

NEW WINE®

AUGUST 1971



**"And that He died for all, that they which live should
not henceforth live unto themselves, but unto Him
which died for them and rose again."**

(II Corinthians 5:16)



NEWS RELEASES

"HERALD OF FAITH – HARVEST TIME" TO BECOME "LOGOS JOURNAL"

Effective with the September 1971 issue, "Herald of Faith – Harvest Time" Magazine will be published as the "Logos Journal" by Logos International, Plainfield, New Jersey.

"Herald of Faith" which began in 1932 and was merged with several publications through the years was joined by "Harvest Time" in 1970. Joseph Mattson-Boze and Gerald Derstine, Associate Editors, will remain special Assistant Editors with Dan Malachuk, President of Logos International serving as Editor.

"Logos Journal" will be enlarged to 68 pages and published bi-monthly beginning in September. Publisher Malachuk estimates the first issue will run 100,000 copies.

Featuring national and international Charismatic news and writing, the "Journal" is expected to communicate with both the established Pentecostal groups and the newer fellowship groups of Spirit baptized believers providing teaching, news, trends and regular columns by well known Charismatic personalities.

Articles of special interest will be selected from current and future books related to the present day move of the Holy Spirit. Selected writings from foreign publications will be included.

Sample copies of "Logos Journal" may be obtained by writing to 185 North Avenue, Plainfield, New Jersey 07060.

NEW WINE TO BE SENT IN BULK BY AIR TO OVERSEAS MISSIONARIES

Numerous letters from foreign field missions indicate that New Wine has been useful even in countries where few read English. For this reason, the editor of New Wine plans to send prepaid bulk quantities of the magazine to those areas which evidence both a desire and a need. Also a package of Book Room selections will be sent to certain missions who express a desire but lack funds. The expense will be borne by the Holy Spirit Teaching Mission. Any reader desiring to sponsor a mission package may address his request to the Editor. If you know of a mission outpost that would desire New Wine, please send us the details.

The possibility of printing a Spanish edition of New Wine for distribution in Latin America and certain cities in the United States is currently a matter of prayer. In addition we are seeking the Lord's direction with regard to adding Spanish language literature to the Book Room.



*"Seek ye the Lord while he may be found, call ye upon him while he is near:
"Let the wicked forsake his way; and the unrighteous man his thoughts: and let him return unto the Lord, and he will turn unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:6-7.*

Editor's Comments...

In a day when trouble, heartache, uncertainty and lawlessness reign, there is still a standard raised which remains the only hope of our time. This standard is the **CROSS**. It is within the work done on the Cross by our Lord Jesus do we find security, rest and a new life.

This issue of New Wine is devoted to the Cross — covering the suffering of Jesus and what was actually accomplished. The Cross, how wonderful, is not the end — only the beginning. Death could not hold Jesus and thus the second step of the Atonement — the resurrection. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Romans 8:11.

As we think on the Cross, let us ask ourselves this question: **Are we willing to take up our cross and follow Him?**



GIVE AS HE GAVE

*Please, Father,
Take this cup from me.
Child, drink this cup for me
Like the one I gave my Son.*

*Father, Father, it is so dark.
Why have you forsaken me?
This is your cross that you must bear
Like to His upon the tree.*

*Lord, into thy hand I commit my spirit.
You have delivered me to the grave.
Lay down your life, I say to you;
Give all of yourself as He gave.*

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Material submitted to the editors for publication should be typewritten double spaced on one side of the paper.

The Crucifixion of Jesus

By C. TRUMAN ^{Davis}DAVID, M.D., M.S.

In this article, I shall discuss some of the physical aspects of the passion, or suffering, of Jesus Christ. We shall follow Him from Gethsemane, through His trial, His scourging, His path along the Via Dolorosa, to His last dying hours on the cross.

I became interested in this about a year ago when I read an account of the crucifixion in Jim Bishop's book, *The Day Christ Died*. I suddenly realized that I had taken the Crucifixion more or less for granted all these years — that I had grown callous to its horror by a too easy familiarity with the grim details — and a too distant friendship with Him. It finally occurred to me that as a physician I didn't even know the actual immediate cause of death. The Gospel writers don't help us very much on this point, because crucifixion and scourging were so common during their lifetime that they undoubtedly considered a detailed description totally superfluous — so we have the concise words of the Evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified — and they crucified Him."

I am indebted to many who have studied this

subject in the past and especially to a contemporary colleague, Dr. Pierre Barbet, a French surgeon who has done exhaustive historical and experimental research and has written extensively on the subject.

The infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man I have no competence to discuss; however, the physiological and anatomical aspects of our Lord's passion we can examine in some detail . . . what did the body of Jesus of Nazareth actually endure during those hours of torture?

This led me first to a study of the practice of crucifixion itself; that is, the torture and execution of a person by fixation to a cross. Apparently, the first known practice of crucifixion was by the Persians. Alexander and his generals brought it back to the Mediterranean world — to Egypt and to Carthage. The Romans apparently learned the practice from the Carthaginians and (as with almost everything the Romans did) rapidly developed a very high degree of efficiency and skill in carrying it out. A number of Roman authors (Livy, Cicero, Tacitus) comment on it. Several innovations and modifications are



described in the ancient literature; I'll mention only a few which may have some bearing here. The upright portion of the cross (or stipes) could have the cross-arm (or patibulum) attached two or three feet below its top – this is what we commonly think of today as the classical form, of the cross (the one which we have later named the Latin cross); however, the common form used in our Lord's day was the Tau cross (shaped like the Greek letter Tau or like our T). In this cross the patibulum was placed in a notch at the top of the stipes. There is fairly overwhelming archeological evidence that it was on this type of cross that Jesus was crucified.

The upright post, or stipes, was generally permanently fixed in the ground at the site of execution and the condemned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or biblical proof, medieval and Renaissance painters and most of the sculptors of crucifixes today show the nails through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the

small bones of the wrists and not through the palms. Nails driven through the palms will strip out between the fingers when they support the weight of a human body. The misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Anatomists, both modern and ancient, have always considered the wrists as part of the hand.

A titulus, or small sign, stating the victim's crime was usually carried at the front of the procession and later nailed to the cross above the head. This sign with its staff nailed to the top of the cross would have given it somewhat the characteristic form of the Latin cross.

The physical passion of Christ began in Gethsemane. Of the many aspects of this initial suffering, I shall only discuss the one of physiological interest: the bloody sweat. It is interesting that the physician of the group, St. Luke, is the only one to mention this. He says, "And being in agony, He prayed the longer. And his sweat became as drops of blood, trickling down upon the ground."

Every attempt imaginable has been used by modern scholars to explain away this phase, apparently under the mistaken impression that this just doesn't happen.

A great deal of effort could be saved by consulting the medical literature. Though very rare, the phenomenon of Hematidrosis, or bloody sweat, is well documented. Under great emotional stress, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.

We shall move rapidly through the betrayal and arrest; I must stress again that important portions of the Passion story are missing from this account. This may be frustrating to you, but in order to adhere to our purpose of discussion only the purely physical aspect of the Passion, this is necessary. After the arrest in the middle of the night, Jesus was brought before the Sanhedrin and Caiphas, the High Priest; it is here that the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiphas. The palace guards then blindfolded Him and mockingly taunted Him to identify them as they each passed by, spat on Him, and struck Him in the face.

