and there was a pillar, but to maintain the symmetry of the arrangement, they continued the pew on the other side of the pillar, so that there was just room for one person to sit next to this great pillar, and I spied it, and nobody wanted to sit there, it was kind of an orphan seat. So every night I would take my briefcase and I'd slip down the aisle and I'd sit there, and I was protected from the sight of the people by the pillar, and the only people who could see me would be one or two people on the platform, and I had my own little private office, I could get the feel of the meeting, I could pray, and when the time came for me to minister, I could slip up and minister. And one night as I was sitting there, I felt I wanted to kneel and pray, and I don't think I'd have done it if I'd been on the platform, but nobody could see me, and there was no question of me appearing hyper-spiritual, and so I just swung around and got down on my knees, and as I got down on my knees, I had a vision, and in the vision I saw the globe, the earth, projected into space, much like what you saw when the astronauts took a picture of the earth from the moon. That's how I saw it. It was projected out into space, and all over the earth were these Quonset huts. How many know what Quonset huts are? *laughter* Well, I've got to start from scratch there. *laughter* After the last world war they sold them in our country, in Canada, as army surplus, aluminium, what do you call them? Nissan? Okay? Now we understand each other. *laughter* I saw these all over the globe, and the interesting thing about them was, that they were all the same size. But they were all over the globe.

And I said, 'Lord, what are these?'

And he said, 'I am going to have in every place a people that are known for the anointing,' and he said, 'When you travel from place to place, you will not ask for my people by this name or that name, but you will say, "Where are the people of the anointing?"'

Now I was frightened, I was, by this, and I thought, I've had enough vision. I can understand what some of the Old Testament men felt when they saw an angel, I thought that's enough, I'm going to sit up. And as I sat up on the pew, it kept coming: 'They went out from us because they were not of us. Had they been of us, they would have remained with us. But you have an unction from the Holy One. And the disciples were first called Christians at Antioch.' And I understood that, because Antioch was the first time the Holy Spirit got a chance to exercise sovereign domain over the children of God. Up until then he'd been all tied up in Jerusalem with Judaistic concepts and principles, but down in Antioch was the first time the Holy Spirit really got free to do the job he'd come to the earth to do, in propagating the gospel across the earth. So I held that vision in my heart, and I have shared it, and I believe that it is a valid vision, and especially as later on, I began to see the truth of the church in the community, and all of God's people in every place, and it became very real to me, and then as we saw the visitation, and we saw that the anointing, what is it that has brought us together here tonight? Is it because we're all agreed on baptism? Or we're all agreed on church government, or we're all agreed on some other doctrine? The one thing that has brought us here together, in this degree of unity, is the anointing. I go into a conference, and we've done this many times, I think Arthur, you may remember we did it in Palmerston North in New Zealand one night, they took an alphabetical poll of the audience starting with Anglicans, and then Baptists and on down, and of course the great racetrack bleachers were filled with hundreds and hundreds of people, and as they named each of the tribes *laughter*, I mean each of the denominations – kind of let it out, didn't I? - I

thought as they named each of the denominations everyone voted on every issue. You know, they said 'Anglicans,' it seemed to me as if everybody put their hands up, 'Baptists,' everybody put their hands up. That wasn't so of course, but there was a representation from the whole alphabetical list. Now what brought them together? The anointing.

Now this is the first time I've said this publicly, and I hope I am right in doing it, anyway, for years I've wondered how it was going to happen, and in the last six months I think the Lord has given me a little insight, and that is that he is preparing men in every place who are men who are Christ-like, men who are wise, men who are gathering around them bodies of people that are full of the love of Christ, that can be depended upon to represent the Lord in this crisis hour, the vanguard community, people of balance, people that are not riding hobby horses and issues, and getting up tight, but people who are concerned to be the corporate representatives of Christ. This is the first time I have said this publicly, because I have never had permission to say it before, but in America I can take you to city after city where already I can see that community coming into focus, I am tingling right now as I say it, where God is raising up men, and people around them, who no-one can take offence at because they are people who are manifesting Christ in such a way that they are becoming the nucleus around which God is going to gather the church in the community.

I believe that in this committed vanguard, as we find the description of these men who came to David at Ziklag, we are going to see the characteristics of the kind of people that God is raising up right now in preparation for Hebron and Zion. These are special people, and one of the first things about them is that they are people of balance: they use both hands equally well. I came out of my home in Canada one morning, it was a summer morning, and as I was going down the back steps to go to my car, I looked on the cement pavement at the foot of the steps, and I saw a little bee, and it was acting strangely, and it was going 'bzzz', but while it was buzzing, it wasn't going anywhere, and I thought, that little guy's going through an awful lot of work for such little results, and so I decided I was going to investigate, and got down real close, and I found that he had lost a wing. He'd had an accident and lost a wing, so all he had was one wing. Now if you've only got one wing, you ain't going no place. *laughter* All you are going to do is go in a circle. Now we've got people that are all for prayer: 'Oh my God ... oh God ... oh God.' *laughter* That's all they do. Then we've got others, all they do is praise the Lord. We've got an emphasis, we wonder why we're not getting anywhere. Round, we go round, round, round. You've got to get the balance, the counter-balance. The people that God is going to use in this committed vanguard in this hour are going to be people who are balanced people.

Not only could they use both hands, but they had order, and you're going to be seeing this coming up as we move into the army. Look at verse 3: 'The chief was Ahiezer then Joash...' - and I am not going to name all those other fellows. Verse 4: 'And Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty. Then Jeremiah, Jahaziel, Johanan, Jozabad', and on down. Now what am I saying? In this group of men that came to David at Ziklag there was not only balance, but there was authority, a word that we do not like. I'll tell you what it's all about, ladies and gentlemen, it's about spiritual authority. I think that here in Great Britain you have a cultural background that should make you more amenable to this than we have in America, where we have so much permissiveness, that 'nobody's going to run my life.' But if it can work in America, like it's working, then I'm sure that it can work here. But anybody knows that bad government is better than no government, and everybody knows that we've got to have authority.

Much of the authority of the head and shoulders ecclesiastical thing has been man-made, therefore it has not been helpful, it has not been loving, it has not been considerate, and we have turned away from authority, but God is raising up all over the world tonight, men who are Christ-like, they've got a passionate concern for the sheep, God's putting authority in them, and they're manifesting the authority that God has given them, not for their own sakes, but for the sakes of God's people, and God is establishing authority, and he's putting men over men,

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and men don't mind having a man over them, if he's the kind of man who's got spiritual authority. Now I don't know what's happening here, but I know in America, the men who are kicking against the message of authority, are the men that know very well that if authority comes into their lives, they're going to have to change their lives. You see, before a man can exercise authority, he's got to be under authority. You can't have authority if you're not under authority. And when these men came to David, these men understood authority, they had a chief, then they had other men, the thirty, and then they had a man over the thirty, and they had a structure of authority. 'God hath set in the church first ... second ... third.'

People get so uptight. You see, one of the things we're hearing all the time is, 'Oh, you're establishing a hierarchy.'

Well, what is a hierarchy, but a structure of authority? The Trinity is a hierarchy, the Father, Son and Holy Spirit, and there is a structure of authority within it, the Trinity. When God brought Israel into existence, he called a man by the name of Moses, and then Aaron and his sons, and then chiefs over the tribes. God's a God of authority, and when he wanted to bring into existence his church, he said, 'I will appoint my authorities,' and here's where the crunch comes. 'When Christ ascended on high, he gave some apostles, some prophets, some evangelists, some shepherds and teachers for the adjusting of the saints, with a view to the work of ministry for the upbuilding of the body of Christ.' Man, with his built-in perversity, didn't live with that very long until he turned the whole thing around and started to ordain authority democratically. The kingdom of God is not a democracy, it's a theocracy, and spiritual authority is not the product of a democratic vote, it is the product of a theocratic appointment. God makes appointments. Who in the world would have ever picked Saul of Tarsus, that little bow-legged, beetle-browed, hook-nosed Jewish rabbi, who was full of murder and threatenings, who would have picked him? Jesus Christ picked him! You may be here tonight ready to punch me in the nose, tomorrow you may be an apostle. *laughter* You see if you know what to look for in what God is doing, that's a help. If you will look around and find out where there are men that are speaking with spiritual authority, where are there men who are doing God's work with a spiritual authority, not only an authority in their voice, but an authority in their conduct and authority in their dealing with men, and you'll look to them and you're not unduly concerned about submitting your lives to them, because they are obviously men of spiritual authority.

And across the world one of the most controversial words tonight is 'authority.' Books are being written on it. The history of authority is being re-written by modern writers. Why? It's one of the key words of the hour. Where is authority? Authority has gone out of the social system. We've got people walking the streets of Canada and the United States that have committed two or three murders, raped three or four women, and yet because of the looseness of our legal sanctions, they are out on bail five minutes or ten minutes after they've done the crime, to do it again. And God is raising up a counterculture where we've got men and women who know what it is to be submissive to authority, because there are people out there tonight that are scared stiff, they see society crumbling and they're saying, 'Is there anywhere where we can find authority, where we can find a decently ordered society?'

