

Principles Involved In Personal Deliverances

PART 2

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Beloved— do not ask for your deliverance until you are ready to receive it, if you desire to have real success. The real thought involved is a determination to settle it how much we want from God, when we desire it, and where we desire it; that is to be settled before going to God.

We are not to go in this attitude—"O Lord, I am coming to you for a deliverance; but I do not know just how much, or when I will receive it; I will just try a little, and perhaps sometimes, somewhere, I may get a little help out of my trouble."

The pastor continued, "You will not get anything, and you might as well know it before you start out." The illustrations and examples we see every day are as plain as the nose on our face.

The woman of Canaan received three rebuffs. To her first request He did not pay one bit of attention. At her second plea, He told her He was not sent but to the lost sheep of the house of Israel. The third request was met with this answer— *"It is not meet to take the children's bread and cast it to dogs."*

If she had not had this second principle, to have a hundred percent deliverance while she waited, she would never have received one speck of deliverance for her daughter.

She knew that Jesus Christ had the goods she desired, and she was going to take a desperate, a final, determined step to receive them. Nothing could discourage her. Satan was attacking her daughter, and there was nothing which could break his power but the power of Jesus Christ, and she was determined that He should do it.

There is nothing that can break Satan's power over our lives; in fact, there is nothing which can deliver us from that spirit of doubt, fear, and unbelief, but His power, and as we start out with a determination that we are going to God to receive that deliverance; that He is the only One Who can grant it; and

that we have settled it to not go away without it—like this woman did, we will receive one hundred percent deliverance.

The pastor continued, "People write and ask us— 'Should I pray every day for my loved ones to be saved? My son, my daughter are serving Satan, they are controlled by Satan, and I am praying every day for them to be saved.'"

That is a sure sign of unbelief. We only have to pray once for anything, and if that prayer is not answered, there is something which is not right. This is certainly worth knowing.

This woman of Canaan had Satan entrenched in her home—just like he is in some of our homes, through the wife, husband, or children, and we ought to consider what that woman, with such a determination received, as it is a wonderful light let down on our pathway. It takes every excuse from us.

The pastor said, "Parents come and tell me about their boys and girls." This can be stopped in one moment through believing prayer, by going before God with these things. If you go before God with a determination that Satan must get out of your boys and girls, he will get out immediately. This applies to husbands and wives also.

If we go before God with the same determination that this woman of Canaan did, I tell you Satan will get out at once, and they will be saved just as quickly as the demoniac of Gadara and as wonderfully also. God is able and willing to do it while we wait. This is a wonderful illustration and takes in every kind of need.

Another good illustration is the story of the unjust judge and the widow, recorded in the 18th chapter of Luke. We could not find a more encouraging illustration, because this widow received a hundred percent deliverance in the present moment.

This widow came to this wicked judge, who neither feared God nor man; and insisted that she receive a hundred percent deliverance in the present moment.

"And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will

avenge her, lest by her continual coming she weary us." (Verses 4&5)

In other words, the unjust judge meant to say—"I am not giving this woman anything for principle sake, but only because she is pestering me, and annoying me by her continual coming." He granted her desires in order to get rid of her. She was causing him to be wearied by her continual coming.

When he saw, she was determined to have her rights, to be avenged of her adversary; to have justice; when he saw she was there for business; that she desired one hundred percent deliverance, he granted it. Jesus said to the woman of Canaan— *"O woman, great is thy faith: be it unto thee even as thou wilt."* (Matthew 15:28)

After the unjust judge had granted the widow's request, Jesus applies this example: "And shall not God avenge his own elect." Shall not such a One as God is—we need to meditate on what God is, before we take any steps.

We should allow the Holy Spirit to reveal to us what God is like, how loving He is, how meek and lowly, what He desires to do for us, how willing He is to do for us. We should allow the Spirit to do this. The lack of knowing that, had landed Job on an ash heap full of sores. Having the knowledge of God caused David to be delivered out of all his troubles and made him happy and prosperous and gave him back his throne. When Job got his eyes on God and what He really was, that ended his troubles and the attacks of Satan.

It is the same principle as Peter walking on the sea: as long as he kept his eyes on Jesus, he was all right. When he thought, "Oh, I can walk on these waters all right" and got his eyes on the winds and waves, which Satan caused to become boisterous just about that time, down he went.