In the early morning, Jesus, battered and bruised, dehydrated, and exhausted from a sleepless night, is taken across Jerusalem to the Praetorium of the Fortress Antonia, the seat of government of the

(Continued on next page)

THE CRUCIFIXION OF JESUS

(Continued from page 5)

Procurator of Judea, Pontius Pilate. You are, of course, familiar with Pilate's action in attempting to pass responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the cries of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunt by the mob that the Procurator was not properly defending Caesar against this pretender who claimed to be the King of the Jews.

Preparations for the scourging are carried out. The prisoner is stripped of His clothing and His hands tied to a post above His head. It is doubtful whether the Romans made any attempt to follow the Jewish law in this matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. (In case of a miscount, they were sure of remaining within the law.) The Roman legionnaire steps forward with the flagrum (or flagellum) in his hand. This is a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip is brought down with full force again and again across Jesus' shoulders, back and legs. At first the heavy thongs cut through the skin only. Then, as the blows continue, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin, and finally spurting arterial bleeding from vessels in the underlying muscles. The small balls of lead first produce large, deep bruises which are broken open by subsequent blows. Finally the skin of the back is hanging in long ribbons and the entire area is an unrecognizable mass of torn, bleeding tissue. When it is determined by the centurion in charge that the prisoner is near death, the beating is finally stopped.

The half-fainting Jesus is then untied and allowed to slump to the stone pavement, wet with His own blood. The Roman soldiers see a great joke in this provincial Jew claiming to be a king. They throw

a robe across His shoulders and place a stick in His hand for a scepter. They still need a crown to make their travesty complete. A small bundle of flexible branches covered with long thorns (commonly used for firewood) are plaited into a shape of a crown and this is pressed into His scalp. Again there is copious bleeding (the scalp being one of the most vascular areas of the body). After mocking Him and striking Him across the face, the soldiers take the stick from His hand and strike Him across the head, driving the thorns deeper into His scalp. Finally, they tire of their sadistic sport and the robe is torn from His back. This had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, causes excruciating pain . . . almost as though He were again being whipped – and the wounds again begin to bleed.

In deference to Jewish custom, the Romans return His garments. The heavy patibulum of the cross is tied across His shoulders, and the procession of the condemned Christ, two thieves and the execution detail of Roman soldiers, headed by a centurion, begins its slow journey along the Via Dolorosa. In spite of His efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious blood loss, is too much. He stumbles and falls. The rough wood of the beam gouges into the lacerated skin and muscles of the shoulders. He tries to rise, but human muscles have been pushed beyond their endurance. The centurion, anxious to get on with the crucifixion, selects a stalwart North African onlooker, Simon of Cyrene, to carry the cross. Jesus follows, still bleeding and sweating the cold, clammy sweat of shock. The 650 yard journey from the fortress Antonia to Golgotha is finally completed. The prisoner is again stripped of His clothes – except for a loin cloth which is allowed the Jews.

The crucifixion begins. Jesus is offered wine mixed with Myrrh, a mild analgesic mixture. He refuses to drink. Simon is ordered to place the patibulum on the ground and Jesus is quickly thrown backward with His shoulders against the wood. The legionnaire feels for the depression at the front of the wrist. He drives a heavy, square, wrought-iron nail through the wrist and deep into the wood. Quickly, he moves to the other side and repeats the action, being careful not to pull the arms too tightly, but to allow some flexion and movement. The patibulum is then lifted in place at the top of the stipes and the titulus reading "Jesus of Nazareth, King of the Jews" is nailed in place.

The left foot is pressed backward against the right foot, and with both feet extended, toes down, a

nail is driven through the arch of each, leaving the knees moderately flexed. The Victim is now crucified. As He slowly sags down with more weight on the nails in the wrists, excruciating, fiery pain shoots along the fingers and up the arms to explode in the brain – the nails in the wrists are putting pressure on the median nerves. As He pushes Himself upward to avoid this stretching torment, He places His full weight on the nail through His feet. Again there is the searing agony of the nail tearing through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurs. As the arms fatigue, great waves of cramps sweep over the muscles, knotting them in deep, relentless, throbbing pain. With these cramps comes the inability to push Himself upward. Hanging by His arms, the pectoral muscles are paralyzed and the intercostal muscles are unable to act. Air can be drawn into the lungs, but cannot be exhaled. Jesus fights to raise Himself in order to get even one short breath. Finally, carbon dioxide builds up in the lungs and in the blood stream and the cramps partially subside. Spasmodically, He is able to push Himself upward to exhale and bring in the life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences which are recorded:

The first, looking down at the Roman soldiers throwing dice for His seamless garment, "Father, forgive them for they know not what they do."

The second, to the penitent thief, "Today thou shalt be with me in Paradise."

The third, looking down at the terrified, grief stricken, adolescent John, (the beloved Apostle), he said, "Behold thy mother," and looking to Mary, his mother, "Woman, behold thy son."

The fourth cry is from the beginning of the 22nd Psalm, "My God, my God, why hast thou forsaken me?"

Hours of this limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, searing pain as tissue is torn from His lacerated back as He moves up and down against the rough timber: Then another agony begins. A deep crushing pain deep in the chest as the pericardium slowly fills with serum and begins to compress the heart.

Let us remember again the 22nd Psalm (the 14th verse), "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels."

It is now almost over – the loss of tissue fluids has reached a critical level – the compressed heart is struggling to pump heavy, thick, sluggish blood into the tissues – the tortured lungs are making a frantic effort to gasp in small gulps of air. The

And thou hast healed me.

markedly dehydrated tissues send their flood of stimuli to the brain.

Jesus gasps His fifth cry, "I thirst."

Let us remember another verse from the prophetic 22nd Psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death."

A sponge soaked in Posca, the cheap, sour wine which is the staple drink of the Roman legionnaires, is lifted to His lips. He apparently doesn't take any of the liquid. The body of Jesus is now in extremis, and He can feel the chill of death creeping through His tissues. This realization brings out His sixth words – possibly little more than a tortured whisper.

"It is finished."

His mission of atonement has been completed. Finally He can allow His body to die.

With one last surge of strength, He once again presses His torn feet against the nail, straightens His legs, takes a deeper breath, and utters His seventh and last cry, "Father, into thy hands I commit my spirit."