I don't want you to go away from here because I'm dealing with this, and don't think that I don't believe in the blood or in regeneration, I do, I'm not talking on that level, I'm talking now about the formation and the structuring of God's people. It's fine to get people to the altar, but what are you going to do with them after that? It's fine to get them into the baptistry, what are you going to do with them after that? It's fine to lay hands on them and get them to talk in tongues, what are you going to do with them after that? They've got to be brought into the structure of the redeemed. Did you ever read Acts 2 all the way through at one sitting? You'd think after three thousand people had come through that dynamic experience that we'd have a very deep course in Christian doctrine. The whole chapter is filled with the life of the new society, 'with gladness and singleness of heart, they went from house to house, breaking bread and rejoicing in the Lord, and had favour with the people.'

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The people said, 'Isn't that beautiful? Isn't that beautiful?'

They look at us and say, 'Eugh!' *laughter*

The world is waiting for a corporate manifestation of Christ. You young people are the ones to do it. Some of us old guys will never get out of our ruts. Some of us have been too long, oh, we may tag along, but it's hard for us to change. If you young people can only hear it, submit yourself to people who have got authority, let them mould your lives, let them disciple you in God. Submit to those that have the rule over you. God is giving vision to men across the world of the redeemed community. I've been forty-three years in the ministry, and what I've been hearing in the last three or four years I never heard in my life before. It's a whole new insight on what God is doing, and all over the world God is raising up spiritual authority, and people are coming into relationship, and submission, and being disciplined in God, and instead of having a lot of people going around with a one way ticket to heaven in their pocket book, we've got people that are learning how to live for Christ, get their lives together, get their marriages together, get their homes together, get their finance straightened out, find out how to relate, find out how to develop, how to mature, how to grow, how to help. God is bringing into existence his kingdom under the Lordship of Jesus Christ.

Let's look at verse 8. Here's some more of them that came to the committed vanguard. 'And from the Gadites, there came over to David ...' I like the King James better here. It says, 'They separated themselves to David', and I'm going to be brutally frank with you tonight, the hour is past when you can play the game on both sides of the religious fence. You're either going to separate yourself unto what God is doing, or you are going to be caught in the tents of compromise when the storm comes. I am saying to you, find out what God is doing and separate yourself to it, not in any legal sense, but seeing it as what God is doing. I've got all kinds of friends who feel sorry for me. *laughter*

You know, they say, 'Poor Baxter, he is really...'

Well I tell you, if that's right, this is the most delightful insanity. *laughter* I lived in my ivory tower of unilateral authoritarianism, as that single pastor figure up there at the top of the heap, with all of my underlings and satellites under me, and I came down from my crow's nest to preach my sermons and went back up, you know, Amalekites shooting arrows at me. *laughter* About eleven years' ago the Lord started to deal with me about these things. I saw plurality, but it's only a year ago in Montreat, where one morning a group of brothers said, 'We're going to meet in a room, Brother Ern, we'd be glad if you'd come.'

About two hundred men met in that room, I'll never forget it, and they began to talk about relationship, they began to tell how that God had brought them together in relationship which was protective and which was beautiful. I didn't know why, but when I went in that room I started to cry. Now, I am not a cry-er. I'm a laugher, I'm a hand-clapper, I'm a shouter. When I cry, it's usually God. I sat there weeping, I couldn't realise what I was weeping for, I just sat there and wept, and wept, and wept, and wept. And I heard these men, but I heard a sound, I wasn't sure what I heard, but I was hearing a sound, and I saw brothers, and I am not going to be a name dropper, some of you know the brothers that I'm related to, I saw those brothers stand up and bare their hearts. I saw a man that I didn't think was capable of crying, he is a man of military mien, he's not the kind... I saw him throw himself over the pulpit and weep. And at last, because they'd always respected me and loved me, they said, 'Brother Ern, would you like to say something?'

I said, 'I don't know if I can compose myself.'

At last I went up, and I stood there, and turned around, and I said, 'If I did what I feel to do', I said, 'I'd throw myself prostrate on the floor, and I'd say, "Brothers, cover me." '

I didn't have to throw myself prostrate on the floor. A few hours later we met in a little room, and I entered into a relationship, and something happened in the spirit world, and something happened in my spirit, and suddenly I found that I was plugged into men of God, and after forty years it was like I'd come home. It was like I was forty years on the way home, and it's

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been the most beautiful year of my life. I'm no longer alone. I don't know what that means to you, but I'm telling you God is bringing a dimension into the earth now, as he's bringing the redeemed community into formation of relationship, where we're plugging into one another. It's no longer going to church on Sunday morning and saying, 'Good morning brother, and God bless you,' but we're finding one another in a community of concern and love and relationship and protection, that is one of the most beautiful things that's ever happened to me in my life.

Now I wish that I was free to say more about that. But what God is doing right now, he's bringing authority, in this committed vanguard. Men are separating themselves unto this, and I was interested in the word that we heard this morning. Probably it's not the time for a lot of people to come in, but I believe that there are a lot of people that are here tonight that know it's time for you to come in. It's time for you to find a place to plug in. It's time for you to come into a community situation with brothers and sisters where you are covered, and you are related, and you know where you're to plug in to the vine.

You see, Jesus said, 'I am the vine and you are the branches.'

He didn't say, 'I am the root and you are the branches.'

He didn't say, 'I am the trunk and you are the branches.'

He said, 'I am the whole vine: root, trunk and branches.'

And then he talked about abiding in him. Now what if you are a twig way out here, and a branch, and you're plugged into the branch?

You say, 'Well, I don't think that, I'm plugged into Jesus. I should be plugged into the trunk.'

No, if you're plugged into a branch, you're plugged into the vine. What am I saying? I am saying that in the body of Christ, you're plugged in to that one next to you, and that one next to you is plugged into the one next to you, and the life of Christ comes to you directly, that is true, but on the horizontal the life of Christ comes to you through the relationship of the vine, and from those that are around you, and you draw life from them. There is no such thing in the New Testament as someone going it on their own. Everybody has got to be plugged into the vine. Where are you plugged in? Where are you attached? I'm not asking you about a nominal membership tonight, I want to know, have you got a plug in to a vital portion of the vine, where you're drawing life? Not vertically, because you can draw that in your prayer closet, but there's another dimension that the Bible is very clear about, and that is you've got to be in a community relationship, as a member of a body of believers, where you are drawing life from the ones that you're plugged into, in that part of the vine where you are. You can't go it alone, God never made you to go it alone. Two are better than one, and if one falls down the other will lift him up, if one gets cold the other will keep him warm, and they'll have a better reward for their labour, the Bible says. Don't try to go it alone, an Amalekite will get you, and shoot you in your eye.

You know, you hear people preaching on healing and they say, 'There was not a feeble one among them when they came out of Egypt.' Do you know why there wasn't a feeble one among them? They all got killed. *laughter* Everybody thinks that there was a great healing service. No, the Bible says that the feeble dragged along, and they got so far behind the pack that the Amalekites came up and killed them all off. That's why there was no feeble among them. What am I saying? You'd better stay with the pack, or an Amalekite will get you. *laughter* There's no use you looking at me like that, because I'm not going to stop. *laughter*

Now these men of Gad that were separated unto David in the stronghold in the wilderness were mighty men of valour. Here's another thing that we don't like today. They were men trained for war. They were disciplined.

Somebody says, 'I don't want to be disciplined. I don't want anybody running my life. I just want Jesus, that's all I want, just Jesus and me for each tomorrow.'

Yes, I've met you kind of people before. In fact I used to have some of you in my church.

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'Don't bother me, if I'm not out on Sunday, don't go phoning me. Mind your business, I'll come and hear you preach, and I'll put my dollar in the offering, but don't bug me about what I'm doing.'

But they're the very people who scream to high heaven when they're in the hospital for three weeks, and nobody visits them. 'I just don't understand those Christians down there, I've been attending for six years, nobody came to visit!' *laughter*

Of course nobody came to visit you, because you told us time and again to mind our own business, and that you run your own life. This is a two-way street, mister! If you're going to be one of my sheep, you're going to tell me your name! You're going to tell me where you live! *laughter* And I want to know that I'm responsible for you, and I want you to know that I am responsible for you, and I want you to know that if I'm responsible for you, I want to know where you are.

One of the names for an elder or shepherd is an overseer, and an overseer is one who sees over. *laughter* Can you imagine a shepherd so irresponsible that when he gathered his flock and looked them all over, he said, 'Oh, I don't know, some of them are missing.' *laughter*

Jesus took care of that, didn't he?

'What man of you having a hundred sheep, if he lose one, does not leave the ninety and nine in the wilderness and go after the one until he hath found it?'

The discipline that we are being called to is discipleship. You see, for so long we've been asked to accept Jesus as our Saviour as though we were doing God a favour. 'Please accept Jesus. Won't you please accept Jesus?'

Did you ever go through the Acts of the Apostles and find an altar call? In the early church people were trying to get in! 'And no man durst join himself unto them.' When you and I become a community of power, people will be beating our door down. Now we lower the standard of the gospel to get a decision. 'Just let me see your hand, put it up halfway, a quarter way, wiggle your finger.' *laughter*

You know what I am offering you tonight? I am offering you the opportunity to come into a redeemed community, under spiritual authority, where men who are trained, gifted by God, will take your life in hand, and teach you what it is to have a life that is disciplined by a man of God, that's what we're offering, we're offering you the opportunity of coming into a redeemed community where God has placed shepherds that will love you, that'll lay down their lives for you.