Well, Satan causes the winds and waves to become boisterous quite often, and he succeeds in getting our eyes on the winds and waves; we should reverse this and keep our eyes on God.

Shall not such a One as God avenge His own elect; will He not deliver them from every power

of the devil, which is disturbing them, spiritually, physically, or financially?

I tell you that he will avenge them speedily. "He will answer at once" is what it really means: He will do what we desire done while we wait, just like the shoemaker.

"Nevertheless, when the Son of man cometh, shall he find, faith on the earth?"

Shall He find people, who will insist upon getting one hundred percent deliverances while they wait? That is very significant, is it not?

We have an aversion to meeting the issue squarely because we do not know just how it will turn out. We like to get just as far from God as we possibly can; we do not like to deal with Him directly; if we could do it by the postal system, perhaps we might deal more with Him. We like to receive His blessings but have no desire to get very close to Him; do not like to meet the issue squarely. This is the result of the self-life, which must be gotten rid of.

The Blood has provided the deliverance, and we must have that deliverance, from the power of self, before we pray, as there is no use praying, until we are ready to receive what we pray for.

However, God does not throw us into the Pit because we do not deal with Him directly and personally all at once, but He leads us step by step. The pastor said, "We are living in a time of apparent scantiness or less than adequate supply. Scripturally we are lacking, we are scant physically and financially—in the face of it being written—*"and let your soul delight itself in fatness."* (Isaiah 55:2)

In the 11th chapter of Luke, we have another example. Here we find one friend going to another for bread. Company had come in, and he desired to borrow three loaves of bread. His friend, however, was in bed and did not care to rise and said he would not give him the bread. This neighbor practically said—"Well, I will not move one step until you give me that bread, for I am in great need of it."

"Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Because of his persistence, his determination, his "nerve", his "boldness", the neighbor decided to rise and give him as many as he needed.

"And I say unto you, Ask, (in this same way, with the same liberty, the same persistence, the same determination to have it, as in the above examples) and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke 11: 5 & 10)

This is also found in Matthew 7:7-11—*"ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."*

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Is that not a conclusive, unanswerable argument which is brought out in these two passages?

Now the final principle is to accept the Word of God as sufficient evidence that the work is done when we pray. You have often heard of these two examples: the one was the nobleman, who came to Jesus for the healing of a dying boy; the other was the centurion, who came on behalf of his sick servant.

The nobleman was looking for sight and feeling, while the centurion just looked for the Word and was willing to accept that as sufficient evidence that the work was done. That is a wonderful contrast. The centurion received an immediate deliverance; but the nobleman had to change his attitude before he received his deliverance.

Many people will not change their attitude. The scribes and Pharisees would not change their attitude, and they never received one thing from God. So, it is with the professed children of God today; they will not receive the Word as their evidence, their all-sufficient evidence that the work is done. The people

who are willing to do this have no trouble in receiving their deliverance.

This is a valuable principle; the principle which makes the deliverance real, makes it sure, it makes it a threefold combination, and the power of Satan cannot stand against it. This combination is a final settlement that we are going to have what we desire, when we desire it and as much as we desire; that we will not take NO for an answer; that the Word is sufficient evidence that the work is done when we ask.

The centurion took the attitude that the evidence of the Word of Jesus Christ was enough; he did not desire any further signs. Just think, this man was right back to where Adam was before he fell into sin, he had the same attitude toward the Word. He said, "Lord, I have a servant at home grievously tormented by Satan. I do not desire to see anything, nor feel anything."

Is that not a contrast to the majority of people today, who are continually desiring to see and feel something, wanting to see signs and wonders, before they believe?

The pastor continued, "People have told me—'Oh, if the Lord heals me, I will join the Truth.'"

A man told me that years ago. His wife was suffering with a dreadful cancer, and he said—"If the Lord heals my wife, I will join the Truth and help support it." This sister was healed and eventually gained seventy to eighty pounds. That man never joined this work, never lived up to the Truth and he died in the hospital; so, we can see how much signs and wonders help people.

This centurion never heard anything about the New Testament; he had only the Old Testament. He had only the scrolls of Moses and the other prophets; but did not have the Bible as we have it today; he had no examples like we have today; however, he had confidence enough in Jesus Christ to say—*"But speak the word only, and my servant shall be healed."*