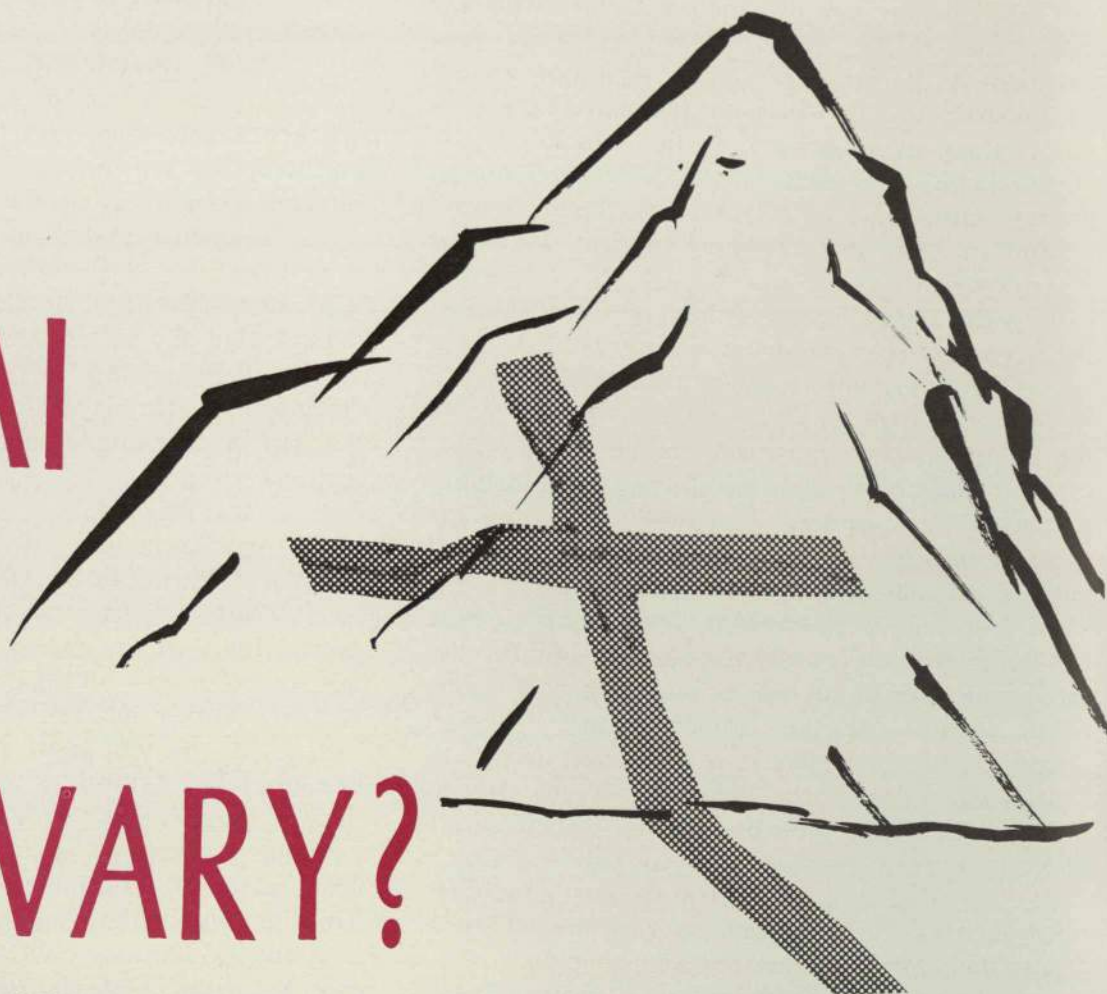
The rest you know. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurefracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when they came to Jesus they saw that this was unnecessary.

Apparently to make doubly sure of death, the legionnaire drove his lance through the fifth interspace between the ribs, upward through the pericardium and into the heart. The 34th verse of the 19th chapter of the Gospel according to St. John: "And immediately there came out blood and water." Thus there was an escape of watery fluid from the sac surrounding the heart and blood from the interior of the heart. We, therefore, have rather conclusive post-mortem evidence that Our Lord died, not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

Thus we have seen a glimpse of the epitomy of evil which man can exhibit toward man – and toward God. This is not a pretty sight and is apt to leave us despondent and depressed. How grateful we can be that we have a sequel: A glimpse of the infinite mercy of God toward man – the miracle of the atonement and the expectation of Easter morning! ■

C. Truman Davis, M.D., M.S.

SINAI OR CALVARY?



By **ROY and REVEL HESSION**

It seems apparent that it is simplicity itself for us to enter by the Door, which is the Lord Jesus, into freedom. However, Satan knows how to beset us round with subtle difficulties when, under conviction of sin and out of touch with God, we would long to find peace and freedom. Therefore, we must try and help the convicted soul in some of the battles that go on in his heart just outside the Door.

Whenever a sense of sin lies upon our conscience, two Persons, it seems, fight to get hold of that conviction — the devil and the Holy Spirit. The devil wants to get hold of it in order to take it and us to Sinai, and there condemn us and bring us into bondage. The Holy Spirit, however, wants to take us and our sin to Calvary, there to bring us through the door into peace and freedom. These two places represent for us the two covenants: “the one from Mount Sinai which gendereth to bondage” (Galatians 4:24) — the covenant of law; and the other — the covenant of grace, wrought out and sealed for us, by the death of the Lord Jesus on Calvary. The devil seeks to take us to the one, and the Holy Spirit to the other. Put like that, the issues seem simple, but in practice the mischievous thing is that the devil often simulates the voice of the Holy Spirit, in order that the uninstructed Christian will think it is God who is taking him to the place of condemnation and bondage, and that therefore he must follow.

Mount Sinai was, of course, the historical place where God gave the ten commandments (Exodus 20). Ten times, God spake out of the cloud and fire, and each time it was to announce a great moral commandment binding upon man — “Thou shalt” and “Thou shalt not.” There, the basic covenant of law was given, by which man’s relationship with God was to be governed. Put quite simply, it was, “This do and thou shalt live,” and “This fail to do and thou shalt die.” That is still the covenant that the heart of man finds is easiest to understand, and to which his conscience most readily responds. In ordinary life today, it represents for us the whole system of moral and religious standards that each man has worked out for himself as a result of the moral light which has played upon his life from various sources.

Now, when a sense of failure of some sort lies upon the conscience, the devil immediately endeavors to take us to the law, that which we have called Sinai, in order to accuse us with regard to the standards we have adopted there, but which we have failed to keep. The higher our moral and spiritual standards, the more there is for the devil to accuse us. He is rightly called “the accuser of our brethren.” (Revelation 12:10). He not only accuses us to God, but he accuses the Christian to himself and he does so by pointing to all the matters, real or imaginary, in which the Christian is failing to

keep the law which he has espoused, and he thus produces in him a sense of condemnation. This is what the psychiatrist diagnoses in his neurotic patient as a "guilt complex," but it is also something that many a healthy-minded Christian carries around with him all too often. The source of it all is the devil and that which gives strength to his accusations is clearly the law. This sheds light on Paul's words, "The strength of sin is the law."

These accusations have usually two effects upon the Christian, and they are precisely the effects which the devil designs to produce. First, they cause in him the reaction of self-excuse. In the epistle to the Romans there is the phrase, "Their thoughts the meanwhile accusing or else excusing one another." (Romans 2:15). To excuse ourselves and to assert out innocence is ever the natural reaction to accusation; and this is exactly what the devil wants us to do. By his accusations, he has provoked us to try to stand before God on the ground of our own righteousness and innocence; and he knows, and we ought to know too, that there is nothing for us on that ground. All that God has for sinners, He has for them on the condition that they will acknowledge that that is what they really are. And so our thoughts go round and round, one half of us accusing ourselves, and the other half excusing ourselves, we are getting further and further from the grace of God and from peace. This was precisely the effect that the accusations of his friends had on Job. In suggesting that his trials came as a result of some wrong in him, they provoked him to assert vigorously his innocence, and on that ground he found that God was "turned to be his enemy and he fought against him." (Isaiah 63:10). Upright man that he really was, he had none the less to be broken to accept the sinner's place, before he could be at peace with God again.