They were disciplined, they were trained for war, they knew what it was to discipline themselves, come under authority, and they were also balanced. It says that they could handle the shield and the spear. What does that mean? Well the shield is defence, and the spear is offence. That's balance. You see, it is not enough to be able to be always defending, or always offending. Jesus said, 'You go in and out, in and out, in for food, and out for service, in for food, and out for service.' Now if you stay out there to constantly minister, you'll starve to death, and if you come in here and sit at all the Bible conferences, then you'll get so big...and so you come in to get fed, and go out to serve, and you come in to get fed, and go out to serve. You fend off the enemy, but you're not forever fending off the enemy, you give him a whack too. *laughter* Balance, fearlessness, faces of lions, the Bible says, whose faces were like the faces of lions, a fearlessness, a courageousness.

This committed vanguard had got to be people with courage. I'm telling you in this hour, that if you are going to stand with what God is doing, brother, you're going to have to have some courage, you're going to have to have the face of a lion, because in this Ziklag experience, we are exposed yet to Saul. Not only did they have faces like the faces of lions, but they were as swift as the gazelles on the mountain, they were resourceful. As they skipped across the mountain, they were sure footed. They knew how to adapt. They knew how to move, they knew how to make their way. These were men that were trained for the kind of thing they were called to. This was the committed vanguard.

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Now also order, isn't this interesting? We have the same thing here as we had among the Benjaminites. Look at verse 9 'Ezer the chief, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth.' What's this all about? Order, structure, authority.

Somebody says, 'I want to be the first.'

You've got to earn the right to be the first. You've got to earn the right to be heard, you've got to earn the right to have authority, you can't buy a living in this community, you can't get a job by bribery here. You've got to earn the right by your life, by your consistency, by your resourcefulness, by your courage, until men come to you and say, 'Brother, will you take me?'

One of the charges that's being levelled against some of us in America is that we're reaching for men, we want to take over their lives. That's just about the biggest lie I've ever heard. I have men constantly calling me long distance, and coming to me and saying, 'Baxter in this troubled hour, I'm this kind of a minister, I'm that kind of a minister.'

They come from all backgrounds.

'Will you take me? Will you disciple me? Will you shepherd me? Will you counsel me?'

Now, they're doing this with other men. What are they hearing from me? I'm only one of many. They're hearing forty-three years of experience, they're hearing somebody who's been through the wars, they're hearing from somebody that's got scars, somebody that's been through, and they're saying, 'Help!'

You don't have to reach for men when you deserve the right to exercise authority in their lives, you don't have to reach, but look, don't you try to be number one until you've earned the right to be number one. There was order in the committed vanguard. You know lately it's come to me very strongly, that I think it's very important in this hour that we probably don't grow too rapidly, because brother, once this thing breaks, we better have men and women ready to take what's coming in, and be able to handle them, and many of you young people are going to have to learn to submit to authority, because you're maybe going to be the youngest leaders in history. Already in many parts of the world where this message and this emphasis of the Holy Spirit is coming, young men - I've gone into communities in America of three hundred and fifty people - young men in their twenties are exercising an eldership of maturity that would put fifty-year-old men to shame, but those young men have come under authority to other men, and they've worked at it and submitted, and they've sat at the feet of other men, and they've earned the right to be heard.

You say, 'I've never heard this kind of talk before. I thought you just got saved and joined a church, and paid your club dues Sunday morning, and heard a sermon. I don't understand this.'

I'm sure that the majority of you do. I don't want to talk down to you, I'm sure the majority of you do, but you see folks, for years we have had an emasculated, watered down, anaemic kind of Christianity, that barely resembled anything like the reality, and now we're finding out what reality is. Reality's total involvement. Christ is my Lord, he sets me in the body, he puts me under authority, he puts me under a shepherd. I learn to be discipled, I start to function in the redeemed community, I find my place of authority, I become a part of reality, it's not a Sunday thing, it's a whole week thing, it's a life thing, I'm totally involved in an alternate society, in a counterculture, in a new order, and I'm so excited I'm going to jump out of my skin! *laughter and applause* Hallelujah!

Not only were they people with order, they were superior people. 'He who was least was equal to a hundred, and the greatest to a thousand.' Hallelujah! You know what's happening in this thing? It is so thrilling to me. I am finding today where young people are moving into this sphere of relationship and discipleship and submission, I am finding young people of quality and courage that are like no young people I've ever seen. I think this is the greatest generation of young people that ever lived. I do. Across the world I'm finding them. There's something in them, they're ready to commit, they're ready to do whatever. It's not just one here and one there, there's a generation, there's thousands of them across the earth. There is an army of

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young people right now across the earth, with a bedroll under one arm, and a Bible under the other, and a glint in their eye, and they're saying, 'Where next, Lord?' *laughter* Hallelujah! And they're not a bunch of renegades, they are committed, they are seeking oversight, they're seeking shepherding.

Verse 15 is an interesting verse, because there is nothing that I can find in the Bible that tells us when it happened. But it says, 'These are the ones who crossed the Jordan in the first month when it was overflowing all its banks, and they put to flight all those in the valleys both to the east and to the west.' These people had a tradition of bravery, and they were proud of their tradition.

You say, 'How does that fit in with what you're saying?'

Oh, very well, very well. Did you ever read Hebrews 12: 1, 'Seeing that we are encompassed about with so great a cloud of witnesses?' What crowd of witnesses? All those in chapter 11, that's our tradition: Elijah's looking at you tonight, Jeremiah's looking over this crowd, Abraham is having a peep, that's David looking through the tent over there. *laughter* We've got tradition. Do you know that we ought to be the best generation of Christians that ever lived? We've got tradition. I remember ten years' ago I preached in Glasgow, and they were taking me to the airport at Prestwick, and we were going through some hills, and the driver of the car said to me, 'Do ye ken where ye are, man?' *laughter*

I said, 'I dinna ken.'

He started to tell me that we were going through the hills where my forebears had rendezvoused at the risk of their lives to meet for the meal of covenant, and suddenly, as we were driving along, I felt the tears running down my cheeks as I looked out at those hills, and I could see at dusk forms making their way down through those valleys to rendezvous at some pre-arranged spot, at the risk of their lives, to break bread.

I said, 'Those are my people, I've got a tradition.'

You see there is a Christian tradition that is valid. Don't throw the baby out with the bathwater. Don't decide because God is bringing us into a new dimension, that all the old dimensions were bad. Don't do that. I'm afraid that we've done that with some of our singing. We've thrown out some of the grand old hymns as though they were apostate. I've met people who received the baptism of the Spirit, and they figured that everything they knew about Christianity prior to that time was apostasy. That's ridiculous. Christianity didn't start in 1966. *laughter* God always builds on what has gone before, there is rich tradition. I am a lover of church history, we've had great men in the life of the church, great men. My library is filled with biographies, and I dip into from time to time, they've challenged me, they've charmed me, they've thrilled me, they've inspired me, these men of the past. We're indebted, we've got a tremendous tradition. In this hour God is bringing us into a new dimension, and one of the challenges is that we've got a tradition of the past that should inspire us to move into this new dimension, this most demanding of church history.

I want you to look at verse 16. 'Then some of the sons of Benjamin and Judah came to the stronghold to David.' They are latecomers, they come a little later. 'And David went out to meet them and answered and said to them, "If you come peacefully to me, to help me, my heart shall be united with you, but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on it and decide." ' This is the nature of commitment. It's honesty and integrity. Brothers, we're learning the meaning of honesty. I talked to the shepherds and their wives today, we are living in an hour when we can no longer play the phoney baloney church game, when we can no longer put the face on. We can't play games anymore, the hour has come for reality, the hour has come to take the masks off, the hour has come to bare our hearts, the hour has come, when we can't be hypocrites and do the double living thing. The time has come for us to enter into relationships that are honest and clean, and where integrity is involved, and we've a beautiful picture of it here, as these men came to David, he said, 'Alright, I'll lay it on the line to you. If you're men of integrity and honour, I want you to

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know, if you have come peacefully to help me, and if your heart is one with my heart, I want to enter into a commitment with you. But if you've come to betray me, I warn you, I've done nothing wrong, I am right with God, and you will answer to God for it.' Brother, that's not playing games.

Commitment has to have the Holy Spirit in it. 'Then the Spirit came upon Amasai, who was the chief of the thirty, and he said, "We are yours, O David, and with you, O son of Jesse! Peace, peace to you, and peace to him who helps you; indeed, your God helps you.'" That's the response. My heart is with your heart. I can't enter into that kind of commitment with you people here. I can't do that. But back home I've got those kind of commitments, I've got men back home who will die for me, I've got men back home who will stand with me, I've got men back home who are one with my heart, and my heart is one with their heart, and don't you raise your voice against me in their presence, because we have made a commitment, and we've met one another with all our bareness hanging out, nothing covered. We know about one another, we know each other's weaknesses, we know each other's strengths, and we've entered into commitment, and we are one with each other.