The second effect of the devil's accusations is to cause us to get on to the ground of self-effort and "striving." He tells us what we are not, in order to get us to struggle in our own strength to make up for it. He accuses us that we are not praying enough, or not speaking enough to others of their need of Christ, or not giving enough to God or that we are not humble enough, and so on; simply in order to get us to attempt to do all those things in the energy of self. The whole purpose of the devil in these accusations is to get us into striving and self-effort, and thus into real bondage. In that condition he has got us trying to "climb up some other way" into blessing, (and a hard, painful business it is, for the wall is high!) instead of entering in by the Door, open on street level. And he can do all this under the guise of being the voice of God to us. But he is "a liar, and the father of it." (John 8:44). His accusations, though they have the appearance of truth and of being based on the law of God, are but half-truths, and all the more dangerous for that reason.

How we need to discern the voice of the devil, and to know in experience God's answer to the thunderings of Mount Sinai against us! It is to reveal just that to us, and the Holy Spirit has come.

If the devil wants to reach that sense of sin that lies upon our conscience, so does the Holy Spirit. But how differently does He now work! He takes that sin, and us with it, to Calvary, to Jesus our Door. There, He shows us that sin, and much else, was anticipated and settled by the Lord Jesus in His

death upon the Cross. Whether what the devil says to us is true or false, is all settled by the Lord Jesus for us. The worst that the devil can say about us is not to be compared to the dark depths of sin that swept over Him there. At the Cross, the most self-condemned finds nothing but forgiveness, cleansing and comfort. The fact, then, that we are the sinners we are, of which the devil loves to accuse us, is only a half-truth. The other half of the truth is that Jesus died for us and did a complete work for us. That is something the devil never tells us. Only the gentle Holy Spirit tells us that. Indeed, it is His great delight to "comfort all that mourn," (Isaiah 61:2) and to do so by giving us fresh sight of Jesus and His Blood, and of His appearing even now in the presence of God for us.

This revelation has two effects on the believer when he truly sees it — the exact opposite of the two effects of the accusations of Satan, which have already been mentioned. First, he freely acknowledges his sin, and judges himself. If the accusations of Satan had the effect of causing him to excuse himself, and protest his innocence, the grace of God revealed at Calvary has the effect of causing Him to admit his sin. He is not even at too great pains to sort out what may be a true accusation and what may be false; the answer in the Blood of Christ is the same in either case. Furthermore, if he could regard himself innocent on one score, there are many others on which he is hopelessly guilty. In any case, it ill befits him to be attempting to prove his innocence on even one point before the Cross, where the Wholly Just died as the Wholly Unjust for him. Thus there is produced in him that attitude of heart, which in the sight of God is of great price, the attitude of the broken and contrite heart. The moment he adopts this attitude, he is brought right on to redemption ground, where nothing but grace is lavished upon him by God.

Secondly, the sight of Calvary and its meaning for him, provokes him not only freely to admit his sin, but also to rest from self-initiated activity to get himself right. Perhaps no verse expresses more clearly this effect of our coming to the Cross, as one in Isaiah where he says, "In returning and rest shall ye be saved." (Isaiah 30:15). The situation in this 30th chapter of Isaiah was that Israel was in a serious plight, with her enemies descending on her from the north. In this plight she resorted to alliances with other nations, in particular with Egypt to whom she sent her ambassadors for help. Into this scene Isaiah steps with the word, "Woe to the rebellious children, saith the Lord, which take counsel, but not of Me." He declares that "the Egyptians shall help in vain and to no purpose," for the root cause of their predicament is their departure from the Lord; it is for this cause that God has brought upon them the armies of Babylon, that He might humble and chasten them. He therefore calls upon them to return to the Lord in repentance. To this the people might well have replied, "To return to the Lord is all very well, but what relevance has it to

(Continued on page 18)

Taking the New Testament as it stands, we can come to no other conclusion than that the cross is the essential feature of the Gospel it presents.

Biographically the Gospels devote a large share of their narrative to the events connected with the cross.

Sacramentally the Lord's Supper as described in the New Testament was instituted for the continual remembrance of the death of Jesus Christ on the cross and the blessings that flowed from that sacrifice.

Historically the Apostles and early disciples made the cross the central theme of their message.

Doctrinally the writers of the epistles and the Revelation, in interpreting the Gospel, place the cross in the very center of their teaching.

Symbolically John connects the great scenes and visions of the apocalypse with the cross. He speaks of a "Lamb as it had been slain."

Devotionally the cross has always brought the new convert to the faith into close fellowship with Christ.

No man has ever contemplated the cross and absorbed life from the power of it without knowing it was more than he could really fathom. A great truth is hidden here. Unless we get Christ and the cross to the center of civilization there is no hope

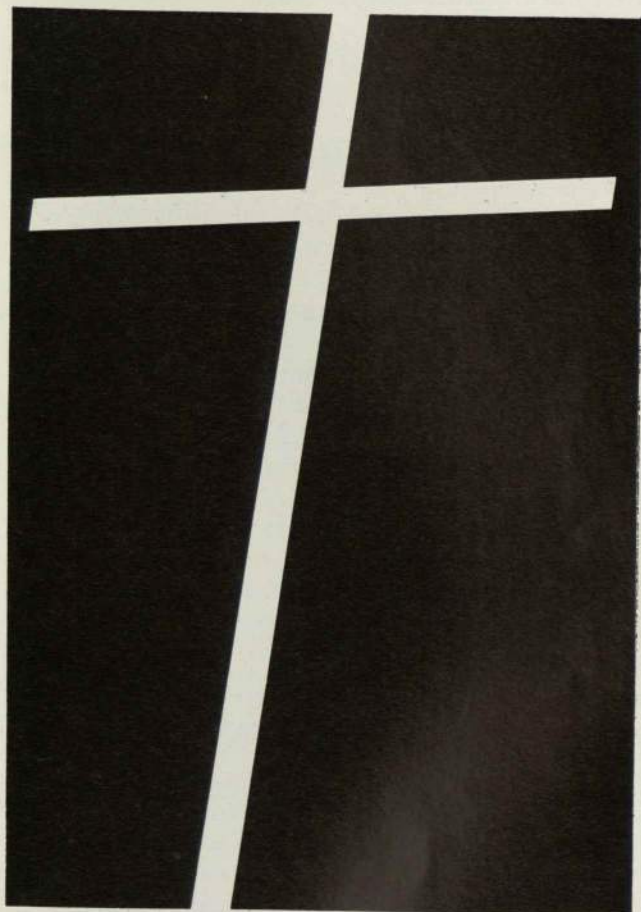
for the future. Only Christ giving his life for the lives of sinful men can avail to open the Kingdom of God to all who believe. The church must tell this to a world that needs it as it has never needed it before: a world that is frightened and nervous and palsied because it will not recognize its dependence on the cross where Christ died for sinners.

It is the work of the church to affirm that Jesus Christ is alive. For some years there was a real danger of our forgetting it. We were occupied with the humanity of our Lord, with the historical Jesus, as we called him, with the manhood of the Master, with the fulness and richness of the Christian character and life. Why does not the church boldly say, "We preach Christ crucified?" The cross is not the symbol of our deliverance from guilt and bondage only. It is the example, the manifestation of the Spirit into which we are called. Self-giving is the formula of the cross.

In 1919 a country school in North Dakota was dismissed early because of a blizzard. A schoolgirl started for home with her two little brothers in a buggy. The vehicle was upset. Knowing it was useless to attempt walking, she prepared shelter under the upset buggy and wrapped the two children in blankets. Finally she spread her overcoat and herself over them. When rescued the

LOOK TO THE CROSS

By S. J. REID



next day two healthy little boys were found, unconscious of the fact that their sister was frozen to death.

The cross of Christ stands for the highest morality that the world has ever seen, for it is the morality of the regenerated heart. We are not redeemed by pleasant and speculative theories of the atonement, but by the precious blood of Christ. The cross gives to us the Grace and the righteousness of God.

The cross was a battlefield. Those hands of our Lord that were so busy with loving-kindness were at last fettered with cruel nails. Those feet that went so swiftly on errands of mercy could no longer move according to his bidding. Still at the forces of his person were at work. The powers of evil were massed together to resist this great achievement of his. Sternly was the victory won. Only at the very end when our Lord could breathe, "It is finished," was the long, sore conflict over. He laid down his life for his enemies.

The cross was an altar. Nothing is plainer than the fact that Jesus gave himself. His life was not taken from him, it was offered by him. He had come for a great purpose, to offer himself for sinful humanity. Nothing could hinder him from doing that to the full. He perfectly satisfied and fulfilled the reconciliation demanded for sin. His priesthood was accomplished on Calvary in its sacrificial function and can have no counterpart in the activities of the believer. There is no further need for a mediator between God and man. We are a royal priesthood because we were foreordained to be conformed to the image of his Son.

The cross was a pulpit: the rostrum of a herald, the place of proclamation; and the message was a proclamation of love. Here was the final proof of God's concern for the happiness of man. There was nothing that he would not give; there were no reservations in his gifts. Love leaps to life, calls aloud, sings on the cross. The cross is radiant with love. In the experience of believers it has always been a discovery, a joy, a source of infinite emancipation.

The cross was a throne. Jesus ruled from it at the very beginning and all the way. Even when dying, one of the crucified thieves called him "Lord" and trusted him as his Savior. From that rude and bitter throne Jesus ruled in love, and from it he still reigns. On the cross he breaks down men's pride and melts their hearts.

The cross was a gallows. Our Lord went home by the death allotted to the criminal; shame as well as pain was his portion. He not only went down the lonely ravine of spiritual agony, but the

And give thanks at the remembrance of his holiness.

mire and filth of human contempt mounted up to his lips. Jesus in saving us drank the cup of human disgrace to the dregs. It was as though he had been hung by the neck by the common hangman. The cross is an awful thing; it is a dark and impenetrable mystery. The real cross, the cross of Christ, is to the world the most unpopular thing conceivable.

Yet in the cross the seal of failure has been adopted as the sign of victory. It has gathered about itself the glory of the ages. The "unhappy wood," as the Romans called it, has taken root as the tree of life and has ripened and brought forth leaves which are for the healing of the nations.

The victorious cross leads on to a victorious life and a glorious resurrection. The New Testament teaching of the cross is bound up with the splendor of the risen Lord. For us who know him, the cross is the starting place in our own way to the resurrection life. Men forget that Christ rose from the dead for them quite as essentially as he died for them. The cross is not the goal, but the gateway, of salvation. When our Lord rises from the tomb he takes the redeemed sinner up to the ascended heights and seats him in "heavenly places."

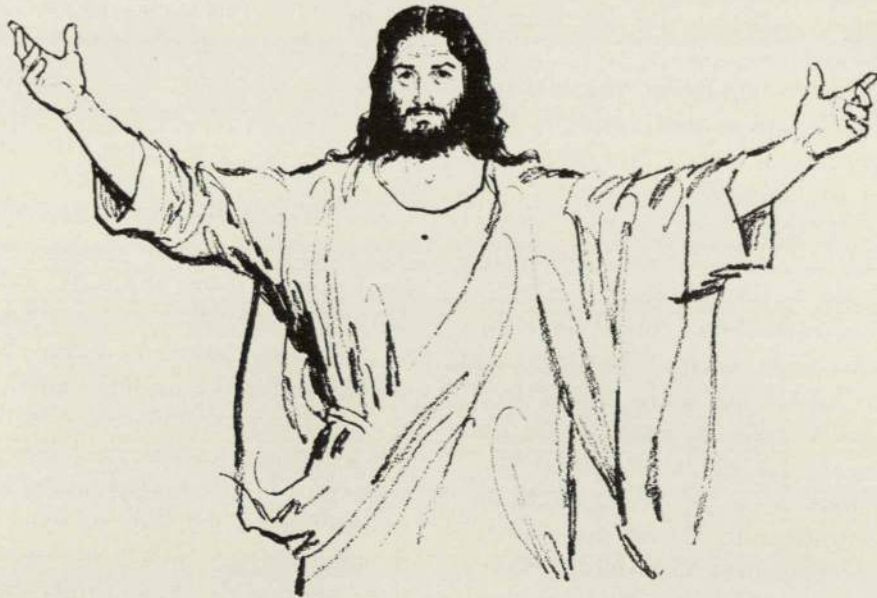
We have in these days an opportunity to bring men back to Calvary. Times of revival have begun only when the church has got back to the cross. Christ left the ninety and nine in the fold in order to search for one that had wandered in the wilderness. We are in dreadful peril today of walking past the cross and wagging our heads.

It is possible to become "superior" to the cross; yet Christ can never be understood without the cross. The suffering Son of Man is the solution for the world's sorrows, sins and problems. If we deny that Christ died for our sins, then what claim has Christ on our hearts because he died? His becomes only a pathetic and tender story with no power to draw men.

Christ still desires to carry out his Nazareth program (see Luke 4:18). He longs to give "liberty to the captives and the recovery of sight to the blind." He has made us slaves of the cross. We must preach it, teach it and live it to the end of our days. ■

The Reverend Samuel Joseph Reid, D.D. (1874-1941), born in Belfast, Ireland, became one of the outstanding Baptist preachers of North America in the early 20th century. Converted at 16, he was named president of the Baptist Union of Ireland in 1910, and moved across the Atlantic to conduct evangelistic and pastoral work. He served in Texas, Minnesota, Manitoba, Oregon and finally in Chicago, where he pastored for 18 years. This message is taken by permission from his last volume, "Do Not Sin Against the Cross," published in 1940 by Wm. B. Eerdmans, Grand Rapids.

THE GRAVE IS NOT THE LAST WORD!



IMMORTALITY

By VICTOR B. NELSON

Eugene Burnand has painted a remarkable Biblical scene entitled "Holy Saturday." It depicts the 11 disciples gathered in a room with the door locked because of their fear of the crowd. It is a discouraged group. No light of gladness is seen in their eyes, no smile of hope on their faces. We see Peter seated with his face in his hands. He seems to be searching for some words to encourage the other disciples, and finding none. An inscription under the painting reads, "We trusted that it should have been he who would have redeemed Israel."

In Galilee the disciples had seen Jesus performing miracles. They had heard him preach, and had thrilled at the potential and glory of his future. They had seen him on Golgotha's hill and had heard his cry of dereliction and the words, "It is finished." Now he was in a grave, and hope was gone.

But Burnand's painting is not the end of the story. The cross is not the final word. There is another word in which we rejoice. That word is resurrection!