This is the whole drift of the New Testament, ladies and gentlemen, and this is why the world has no time for us. We don't even be decent to one another, we haven't even got integrity to one another, we're not honest with one another, we don't defend one another, we speak evil of one another. The hour has come for us to be the committed vanguard as God is bringing in the climax of this age, and people like you have understanding, enter into relationships, find your place in the vine, plug into authority, find your place under shepherds, find your place in what God is doing, be men that are honest and have integrity and stand for one another, for the fire's going to get pretty hot before we're through.

The result of this was that David made them captains. People want authority without commitment. You want authority? You submit to authority, you'll get authority. Brother, if you want authority without submitting to authority, you won't get authority. People are no longer listening to what comes out of our mouths, they're listening to what comes out of our spirit. There's a new perception coming into the body of Christ, you can't fool people anymore, like you used to. People hear the sound of your spirit.

Alright, let's drop down to verse 22, you can go and look at the Manassehites when you get home, in verse 19. Verse 22: 'For day by day men came to David to help him, until there was a great army like the army of God.' The inevitable increase day by day, let me comfort your heart tonight, brothers, specially you that are in leadership in this move of God, this thing that's happening. People are deriding us because of what we're saying. Derision is part of the satanic plan, there's nothing like derision, it was derision that got Eve to fall in the garden.

The serpent said, 'Yeah? Did God say that?'

You see, we can't stand derision. You know how Satan usually brings derision today?

He says, 'Now brother, you're an intelligent man.'

You want to be an intelligent man. You know, he used to do that with me about the baptism.

They said, 'Now Baxter, you're an intelligent man,' and I'd preen, you know.

Now when they say I'm intelligent, I say, 'No, I'm stupid.' *laughter*

That disarms them in a hurry, they don't expect you to admit you're dumb. *laughter* 'I'm foolish.' Well I am, to them.

'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him.' I can't explain to a natural man the mechanics of regeneration, or the baptism of the Holy Spirit.

Oh, I've got so many things to say, alright. 'Day by day they came to David.' I want to encourage your hearts by saying this: even now, in Ziklag, when we're kicked out, lied about, lampooned, berated, even now, the growth of God is among us, and across the earth, even under the pressures of this hour, the army is growing day by day, men are coming into the

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reality of the relationships of the redeemed community. But remember, don't stop at Ziklag. Don't let the better become the enemy of the best. When you sing your songs, sing it right. Don't sing, 'We're marching to Ziklag.' I'm at Ziklag, but I'm not staying there. Nor do you sing, 'We're marching to Hebron.' Go right to the end of the track, 'Zion'. 'We're marching to Zion!' We'll talk about it tomorrow night.

5. From Ziklag to Zion (Thursday 7th August 1975, evening)

In the kind of a thing that I've been saying this week, I realise that I run the risk of being misunderstood, probably misrepresented, and even the things I say being misused, and I was sharing with the brothers at lunch today something of my personal feeling, which I think is a safeguard against me getting into the 'we-they' syndrome, and I feel that I should say to you tonight that we don't get into the attitude of 'we are the people' and whoever 'they' are, 'well, we just feel sorry for them.' If you will notice, and it will come out again tonight, even though Saul tried to kill David, David always loved and respected Saul, and we should all read the first chapter of 2 Samuel when the announcement of Saul and Jonathan's deaths came to David, this is one of the most beautiful passages, as David sings his song of lament over the death of the man who had tried to kill him, and Jonathan his son, with whom he had such a deep covenant relationship, and as we'll find out tonight, David's love never seemed to slacken, even after Saul's death, he continued to have a respectful affection for the very memory of Saul. I don't like to keep laying on you the fact that I've been forty-three years in the ministry, but I have watched several revivals come, and several revivals break up on the rocks on exclusivism, and they said, 'We have it: we are the people.'

I want you to know that the way I and my brothers feel, that whatever God is doing with us, that we will never get into some exclusivistic camp, is that we hold solidly the position that every man who sincerely calls Christ Jesus 'Lord' is my brother. He may not be flowing in what I feel is right, or what I am doing, but I am not going to allow myself to be painted into a corner, I am going to love all of God's people. More than that, while I am obviously not in favour of head and shoulders government, that doesn't mean that I'm going to retaliate in kind, and that because Saul tries to pin me to the wall, I'm going to try and pin him to the wall. I will continue to love those men that I feel may be involved in head and shoulders government, and I think we have got to be careful, brothers and sisters, that we don't equate head and shoulders government with certain things that we personally don't like. We'd better be very careful that we ourselves have been completely purged of head and shoulders attitudes, and I'm not sure that we are. Hang loose, keep a big heart, don't get exclusive, don't say, 'We and they,' it's 'us.' Alright, I think you'll see the importance of that as we move along tonight.

Now, last night we dealt with Ziklag, and tonight we're going on to Hebron, and hopefully I'll leave you in Zion, while I go to Manchester. *laughter* You will notice that from time to time I have said to you, in this very significant analogy, of the head and shoulders government of the kingdom versus the heart government, or human authority versus divine authority, that as I have laid this out, that there have been places where I've said I'm not sure what this means. I think this is a healthy thing to do, if you're not sure, say you're not sure. Don't make something up just to try to let people think you're an encyclopaedia. If you don't know, you don't know, but I do know that this whole story is an analogy of what is going on, because God is going to have his David be ultimate Lord. He's going to be supreme, as we've just sung. So when I say I don't know what something means, I don't. If you know, write me a letter, and tell me, I don't know. But there are some very significant things, and one of them we're going to find tonight is that for a year and four months David was cooped up in Ziklag, because he was restricted by reason of Saul's designs on his life. For a year and four months there came to him day by day, men who were defecting from the head and shoulders regime of Saul, until we learned last night that even at Ziklag there was an army like the army of God. I suggested, and this is just my personal view, that we at the present time are at Ziklag. I don't think that I'm being critical, I think it's obvious, I think it's just patently obvious, that all over the world tonight government is crumbling, and we're not just talking now about ecclesiastical government, we're talking about government. Governments are crumbling. Head and shoulders authoritarianism is crumbling because there was a day when in the United States of America, and in Great Britain, and in many other nations, there was a healthy, official recognition of the sovereignty of God,

but in the last one hundred years or so, with the coming of Dewish⁸ pragmatism into education, and the higher criticism into theology, we've lost our moorings, and now human society across the earth is in trouble concerning authority.

In America we're facing the possibility in this bicentennial year of announced threats that there will be indiscriminate bombings by extreme left- and right-wing political fanatics, so that we can expect any moment that a bomb will go off anywhere in the United States. Now I don't have to labour that, I'm only saying it because I don't want you to get the idea that I am some kind of an obscurantist with a little view that is not proper. Unless you don't read the newspapers, or you don't know what's going on, the world is in trouble, because head and shoulders government, whether it be civil government or ecclesiastical government, is not the government of God, and let me say this, that civil government ought to be the government of God, for the powers that be are ordained of God, and a nation will only rise as high as its recognition of the sovereignty of almighty God in its affairs of state. So I want to clear the ground on that, and I don't think that it's any secret that ecclesiastical government is in trouble. All over the world it's in trouble. It's no secret that many denominations can't get young men to go to seminary. I went to a great large seminary in Australia that at one time housed four to five hundred ministerial candidates of one of the largest denominations in the world. It was almost sad as I walked through this four-storey building, and saw the rotting mildewing mattresses, and was told that the best they could do was seventeen students. Churches in America cannot be manned by ministers because there are no seminary students coming up.

So when I'm speaking of head and shoulders government collapsing, I'm not talking through my hat. I'm simply making a point of the obvious, and that in its place, if there is any validity to the analogy that I am drawing from this, in its place, if head and shoulders government is falling, and this is a valid analogy, then I have a right to expect that somewhere in the earth there is something comparable to David's army in formation, and I believe I see it. But I am warning all of us not to get into an exclusivistic attitude. If you feel you are a part of what God is doing, hallelujah, but don't try and pin Saul to the wall, and if you catch him in a cave in a deep sleep, don't cut his head off. Let God take care of him, and not only don't be negative towards people that you feel are caught in head and shoulders, but have a genuine concern for them. I think that you probably know what I am saying.

Alright, let's turn to 2 Samuel 2. Chapter 1 tells us about the death of Saul and Jonathan and the beautiful lament of David. Notice how he finishes in verse 27: "How have the mighty fallen..." Then it came about after Saul's death ...' Here's the significance of Saul's death and here's another point where I'm going to say I don't know what that means exactly. But again, if my analogy is correct, there is coming a crisis where the army that is being formed in Ziklag, that has been forced out of head and shoulders situations, that army is going to be released by what is referred to as the death of Saul. Now follow closely: 'It came about afterwards that David inquired of the Lord saying, "Shall I go up to one of the cities of Judah?"

And the Lord said to him, "Go up."

So David said, "Where shall I go up?"

And he said, "To Hebron."

Well that can't be any plainer, can it? The Lord says, 'Go to Hebron.' Alright, so David goes up. Verse 4, 'Then the men of Judah came and there anointed David king over the house of Judah.'