The word "breathtaking" cannot do justice to the Grand Canyon. The word "glorious" cannot adequately describe Solomon's Temple, which took 183,600 men seven and a half years to build. The word "strong" cannot call up the Rock of Gibraltar. The word "symmetrical" cannot describe the architectural feat of the Taj Mahal. The word "lovely" cannot depict the Butchart Gardens of Victoria, British Columbia, filled with flowers tinged on each petal with the glories of God. Much less can the word "wonderful" do justice to the words recorded by Mark: "He is risen; behold, the place where they laid him!" That is a pronouncement more important to you and me than any other we have ever heard. "He is not here; he is risen."

Job asks the question, "If a man die, shall he live again?" As if there were any "if" about it! Nothing is more certain in all our experience than the experience of death. Here is your friend: You see him at the moment, the warmth in his eye, words on his lips. Then suddenly his eyes and lips and body are there, but your friend is gone. No

wonder the word "death" has stricken fear into the hearts and minds and lives of everyone throughout the generations.

But does man really die? Our Lord's answer is, "No, he does not." Mark reports the statement that the grave is not the last word. Christ's last testimony was not the cross occupied but the tomb unoccupied; his last utterance was not on Calvary, but after the resurrection. The cross could not confine him. Immortality cannot be circumscribed; it is boundless, endless, eternal, everlasting.

So it is with Jesus Christ. The world was not done with Christ in the experience of the cross; rather it had just begun to deal with him. The cross was not his exit from life but his entrance into life. Calvary did not spare his life, but the resurrection released it so that he might speak to the world.

Without the cross there would have been no redemption, no faith, no immortality; and without immortality you and I would be no more than animals — a little smarter than some, but without hope. We would have been creatures stumbling our way through a few years of rugged experience, and then "out." But immortality is the climax to all of life. Jesus said, "Because I live, you shall live also." What an announcement!

Christmas is a marvelous time when we remember that God came in the person of his Son to enter into the experience of humanity on this earth. Yet if Jesus had come merely to live, we would yet be in our sins — and lost. His coming was not just to give us a model of the way we should conduct ourselves or to show us the concerns we ought to have on our mind and heart.

Certainly he demonstrated to us how to live, and that is very important. But in our affluent society with its social security and its insurance, many of us are getting along fairly well day by day. It is when the parting of the ways comes, when this body is no longer sustained, when life takes its toll and we come to the end of the journey, that we find ourselves asking, "And was this all?" Because it did not turn out to be exactly a pleasant world after all, with its wars, its riots, its disease, its crimes, its sin.

But the Apostle Peter says that God "according to his great mercy begat us again to a living hope by the resurrection of Jesus Christ from the dead." If there is a spiritual center of the Christian year it is at Easter. Immortality implies a resurrection, and the resurrection of Jesus Christ is one of the cardinal doctrines of our

faith. Had Jesus come just to live with us, we would still be lost. But he went through death for us, and took our sin upon himself, and told us, "I am the resurrection and the life; he that believeth in me . . . shall never die."

This carpenter of Galilee who walked up and down the roads of Palestine 2,000 years ago, lived and thought in terms of the immortal. His thoughts were the thoughts of one who was immortal. His talk was the talk of an immortal. He preached and healed like one immortal. He forgave like an immortal. He prayed like an immortal. He died like an immortal and he rose from the dead like an immortal, and he lives today as an immortal.

Just as during his life on earth Jesus' eyes were always on that which was eternal, we who are his followers should be looking at the horizon and thinking in terms of the immortal. Too many of us skimp and save and sacrifice to pay our insurance premiums, but give no thought to the life that lies beyond the reach of insurance, and even beyond the reach of death. Our immortality is not based upon faith; it is based upon our creation. We are creatures of two worlds. Our soul and spirit is eternal regardless of our faith or lack of it. So when we plan our lives, to be realistic we need to plan for the life beyond the grave as well as the life on this side of it.

From time to time I hear about the home-going of an old friend. Someone gives an account of his life and adds with a drop in his voice, "Then he died," as though that were the end. It is not the end at all! Had there been no resurrection, it would have been the end. But we are going to be alive somewhere 500 years from now; and the wonderful privilege we have is that, in the Grace and love of God, we can choose where we want to live.

For many years it was my responsibility to ask various individuals to serve on committees in the organization of my church. I remember asking one man to take a position for another year and he said, "No, I want to be free, because I am preparing to take another assignment — a larger one." He was 94 years old.

Are you including eternity in your plans? You can do it today, if you put your faith and trust in the Lord Jesus Christ, the conqueror of the grave. ○

"From DECISION Magazine, @1971 by The Billy Graham Evangelistic Association."

It is written, "In quietness and confidence shall be your strength. In returning and rest shall ye be saved." The prophet Elijah was utterly discouraged as he sat under the juniper tree. Everything seemed wrong. He was in danger of being personally destroyed by a wicked woman. What was the use anyway? All Israel had backslidden and he alone was left! The angel of the Lord came to the agitated prophet and prepared a meal for him to nourish his weary body, then let him go to sleep to forget his many troubles and his utter discouragement. And the angel of the Lord came to him again to prepare him another meal; then he was led to the Mount of Horeb where he could be quiet with the Lord, away from the din, the turmoil, and all that spoke of apostasy in Israel. And in Horeb he saw some remarkable things — a mighty wind, a great earthquake, a great fire. But God was not in these. Then there came to him a still small voice, the voice of God. In that quiet hour the Lord put in his heart a new confidence — a confidence that the Lord was still reigning; that he was not alone in his loyalty to his God; and that seven thousand others had been reserved, who had not bowed the knee to Baal.

THE LORD REIGNETH

There was no need to fear concerning the reigning house of Ahab and all their sins. God had chosen another to be king

in Israel — one who would destroy the wicked Jezebel and her ungodly seed, and the seed of the ungodly Ahab. God was still reigning in all the affairs of men, watching not only over Israel, but over Syria. Another was to be anointed to be king over Syria, for God putteth down one and raiseth up another, and He ruleth in the affairs of men of earth. The glorious ministry of the prophetic was still to be continued. Though He would take Elijah to glory, Elisha was to be anointed to be prophet in his place. In the quiet of that hour, all the confidence that had been lost under the juniper tree was restored. In quietness and in confidence the prophet rested in the word of Jehovah, who rules both in heaven and in earth, who personally takes an interest in the creatures He has made, and is working all things after the counsel of His own perfect will.

RESTING IN GOD

In the days of King Asa a great host of Ethiopians, with many chariots, came against Judah. What hope was there for the few of Judah against the many of Ethiopia? But the king had set his heart to seek God, and to put away the idolatries that were in the land, and as he sought the Lord his heart rested. Before the battle he prayed, "Lord, it is nothing with Thee to help, whether with many, or with them that have no

Encouragement to the Weary

By STANLEY HOWARD FRODSHAM



power: help us, O Lord, our God; for we rest on Thee." No fear. No agitation. No panic. No counting up the few of Judah and contrasting them with the many of Ethiopia. No, he just rested in his Lord. He had returned with all his heart to God, and he could rest, believing that He who was the mighty Creator, who made the start, who brought confusion to the hosts of Egypt when they dared to follow Israel through the sea, could bring confusion to these Ethiopians who had dared to cross from Africa's soil to this land, to destroy the people of God. He rested in confidence that the Lord, to whom he appealeth, would undertake. And it is written, "The Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled." And Judah carried away very much spoil from the battle.

A RELAPSE TO UNBELIEF

But at a later day Baasha, the king of Israel, came against Judah, and instead of resting in the Lord and trusting in Him, Asa took the silver and gold out of the house of the Lord and sent to Benhadad, the king of Syria, appealing to him to help. Hanani, the seer, came to the king and said, "Because thou hast relied on the king of Syria, and not relied on the the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Then the king was wroth with the prophet, who brought him this message from the Lord, and put him in prison.

A MAINTAINED REST

It is good to enter into rest, to rest in the Lord; but this must be an attitude continually maintained. The Lord Jesus invites all those who have turned everyone to his own way and who in consequence are weary and heavy laden, to return to Himself, and says to them, "Come unto Me, and I will give you rest." He brings rest to those who return to Him. But it must be a rest continually maintained. He says, "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." A maintained rest, a continued reliance, a confidence continually renewed as we learn of Him. Trust not in thine own wisdom, trust not in the arm of flesh; rely wholly upon Him. A heart that relies wholly upon Him will be made perfect, and He will show Himself strong on behalf of those whose hearts are thus perfected towards Him, for His eyes are every upon them.

A GREATER THAN ELIJAH

Dost thou want a strong confidence? Come to thy Lord. It is written, "The Lord shall be thy confidence." Take Him to be thy confidence, providing thee all the faith thou requirest. Thou wast crucified with Him and thou dost live no longer. But rely on the fact that He liveth in thee, and the life that

thou dost live in the flesh thou livest by His confidence, His faith, His strength. Learn to be quiet and still before Him. Be still and know that He is indeed God, that He will be exalted. Thou shalt not be agitated, nor disturbed, nor disquieted by things around. But as thou art separated unto Him, thou shalt hear His still small voice in the glorious assurance that He hath many who have not bowed the knee to Baal, who are trusting Him. Those He sees in the secret closet seeking His face. Thou canst be assured that there is a King who shall reign, who shall destroy all the wicked of earth. Thou shalt be assured that there is a Prophet like unto Moses, but a greater than Moses, who shall do greater works than Elijah, greater works than all the prophets, for He doth know His God, and He is strong and He shall do exploits. Thou canst rely on the Prophet that God anointed with the Holy Ghost and power.

THE HEAVENS DO RULE

Be assured that He shall reign over all the kingdoms of earth. He shall be King of kings, the Lord of lords — not merely in Israel, not merely in Syria, but His domain shall be from shore to shore, and from the river unto the ends of the earth. He, the meek and lowly One, shall not fail as did Asa. He shall ever rely upon His Father. He shall not seek, and shall not need to seek, alliance with any of the great of earth, for He hath back of Him all the hosts of heaven, and He shall come with ten thousand of His saints to execute judgment. The eyes of His God are ever upon Him, for His heart is perfect towards His God. And thou shalt see the coming forth of the arm of Jehovah to be strong on behalf of Him who is perfect and ever will be perfect, who is coming forth in His own perfect time to do a perfect work in His own perfect way. Thou canst be quiet and confident. Be still in the glorious assurance of this — His perfect will shall be wrought out and His will shall be done on earth as in heaven, and His glorious kingdom shall come.

ENTERING NOW

Today He doth invite thee to rest in Him and wait patiently for the fulfilling of all His gracious purposes and promises, for He purposes to remove all that defiles and hurts and harms, and to bring in that which is good, so that there shall nothing hurt nor destroy in all His holy mountain. All the earth shall be filled with the knowledge of His glory, even as the waters cover the sea. Dost thou ask, "When can I enter into this rest?" He doth say, "Today, if ye will hear His voice." He who spoke in the still small voice to Elijah when he came aside and separated himself wholly unto his God, will still speak to His own when they withdraw themselves from the world. Today thou canst hear His voice and this day thou canst enter into His rest. He doth say, "Learn of Me, and ye shall find rest." As thou dost incline thine ear to hear the words which He hath spoken, which are recorded in the Scriptures of truth, thou shalt enter into rest. Thou shalt abide in Him who is Himself thy land of rest, who is Himself thy peaceable habitation, thy quiet resting place. He Himself is thy refuge, and the resting place of all His own for time and for eternity.

But joy cometh in the morning.

Grape Juice for

Kathy Morgan and her brother Jim were scampering around like two bushy tailed squirrels near the edge of the cliff. Mother and Daddy were only a few feet away and Mother called out, "Children, be careful! It is a long way down if you should fall."

The Morgans were camping in this beautiful mountain country. They had bought this property only a few months before and were getting ready to build a summer home here. For two days now Kathy and Jim had roamed this area and found it full of surprises.

The place that fascinated Jim more than any other was the area below the "drop-off" as Kathy called the cliff. You could see miles and miles by looking straight out, but if you looked down all you could see was tree tops. Both children had grown bolder about going to the edge of the "drop-off."

Jim was standing near the edge scanning the far away horizon when he spied a train puffing up grade on the side of another mountain. He called, "Kathy, look over there . . . see that train way over there . . . see the smoke curling up . . . look just between that real tall peak and the two twin peaks . . . see it."

Kathy squinted and looked but she couldn't find the exact spot to look it was so far away in the distance. She shifted her feet and moved closer to the edge. Jim stepped closer to her to point and as he did he stepped on a loose rock and almost lost his balance. In trying to catch his balance he pushed against Kathy and she toppled right over the "drop-off."

Two screams went up simultaneously. Mother and Daddy were at the edge almost instantly. They could not see Kathy below but they could hear her cries. Daddy found a place where the underbrush was thick enough for him to hang on to and he began to climb down toward where the cries were coming from. He had rough going and at times it almost looked like he couldn't make it. After what seemed a long long

time he located Kathy lying at the foot of a big tree. Broken tree limbs gave silent witness that she had fallen through the tree.

Daddy picked her up. One arm hung helpless and she was unable to bear her weight on one foot. Daddy surveyed the prospects of getting Kathy to safety. Going back up the cliff looked nearly impossible, but finding their way out of these dense woods would have been impossible.

"Kathy, you will have to grit your teeth and help us get out of here. I'll try my best to carry you, but you will have to use your good arm and foot when you can." Inch by inch they made their way up. When they got closer to the top and it was straight up Mother and Jim had a

THE BROKEN ARM

By ANNA LEE CARLTON

children

long rope waiting. Daddy tied the rope securely around his waist and held Kathy on one hip. The other end of the rope Mother and Jim had fastened to the car. Jim watched the other end of the rope as Mother slipped the car forward a few feet at a time. Soon Kathy and Daddy were over the cliff and safe once more.

Kathy's arm was already swollen badly. Mother and Daddy with Jim's help all worked to make her comfortable for the long ride to the nearest town and doctor. Mother knew the arm was going to be hard to set because of the swelling, but the rescue had taken a long time.

As they drove Kathy was in great pain but an idea had begun to work in her mind. She



remembered a few weeks ago when she had gone to a children's meeting with Mari-Sue, her next door neighbor. The teacher had read to them from the Bible that God is the healer — — — that He always had been the healer and He always would be when the people trusted Him. Kathy recalled a story the teacher told about how God healed a little boy's leg. A girl in the class had told about God making her well when she had a kidney infection. Another teacher told about a child who was burned badly and God made the child well and there wasn't even a scar left.

As Kathy thought about this she remembered she didn't tell her mother about it because she was afraid her mother wouldn't believe it. Kathy had never seen her mother read the Bible.