David had three anointings. He was anointed by Samuel in Bethlehem, which anointing carried him through to the death of Saul. Now he's going to move into a new dimension with added demands upon him. He's anointed a second time. I believe that this means that there is an increase in the intensity of the divine anointing and provision for the demands that these crises propose, and we can look for an acceleration of the activity of the Holy Spirit as we move on in God, there will come new empowerments, and new dimensions, and new anointings to

⁸ John Dewey, 1859-1952.

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accommodate the new demands, and the new confrontations, and the new requirements that are being made upon us, and this thrills me, sometimes now I can hardly stay in my skin, and I think if we get an increase in this anointing, I suppose the Lord will just toughen my skin a bit.
laughter

And there they, verse 4, 'anointed David king over the house of Judah.' So David's second anointing now equips him to reign over the house of Judah.

'And they told David saying, "It was the men of Jabesh-gilead who buried Saul.'" You remember Jabesh-gilead was the place that was besieged by Nahash away back on Monday night or whenever, and Saul got angry, and the Spirit of the Lord came upon him, and he cut up that sacrifice and sent it all through Israel, and said, 'If you Israelites don't come and stand with me, this is what's going to happen to you', and the Israelites came streaming in, and Saul won a great victory. Now, the men of Jabesh-gilead had a sense of loyal responsibility and fond memory of what Saul had done for them, and they got his body and they buried it, 'And they told David saying, "It was the men of Jabesh-gilead who buried Saul.'" Now I want you to see David's attitude. I feel deeply tonight in the light of what I've seen in the past, and please forgive me, but you see the Bible says, 'Your young men shall see visions, and your old men shall dream dreams.' Visions are made out of the stuff of the future, and dreams are made out of the stuff of the past, and if a young man's vision isn't tempered by an old man's dream, he'll blow his head off, and if an old man's dream isn't inspired by a young man's vision, he'll rot on the vine, and they've got to go together, and I want you to know that I've seen revivals of considerable promise that went down the drain, because there came an attitude of self-righteous exclusivism that said, 'We are God's people, and nobody else is.' If you happen to be among the three hundred, you're going to have to have the grace that Gideon and the three hundred had, when the thing breaks wider, to let the cowards that went home come and help in the mopping up exercise.

Verse 5, 'And David sent messengers to the men of Jabesh-gilead and said to them, "May you be blessed of the Lord because you have shown this kindness to Saul your lord, and buried him, and now may the Lord show lovingkindness and truth to you, and I also will show this goodness to you because you have done this thing. Now therefore let your hands be strong and be valiant; for Saul your lord is dead and also the house of Judah has anointed me king over them."'

What's he saying? This is very beautiful. David could have said, 'Bless God, Saul's dead, now is my time for revenge. I'm going to go up there and clean up on all those people that didn't join me in Ziklag, when I was all tied up down there for a year and four months, in Ziklag, and Saul was after my life, those guys hung around Saul's court, and they didn't come down and join me, and now Saul's dead, I'll go up and fix them, glory to God.' *laughter*

Is that his attitude? If you haven't got a heart tonight that's big enough for every man who breathes the breath of life, you haven't got God's heart. You know something I've discovered, just a personal thing, I've discovered many a man whom other men call rank modernists and liberals, who I have got close to, and I've cultivated their friendship, and away down underneath all of the debris that they got in an unbelieving seminary, I've found a little spark of faith. I don't count any man out.

As a young man I went to a Canadian city where I had an uncle by marriage who was the minister of a very modernistic church, and he came to hear me preach, and that night I think I mentioned hell, but because of the relationship between us, he figured that he should have me home for tea, so I went to his house for tea, and he started to talk to me, and he said he thought probably that, while he appreciated my zeal, probably I was a bit unwise, and he started to give me the business, and I let him go on and on, and then at last I looked at him and I said, 'If I were a young man whose heart God had touched, and I came to you to ask you what I should do to fulfil God's purpose in my life, would you talk to me this way?'

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And it was the word of the Lord, and he dropped his head, and he quietly said, 'I'm sorry.'

He said, 'You may not believe this, but I gave my heart to Jesus Christ at a street service on the streets of Edinburgh, and I apologise. I've drifted a long way.'

We finished our evening, and the years went by literally, and I was then sharing in a great large auditorium meeting down in eastern Canada, and an usher came in to me and he said, 'There's an old gentleman outside, and he says that he's your uncle by marriage, and he gave me the name, and he said he'd like to see you.'

'Oh,' I said, 'I'll come.'

And they took me down through a side door and there standing outside of this great auditorium, he was standing there all stooped over with age, but his face was radiant, and he took my hand and said, 'I had to see you,' he said, 'I can't come in, I'm not well enough to sit, but I had to come and tell you that since we talked together last, I've got it back.'

Beloved, have big hearts, and if you see some truths, you're going to have to stand for them, and you're going to be driven to Ziklag, but don't let it touch your spirit, don't let it make you bitter, don't let it make you retaliative, don't let it make you exclusive, don't let it make you turn people off. There are all kinds of people around you that are hungry, never go by what a man is saying. Many a time when a man is maddest, he's weakest. Remember when Jesus came down from the Mount of Transfiguration, the disciples couldn't cast a devil out of that boy? Jesus spoke to that devil, the last thing that devil did, was he tore the boy up before he got out. That's like a bad tenant when he is told to get out, he tears all the wallpaper off before he leaves. You'll find many a time that when a man is most retaliatory to you, he is just about ready to cave in. Hallelujah.

'But,' verse 8, 'But.' There is always somebody around to 'but.' Goats butt with their heads, but when the sheep hear the voice of God, they say, 'Baa ... abba.' *laughter and applause*

'But Abner the son of Ner, commander of Saul's army, had taken Ish-bosheth the son of Saul and brought him over to Mahanaim. And he made him king over Gilead, over the Ashurites, over Jezreel, over Ephraim, and over Benjamin, even over all Israel. Ish-bosheth, Saul's son, was forty years old when he became king over Israel, and he was king for two years. The house of Judah, however, followed David. And the time that David was king in Hebron over the house of Judah was seven years and six months.' Saul is dead. The major representation of head and shoulders government is dead, but the momentum carries on, and Abner takes one of Saul's sons and tries to carry it on, but it's a dead issue. For seven and a half years this went on.

Let's look at chapter 3: 'Now there was a long war between the house of Saul and the house of David.' That long war was a seven-and-a-half-year war. That's a long war, and David grew steadily stronger, but the house of Saul grew weaker continually. You see the issues are clear. We want everything to happen chop-chop. God is telling us in this story that they don't happen chop-chop, that there is crisis and process. This is the same with conversion. Becoming a Christian is a gate and a path, it's a birth and a life, it's a crisis and a process, and what is happening in the world today is a crisis and a process, and some of us want the process to happen with a crisis, but the process is not going to happen with a crisis. The crisis I believe has already struck in this visitation of the Holy Spirit, that is showing head and shoulders government up for what it is, but the process of bringing the whole house of Israel under the lordship of Christ – I'm not about another denomination - I don't want to belong to another denomination, I don't want to belong to just another part, I want to belong to the whole house of Israel. I want to belong to the whole shooting shebang. I don't want anybody left out, including me. How many understand what I am saying, whether you agree with me or not, you understand me?

Alright, now let's turn to chapter 5. At the end of the long war, Ish-bosheth is killed, Abner is killed, Mephibosheth is the only one left of the house of Saul, he's lame in both feet,

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but Mephibosheth is a son of Jonathan, and Jonathan and David had a covenant that David would be kind to Jonathan's house, and Mephibosheth is brought into David's house and puts his lame feet under the king's table, because of the covenant made with Jonathan. However, all the power is now gone out, all the steam as we say in America, has gone out of the thing. There's nothing left. Abner is dead, Ish-bosheth is dead, there's nothing left now, but for Israel to come to David. So we come to Hebron. 'Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in.'" Isn't that interesting? 'Even when Saul was alive and we were being nominally loyal to him, we knew who the real king was.' Does that say anything to you? 'And the Lord said to you, "You will shepherd my people Israel, and you will be a ruler over Israel.'"

I was speaking on this one night in Fort Lauderdale, and suddenly God put faith in my heart, I'm going to tell you about it, it may be purely a personal thing, but if it shares with you, hallelujah, God put faith in my heart. If you are caught, as some of us are, in a place where you're having to declare unpopular things, and like my friend Art Katz says, every time God calls him, he calls him to inconvenience. I'll never forget, oh, it's about eight, nine years' ago, when I was having one of those seasonal confrontations with the Lord, he got me in my bedroom one day, and we really had it out. Well, I shouldn't say we had it out, he had it out. He worked me over real good, and I had shed all the tears I could shed. He took me into Isaiah and he really worked me over. And about 5:30 I was at the side of the bed, limp, and I said, 'Well, what do you want, Lord? You've got me beaten down here, now what do you want?'

He said, 'I'm going to make you a divider.'

I said, 'Thanks a lot.' *laughter* 'Thanks a lot.'

I said, 'That's great, going around the country known as Baxter the divider.' *laughter*

But he went on to say, he said, 'The division will not come because you go to deliberately divide, but because as you declare the truth men will respond, and men will refuse, and there will be division.'

Do you know that when they issue what they call in America public relations material about me to put in papers, and all that business, those that wrote it up said of my ministry, that, 'Ern Baxter is committed to the unity of the body of Christ,' and God knows that's the passion of my heart, and yet when I come into an area to talk about the unity of the body of Christ, people scream, 'He's dividing!'

They're not using the right word. I am threatening. Unity threatens, isn't that amazing? But when you talk about all God's people in a given area coming together in the unity of the Spirit and of the faith, you're going to hear a scream to high heaven, and people are going to say, 'Well, what's going to happen to me?'

And invariably, I'm sorry to say, that comes from leadership. If they only knew that their greatest joy and expression in ministry would be found in unity. I haven't found ministers anywhere in the world who when they've got into experience of relating to other ministers haven't found it to be the most fruitful, delightful, blessed experience in the world. And so the Lord said, 'You're going to be a divider.'

As I was speaking in Lauderdale on this, 'all the tribes of Israel came', God put a faith on my heart, I believe God put it there, I'm pretty sure he did, and I saw a new expansion of my own vision. I had wondered in this move of God across the earth, which the Bible says is going to happen, I had thought that probably there'd be just a little bunch from here and a little bunch from there. I didn't have much faith, until suddenly that night it was like something burst in my spirit, and I saw all the tribes coming, all the tribes. You say, 'It's a miracle!'

Well, God specialises in those!

You say, 'Baxter, I just can't see it, I just can't see it.'

Well, you believe a lot of things you can't see, don't you? Have you faith tonight to believe that God can take all of our denominational tribes, with their distinctive contributions,

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and do a mighty work of grace when this crisis thing comes, where the head and shoulders man dies, where God kills him? Remember the other night, God puts him to death? I don't know what that means, but there comes a time when head and shoulders government is put to death, and God raises up spiritual authority. Can you believe there's a time when all the tribes will respond to King David? Even those tribes that stood apart for seven and a half years, and wouldn't join, can you believe a time will come when in the purpose of God they'll all come? Hallelujah! I believe it tonight. How many believe it? Don't be sticky about it. Don't say, 'Well, I don't see why, we stuck it out for seven and a half years, where were they?' *laughter*

I'd go read that parable about the fellows that came at the last hour and got the same wage as the one that worked all day. That'll fix you. *laughter* But I'm going to tell you something, Bryn preached on Gideon, and I was going to include that in one of my messages, but it was great, I enjoyed it tremendously. Would you think of the three hundred? Do you know quite apart from special rewards at the judgment seat of Christ and all that sort of thing, those three hundred will have something that the rest of them could never get. They can sit around at night and say, 'Wasn't it tremendous when that trumpet blew? Glory to God! And we smashed those pitchers, and...do you remember the goose bumps you got?' *laughter*

If you're part of the vanguard in this hour, if you're part of that, that God has touched, if you're part of that, that has come to David at Ziklag, if you're part of that body which has seen what is happening, if you're part of it, and then a little later on suddenly God does some prodigy of power in the earth and whatever it means by the death of Saul and Abner and Ish-bosheth, and all of the tribes start to come in, then don't you dare keep them out, and ask them where they've been. You welcome them with open arms, but they're not going to know about the wonderful days when you were the vanguard in Ziklag, they're not going to know about those wonderful days when you fought and won battles, and you were the minority, they're not going to know about that. You don't have to be jealous, you've got something that they can never experience. Hallelujah!

Alright, verse 3, 'So all the elders came to the king at Hebron, and King David made a covenant with them.' Notice they came, they came. Brothers and sisters, we're not going to have to coerce men, we're not going to have to drag them, they're going to come. When God does what he's going to do, men are going to come. Now look at the end of verse 3: 'Then they anointed David king over Israel.' This is his third anointing. He's got to have a new anointing, he's got a bigger job now. His first anointing took him through Ziklag. When he went to Hebron and had to rule over Judah, he had to have a new anointing. Now he's got the biggest job he's ever had in his life, he's got the whole nation, he's got to have a new anointing. Brother, if I'm right and we're still at Ziklag, we've got two big jobs coming up, hallelujah, we've got two big anointings up the road somewhere. Hallelujah, you think we've had visitations in this revival, you think this is marvellous, just think, there's two more, and each one is bigger than the other one. The next one will be better than this one, and the third one will be better than that one. *laughter and applause* You'd better tear that one out.

Verse 4: 'David was thirty years old when he became king.' Isn't that interesting? Thirty years old. 'And he reigned forty years.' At Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. Now, let's go over to 1 Chronicles chapter 12 again. We're going to break in at verse 23, and we're going to establish the purpose of God, the purpose of God. How many believe in the purpose of God? How many believe that God is going to work out his purpose? He's got a lot of patience. If this generation won't go in, he can wait. He's going to work out his purpose. So if you can find out what the purpose is, then go with the purpose. Right?

Alright, here's the purpose. Verse 23: 'Now these are the numbers of the divisions equipped for war, who came to David at Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.' Ladies and gentlemen, you can fuss and fume and get upset, and re-upset, and set up, you can go through all your emotional what-you-ma-call-its, and thingummy

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jigs, and hootenannys, and I have an announcement to make tonight, that the Lord has willed that all Israel is going to come together, and in that hour they shall see eye to eye in Zion, and Jesus Christ shall be Lord in very deed, in a time-space world through the power of the gospel.

'The sons of Judah who bore shield and spear were 6,800.' There's balance again. 'Of the sons of Simeon mighty men of valour for war, 7,100. Of the sons of Levi 4,600. Now Jehoiada was the leader of the house of Aaron, and with him were 3,700, also Zadok, a young man', I like that, 'a young man mighty of valour, and of his father's house twenty-two captains. And of the sons of Benjamin, Saul's kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of Saul.'

Are you listening? Up until now where had their allegiance been? And Saul was a...what kind of man? Head and shoulders man, but where did they finish up? With the heart man. Hallelujah! So that head and shoulders fellow that you just put a spear through yesterday, may have come in, if you hadn't killed him. *laughter* Verse 30: 'And of the sons of Ephraim 20,800, mighty men of valour, famous men in their father's household. And of the half tribe of Manasseh 18,000, who were designated by name to come and make David king.' Designated by name, that whole tribe came together, and they chose 18,000, and they said, 'We want you to go as our representative to make David king.' Look, all of these people are coming from head and shoulders government. This confirms what I felt in the spirit, and I think that what God has laid on my heart by way of warning tonight keeps coming up in my spirit: don't spoil it, don't spoil it, they're coming. We're all coming. I will not be a part of a division of the body of Christ, I will not rest night or day, I will not stop preaching the totality of God's purpose, because I believe it is the will of God not to raise up just another group of revival people, but the hour has, oh hallelujah, the hour has come for all Israel to come together.

Let's take the charismatic renewal, I feel I've got to labour this thing, let's take the charismatic renewal. I would not have believed ten, fifteen years' ago that this could happen, I couldn't believe it. If you'd told me fifteen years' ago that I would share a conference with a Jesuit priest, a Franciscan priest, a Trappist monk, a Presbyterian minister, a Lutheran minister, all on the same platform, I said, 'It can't be.' But it's been. *laughter* But, how did it be? I'm not letting out any secrets, the ecumenical movement as such is really a dead thing, it just can't get anywhere, it just can't get off the ground. Well, what is God doing? God's shaking all our boxes, and he brings us together, and we find ourselves in conferences and conventions, and we say, 'What is your tribe?'

'Oh,' you say, 'I come from the Roman Catholic tribe.' *laughter*

'And what do you bring to the house of Israel?'

'Oh, we bring discipline, we bring an understanding of authority.'

Do you know what I've learned from my Catholic brethren? I've been taught all my life, I was a pulpit pounding, dogmatic, Roman Catholic baiting, thundering anti-papal ... because I have been told all my life that on the other side of that fence there are things that you wouldn't believe ... *laughter* Last year at the Shepherds Conference when I arrived, they said you will be sharing a room with Father Francis McNutt, who I found to be a very beautiful man.

Somebody said to me, 'What's it like?' *laughter*

I wonder what they thought, you know. I don't know what they expect. He was just a beautiful, beautiful human being, who loves the Lord, comes from a different background, says things that I wouldn't say, and things I don't understand. I say things that he wouldn't say, and he doesn't understand, but I'll tell you, we had one or two crises, spiritual crises, and we were able to comfort one another in the Spirit. Then I went to another conference just a few months' ago and I shared a room with Ralph Martin, the editor of 'New Covenant', the great Charismatic Catholic magazine. He had a cold, bad cold, and I caught his cold. *laughter* That's the first time I ever had a Roman Catholic cold. *laughter* And I kept hearing a voice in me saying, 'Go show thyself to the priest.' *laughter*

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Do you know what I've discovered? I've discovered that when the tribes get together, that they all bring something that we need. It's now I guess five years since we held in the city of Seattle what was called, is now called, 'The First Charismatic Leadership Gathering in America', and there were some thirty-five of us who responded, and when the meeting opened up the chairman was trying very diplomatically to set the scene. I looked around, and that was an odd assortment of men, I tell you. There was a Jesuit priest, a Franciscan, a parish priest, two outstanding Presbyterians, Episcopalians, Methodists, Baptists, all sitting around the circle, and when the chairman got through making his little introductory speech, the Jesuit priest simply said, 'Brethren, I don't trust you.'

I thought, 'Hallelujah, that's a great way to start a conference.' *laughter*

Incidentally, the brothers in Seattle at that time, the charismatic brothers, were sufficiently strong that they could bring us in, pay our return fares and promise us an honorarium, that's what can come from unity. Seventy ministers in Seattle were now formed into a functioning body of flowing charismatic ministers in the city, and I thought, this is great, there goes thousands of dollars down the tube, but you know, it was the word of the Lord, because every one of us sitting there, it was right, and the Holy Spirit just moved in, and suddenly we all found ourselves in one another's arms, and you could hear men saying to each other, 'charismatic, my brother, charismatic.'

Incidentally, that Jesuit priest became one of my very dearest friends, he is to this very hour. For a week we talked about everything, I mean everything, and if you know what a bunch of ministers can be like when they get talking about everything, that's worse than a bunch of women at a bargain basement sale. *laughter* But never once did I hear a voice lifted in acrimony, never once did I hear the sound of resentment. We discussed whether a man could have a demon, or a demon could have a man, we discussed whether babies should be sprinkled or immersed, or whether adults should be immersed or sprinkled, you name it, we talked about it. Now we never came to any ultimate decisions, but we talked about it. We learned how to grow up in that meeting, we learned how to sit together in basic doctrinal disagreements, and finish up with our arms around one another, celebrating the unity of the Spirit, not yet able to celebrate the unity of the faith, our hearts were together, but our heads hadn't yet got together.

Everything was going fine until the middle of the week, and the same Jesuit priest spoke up again. He said, 'I would like to have the communion with you brothers.'

I thought, 'Boy, you just about blew it on the first day, but you've fixed it now. *laughter* This is going to be great! What are we going to have? Mass? Or is the Lutheran going to foist his consubstantiation on us? Or are the Zwinglians going to rise up, or what's going to happen here?'

You see, we had history in that room, history, I mean hundreds of years of history, and the chairman, with a twinkle in his eye, said, 'Alright, Father So-and-so, I'm going to ask you and Larry Christenson to prepare the communion.'

A Jesuit priest and a Lutheran minister. I thought, 'That's irony for you.' *laughter*

They smiled at each other and said, 'Fine.'

We went out to lunch and we came back after lunch to have communion. Someone had gone to the college cafeteria, it was being held in a college lounge, they went to the college cafeteria and just got some dinner rolls and they were on a plate, and put them on a coffee table that was in the middle of the lounge, somebody had gone and got a bottle of wine, somebody had gone to the college chapel and got a chalice, and there the elements sat in stark simplicity, and we took our places, seated around the table as we had during our discussion. What would happen? What's going to take place now? And as we sat there, the Holy Spirit did what he'd done the first day, I still believe that I saw a preview of what's coming, suddenly the Holy Spirit moved in, and our hands were raised, and we were singing in the Spirit, oh, how we sang, and then suddenly we all started to slip down onto our knees, nobody said to, just slipped down on our knees, facing the table, and I heard coming voices all around, and these were men whose

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books are over there, men that are names in the charismatic world, and nobody said they should do it, but I heard them saying, 'I submit to you brethren, I submit to you.'

It wasn't a human submission, it was the kind of submission that God wants us to have, a spiritual submission. I don't believe in legal submission, I believe in spiritual submission. I don't want any submission from anybody that they don't want to give me, and I don't want any submission from anybody that I can't respond to responsibly, and I heard them saying, 'I submit to you my brothers,' and I was weeping, and others were weeping, and it was a holy time.

I think I've talked to every man that was there, and I've asked them, 'Do you remember if anybody blessed the elements?' Nobody ever remembers them being blessed. I think the precious Holy Spirit pronounced the blessing on the elements. The first thing I knew, somebody was pressing to my lips a piece of the roll, the blessed body of our Lord, and through my tears I discerned a face of a brother, and he left the roll in my hand, and I blessed him and turned and shared it with my brother, and left the roll in his hand. Somebody pressed the chalice to my lips, I don't remember who, and I passed it to some... It was communion. It was no ritual, it was the common sharing of the body and blood of our Lord Jesus, and as we were standing, having all partaken, suddenly across the room I saw a man, and he and I had had a strained relationship for a long time. I think we both knew it, it had broken out in a very respectful way, but there was just a tension between us, and others knew it, and it wasn't talked about, but we were just two men opposite, and suddenly as I looked at that man, something in my heart said, 'Your life depends on getting across that room', and I made my way gently through, and I reached him, and he turned to see me, and I threw myself into his arms, and I said, 'All I ask from you my brother, is your love.'

And he gave me his love, and he gave me his life, and we are two of the closest brothers in the world tonight. You see I started telling you all this to tell you that God is the God of miracles. I think the miracle of healing a cancer, or a tubercular lung, is an easy miracle, I think the miracle of blending human personalities, each of which is a microcosm of the universe, is the mightiest miracle that God has yet to perform. He can heal your cancer, but can he heal your relationships? Can he heal your stubbornness? Can he heal my vengeful spirit? Can he heal your memories? Can he heal my desire to get back at you? Can he heal my personality? Brothers and sisters, I feel in my spirit tonight the Spirit of God saying that, 'the earth is the Lord's and the fullness thereof, the world and all that dwell therein,' and he's not going to let this thing wind up with a lot of moral poppers, he's going to have kings and princes, men and women whose lives have been changed, whose personalities have been blended into the glorious community of the redeemer, into the very body of Christ, for he has predestinated us to be conformed to the image of his Son. I believe in miracles.

Verse 32: 'And of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command', and if you check all the others, you will find out that they were a pretty tight knit clan. Maybe that's why they had such discipline, God could give them a knowledge of their times. But don't you see that as long as we're divided, that there's a part of our total equipment missing. Now I don't want to be a name dropper, but I think most of you know that I have a relationship with some men in America, Derek Prince, Bob Mumford, Don Basham, Charles Simpson, John Poole, and others, these men are my immediate relationship. We'll come together quite often on a Monday morning, and a subject will come up that we have to discuss, and there'll be four different opinions expressed on that subject, and then we'll start to work it over, and I've seen us finish up this discussion, and every one of us would have been wrong had we been left to our own original opinion, and I have seen us see, out of the four sharing, come to a conclusion that was nothing less than the word and truth of God come in community, and we've stood up and lifted up our hands and praised God like little boys, at the sheer delight.

If you know what it's like to have been forty years alone...

You say, 'You weren't alone.'

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I was alone! I know what I was, don't tell me, I was alone. I could go to a conference and meet a bunch of ministers, I could go and have a milkshake with the Baptist minister, but I was alone. I made my decisions up in that big office under the tower alone, and I made bad decisions, and I finished up a physical wreck, and in 1958 I had a heart attack, I had a nervous breakdown at the same time, because I was alone. And if you'd been alone for all those years, and as I said last night, suddenly you find out what God means in relationship, when I walk into that room and see those brothers sitting there, and I know that at the end of our time together, it's not going to be my view, or Derek's view, or Don's view, or Bob's, but it's probably going to be God's view filtered through the four of us. I say, 'Oh God, hasten the day when we've got brains to realise there's part of us over there, and there's part of us over there, and there's part of us over there, and we wonder why we're making so many boners, why we're pulling so many boo-boos, when we're not together.'

Where's the tribe of Isaachar? The devil knows what he's doing in keeping us divided, because he knows if the tribes ever get together, they're going to blow him clean off the face of the earth - pow! I don't care to talk about denominations in an antagonistic way, I consider them to be tribes, I don't think that we can deny that we have a tremendous debt that we owe to almost every segment of the Christian thing. You see, God led me in a very strange way, because when God put me into the ministry, I thought which tribe will I join? And God didn't let me join any tribe, and I became a kind of a pre-charismatic charismatic, and I started to hunt for truth, and I started to build a library, and I started to glean from all fields, and I read the saintly Anglicans, the godly Bishop Moule and his beautiful expositions on Ephesians and Colossians, the erudite Bishop Lightfoot and Westcott and Hort. I read the Congregationalists, I drank deep from the streams of the Congregationalists in their great days, the Hodges and the Alexanders from the Presbyterian world, the Institutes of Calvin, the Journals of John Wesley, and I became spiritually ecumenical years ago, and when this charismatic thing hit, I said, 'Glory to God, at last we're going to get it together', because every tribe has a contribution to make, and I have faith to believe tonight, brothers and sisters, that there's a new anointing coming, that's going to bring us to Hebron, and there's a new anointing that's going to come to enable all Israel to come together under the lordship of Christ.

Now notice, let's drop down to verse 38: 'All these, being men of war, who could draw up in battle formation, came to Hebron with a perfect, or undivided, heart, with one thing in mind, and one thing only, to make David king over all Israel.' What is your passion tonight? Is it to make Jesus Christ Lord? If that is your one passion, then you're moving in the stream of God. For God has declared that he is going to have his Son have pre-eminence in all things, and the oldest creed of the Christian era will become the battle cry of the redeemed united community, and you'll hear it ringing across the earth, 'Jesus Christ is Lord.' What a thrilling thing it was for the Pope to finish the charismatic conference recently in Rome by finishing his address declaring, 'Jesus Christ is Lord.'

I don't rebel against it. If we're going to get into the mud-slinging business, there's none of us here who haven't got some skeletons in our tribal closet. You want to discuss some of the dirt in historical Presbyterianism? You want to discuss some of the dirt in historical Baptist circles? You want to discuss some of the dirt in historical Pentecostal circles, or Plymouth Brethren circles? Come on now, let's be fair. We've all got skeletons in our tribal closets, but it is still God's purpose to bring his people together, and already the committed vanguard is to be seen. Where did you come from? What are you doing here? You didn't come primarily on a doctrinal basis, you came because a new anointing has visited the earth, and God is preparing a people to come under the lordship of his Son, and the committed vanguard is forming across the earth, and our greatest responsibility, if we are a part of that committed vanguard, is not to ruin the on-goingness of God's purpose, because we're coming to Hebron, and we're going to get another anointing. [Brief speaking in tongues.] Hallelujah!

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Not only the fighters all come to make him king, but the suppliers too. The last part of verse 38: 'and all the rest also of Israel were of one mind to make David king', whether they were fighters or suppliers, and then what happened? They became a celebrating society, hallelujah, I tell you, they had a party.

Somebody said, 'Man, in one breath you can be so serious, and the next breath you are talking about a party.'

Well, you had better find the same kind of balance, because if you go around trying to carry the load of the world on your shoulders without some holy joy in your spirit, you're going to have a breakdown. I'm not going to have any more breakdowns, glory to God! I just decided, no more breakdowns. *laughter* I believe everything I've said to you, solemnly tonight, those things came out of the deeps of me, but I believe that there is another dimension in God that's just as real as that, and it's a kind of dimension that's going to take some of you back to your caravans tonight, you're going to sit around, and you're going to drink some tea, or have some Horlicks, is it? *laughter* And you're going to talk about the Lord, some of you young people are going to hold hands maybe, I don't know! *laughter* See God, have you ever noticed, God's made us to be together? God's made us social creatures, we want to belong, we're reaching for one another. I'm going to get on a plane tomorrow, and I can hardly wait to get to Minneapolis and see my brothers. They're going to say, 'How did you get on over there? What are those Englishmen like?' *laughter* 'Is it safe for us to go over?' *laughter*

You see, some of us get so hyper-spiritual, we're not supernaturally human. *laughter* Probably the name Dr. Price doesn't mean anything to many of you, does it mean anything to any of you? Just one or two, Dr. Charles Price, a great man in his day, I heard him just shortly before he died, speaking to a great large conference, I had a little share in it, and people held him in such high esteem, they almost deified him, and so they took an offering for him, and he said, 'Many people ask me what I do with my money.' He said, 'I buy ice cream cones, and I get haircuts.'

You know you don't think of big, great men eating ice cream cones. I remember before I started travelling around the world, I stood in such awe of great world leaders. Lewi Pethrus, you know, in my day was a great leader, he had a great church in Stockholm, and the man who wrote the beautiful book of prayer, the Norwegian - Hallesby - I read his book, and I was in Scandinavia, and I was going to meet these great men, and I met Lewi Pethrus, and he needed his trousers, they were all wrinkled... *laughter* ... and he met us at the plane, and he was as ordinary as an old shoe, and we're driving up to his house, and I find he lives on a farm, well on the way out he's thirsty, and he says, 'Let's stop and get some pop.'

And I thought, 'My God, he drinks pop!' *laughter*

Then we got to Norway, and Hallesby by this time is a member of Parliament, and we're going to meet Hallesby, and I'm all a-twitter. And I meet the guy, and he needs a haircut, he's got gravy on his tie... *laughter* God's made us for one another. There are no big shots in the kingdom of God, there are men that we esteem and love, but we all need each another. I went into a bookshop in Washington DC one day, and I saw a motto, and it said, 'Blessed are they that are wheels, for they shall go in circles.' *laughter* And I'm afraid, do you use the word 'wheel' for someone who's a big wheel? Do you know, I'm afraid there's many an ecclesiastical big wheel that is going to miss what God's doing, because he's so busy going in circles. Now the amazing thing was when all Israel got together, they had a party. They got it together, they said, 'Hallelujah, it's been years' since we met you, you Benjaminites, bless God, you fellows from Issachar, hallelujah, you Simeonites, glory to God, good to see you, isn't it great to be together after all this time? Hallelujah.'

Man, they had three days of it. That was a binge, look at it: 'And they were there with David three days eating and drinking.'

You talk about Dunlap disease. Somebody asked me what Dunlap disease is. I said my tummy Dunlap over my belt. *laughter*

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Now, look at the last line of verse 40: 'There was...' what in Israel? '...joy in Israel.'

Somebody said, 'That's a superficial ending to the whole thing.'

Oh really? Open your big ears and listen, while I quote you a very important Scripture. 'For the kingdom of God is not meat and drink but righteousness, peace and joy.' You see joy is the end product of righteousness. Righteousness is right-ness, and our divisions are wrong-ness, and when we get the wrongness of our divisions straightened out, then we'll have righteousness, then we'll have peace with one another, then we'll not be pot-shooting at one another, and speaking evil of one another, and cussing one another, and discussing one another, but we'll have peace, then we'll have joy, hallelujah, and we'll con-celebrate the victory of our Lord, we'll have communion services that will be a million miles wide!

Somebody says, 'Oh, that's terrific.'

Yes, but we haven't arrived yet.

'Where are you going now?'

We have got to go to Zion.

'Oh, I thought this was real good.'

Oh, this is good, but there's something good-er. *laughter*

Remember, the good can be the enemy of the better, and the better can be the enemy of the best.

You say, 'Oh, hallelujah, this is great. I've never been in...This is so much better...'

Remember, as long as there are Israelites that are not under the Lordship of Christ, you and I can't experience the ultimate joy that is going to be ours in that hour when God gets it all together.

Alright, let's go to Zion. 2 Samuel 5:6-10: 'Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, 'You shall not come in here, but the blind and lame shall turn you away.'" They said, 'We won't even put our best soldiers up. You can't take us. We Jebusites, we're up here, this is an impregnable fortress. You try to come up here, we won't even put our soldiers out, we'll just put our blind and lame out, and if you come up, they'll just push you off the cliff.' So David took it. *laughter* Verse 9 says, 'So David lived in the stronghold.' He didn't take it, he kicked the Jebusites out and took over. 'David lived in the stronghold and called it the city of David. And David built all around from Millo and inward. And David became greater and greater, for the Lord God of hosts was with him.'

Now let's take another look at the same thing in 1 Chronicles 11:1-4. Now we're backtracking just a little here. 'Then all Israel gathered to David at Hebron and said, "Behold, we are your bone and your flesh. In times past, even when Saul was king, you were the one who led out and brought in Israel, and the Lord your God said to you, 'You shall shepherd my people Israel, and you shall be prince over my people Israel.'" So all the elders came to the king at Hebron, and David made a covenant with them in Hebron before the Lord; and they anointed David king over Israel, according to the word of the Lord through Samuel. Then (that's an adverb of time), then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, were there. And the inhabitants of Jebus said to David, "You shall not enter here." Nevertheless David captured the stronghold of Zion (that is, the city of David).'

We're not marching to Ziklag, we're not marching to Hebron, we're marching to Zion. Have you ever noticed throughout the Bible, that Zion is God's ultimate name for his corporate people? We're on our way to ultimate unity. This is God's world, this is God's age, this is God's plan, this is God's purpose. You maybe can't see it, and I can't see it, but bless God, we're getting a foretaste of it, this stirring in the earth is just the beginning, it's the committed vanguard coming to the Lordship of Christ at Ziklag, and we're going to go on to Hebron, and then all Israel's going to come and make covenant with our Lord, and then we're going to go on and take the heights of Zion, and Jesus Christ will be Lord in very deed, and the rod of his strength shall go

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out of Zion, and this world will know what it means to have Jesus Christ in lordship over the earth.

Please don't reject what I'm saying, because if your rejection is unbelief, then to that degree you're hindering it. Let's believe God tonight. Do you think it's the purpose of God for the devil to wreck nations? You think it's the purpose of God to have the redeemed community all torn up and fragmented? Your common sense tells you better than that, you don't need a Bible to know that if the kind of God we know is the kind of God he is, then this isn't what he wants. Has he spoken? He has spoken, and he has said that he is going to bring all things together in one, in Christ. Ephesians 1:10 said this is his purpose, that in this age, which is called the fulness of time, this is the last age of the ages, in this age it is his purpose to bring together all in one in Christ. He's going to do it whether you believe it tonight or not, I declare to you that he has stated he's going to do it, and I believe he's started to do it, and don't stop short of getting the whole bunch in. Hallelujah!

Again, thank you for the privilege of being with you and sharing with you. I go back to take to my brothers and to the people in America the things that I have seen here. We shall be praying for you, remembering you. Keep big hearts, keep a big vision. Don't paint yourselves into corners. Lay your love on everybody. Love them, if they hate you. Call them 'friend' if they betray you. If you're ministers here tonight, knock on the doors of your fellow ministers in the area where you live, you may find many a grieving spirit waiting for a friendly hand. I pray God will give you such extension in your own spirits, that you will allow nothing to make you small, that you have a heart as big as the heart of God, big enough to house a world if necessary. Bless you. Amen.