The car hit a bump and Kathy groaned with pain.

Mother said to Daddy, "Every minute counts now. The arm looks awful. Please drive faster."

Daddy shook his head and said grimly, "I'm driving too fast now. I'll kill all of us if I drive any faster."

Kathy hardly knew why but she blurted out, "Daddy, don't drive so fast. My arm isn't swelling any more. I'm going to be alright." To herself she said God is my healer. He will make my arm well.

Kathy dropped off to sleep and was awakened by her daddy picking her up. He took her into the bright lights of the hospital and soon a nurse had charge of Kathy.

She heard her mother tell the nurse to hurry and get the doctor because it had already been five hours since the arm was broken. The nurse looked at the arm and said, "It certainly has!" Then she looked at the arm and saw that it looked normal in size. She was dumbfounded.

It was much later when the doctor talked to Kathy's parents and suggested they keep her overnight at the hospital to watch her and see if she had any other injuries. He told them it was really strange that she had no pain and no swelling, but x-rays showed the arm was definitely broken although the ankle was only sprained.

Mother stayed at the hospital with Kathy while Daddy and Jim went to a motel.

(Continued on page 19)

Sinai or Calvary?

(Continued from page 9)

a situation like ours in which we are besieged by our foes?" And Isaiah would doubtless have said, "It has every relevance, for in dealing with your wrong relationship with God, you are dealing with the root cause of all your present troubles." "But," they might have replied, "What are we to do about the armies of Babylon?" "If you return to the Lord," he would have answered, "you can rest about that, for God will never fail to work for those who, having repented, rest in quiet confidence in His overruling and restoring grace." This, then, is something of the background and meaning of this great word to them, "In returning and rest shall ye be saved."

The same word is for us, too. Having returned, that is, having repented, we can rest, and we can do so because we see that Jesus has done a finished Work for us on the Cross. We can rest, firstly, about our righteousness, which has received such a damaging blow both in our eyes and in the eyes of others, by the sin that we are having to repent of. We see that the precious Blood of Jesus has anticipated and settled the very sin we are confessing, and has provided a perfect righteousness for us before God, and we can rest content to have none other before men. Indeed it is not until we are content to have no other righteousness before both God and men, that we find peace. But then, when we do, what rest is ours from our former futile efforts to justify ourselves! We can say, "If others think me a failure, they think the truth — but a failure who has found peace through the Blood of His Cross," and we are prepared to give them just that testimony. We have learnt at last to overcome Satan by the Blood of the Lamb, and by the word of our testimony, (Revelation 12:11) and our hearts are free. We stand before God and move amongst men with the witness. **"This is all my righteousness, nothing but the Blood of Jesus."**

More than that, having returned, we can rest about the consequences of our sin, and about the situation in which it may have involved us. Up to the moment of our repentance, the situation in which we have involved ourselves is our responsibility. "We have made our bed and we must lie down in it," or, more likely, do our frenzied best to get ourselves out of it. But the moment we repent and put the blame where it belongs, on ourselves, the all-availing Blood of Jesus comes into view on our behalf before God, and He then is pleased for Christ's sake to make the tangled situation His own responsibility, and we can rest about it and trust Him. Apart from seeing the Blood of Jesus, the tortured, remorseful soul says, "How can I rest and trust God in a situation which is my fault; caused by my own sin and folly?" But the Blood of Jesus is the answer to that question. Of such value is it with God for us, that it extinguishes forever all the sin and folly,

and there is nothing to prevent God taking up the situation, as if there was no sin that caused it, and making it His new raw material for working out a fresh purpose, and in His love for us He certainly will. And as we rest as sinners at the Cross and cooperate with Him, we watch Him bringing a new purpose to birth, and bringing order out of chaos, and we are left with nothing but praise to Him for His infinite grace. This is a sight of the power of the precious Blood of Christ that brings infinite relief and peace to the tortured, striving soul, and that causes him to rest from self effort in order to prove the grace of His wonderful God.

The same word of rest applies to our dealing with the qualities we know we lack in our lives. We are convicted that we lack love for somebody, or that we lack faith in a certain matter, or that we have been prayerless. As we have seen, the devil wants to accuse us of these things in order to provoke us to strive to make up for them in our own strength. But the Holy Spirit takes us with our conviction to Calvary to provoke us to repent about them and then — rest about them.

So often, however, it would seem that we are reading this verse as it were "in returning and resolving ye shall be saved." Knowing that we are not loving toward somebody, we try to be more loving. Aware that we lack faith in a matter, we struggle to trust more. Convicted that we have not been praying as we should, we make resolutions as to how long we shall spend on our devotions each day in the future. The trouble with all this, is that it is we who are doing it all, and it is not the work of Christ. And as we know, or ought to know, "that in me, that is in my flesh, dwelleth no good thing," we can be almost certain that very little will come of it.

The Holy Spirit, however, is not concerned firstly to get us to try to be better, but to repent deeply of the sin there is; not to try to be more loving to that person, but to repent of having been jealous and critical toward them and so on. Then, having repented, the Holy Spirit would bid us rest as sinners at the Cross, where sin is cleansed away, and so be at peace. As we rest as sinners in that low place, Jesus pours into our hearts His own love for that other person, a love that will doubtless send us to that person to put things right with them, and He gives us a forbearance toward them that was never there before. In that low place where we confess our worry, He gives us His own faith, "the faith of the Son of God." (Galatians 2:20). There, too, He will lead us to those devotions which He wants on each occasion. So it is, instead of trying to "climb up some other way" into victory, we enter into it by the Door, as we bow in repentance at His Cross. In this way we find the reality of "Not I, but Christ liveth in me," for it is into His love, patience and victory that we enter, not ours. And so it is that we learn by experience, "In returning and rest shall ye be saved."

An illustration will help at this point to make clear the application of the principles involved in the word, "In returning and rest shall ye be saved." At a certain place in East Africa, which has been a very real center of revival, a time of spiritual coldness had come, and the one-time joyous testimony seemed to have died from among the fellowship of those who met there. This was known and acknowledged by the brethren, but the spiritual famine seemed to continue. Then there came amongst them an African Christian from

another part, a man full of zeal and one who thought he "knew all the answers." He charged them with their coldness and said, "Little wonder, when the next-door township is complete pagan and you are doing nothing to preach the Gospel there." He urged them to get busy and conduct street meetings there. A godly leader in the local group answered him with great wisdom along these lines. "You are quite right — we are cold. We have acknowledged that to God and have been repenting. But we are not going to start striving to do this or that to bring the blessing back, not even street preaching. Having repented, we are going to rest as sinners under the Blood of Jesus, until God is pleased to meet us again." Sure enough, God soon met them and the Holy Spirit began to work again in their midst and each was able to praise again for fresh sights of Jesus. Their cups were so full that when they went to the next-door township to make their purchases, they could not but witness of Jesus to those they met in the shops and elsewhere. And ere long, a man was saved, and then another, and then another, and a work of grace began in that place. Thus they discovered the efficacy of the way of repentance and rest, for it brought Jesus Himself into their situation; and they were enabled to take that way, only because they saw the efficacy of His finished work on the Cross for them.

How differently, then, does the Holy Spirit work from the devil. While Satan accuses only to bring despair, bondage and striving, the Holy Spirit convicts only to bring comfort, freedom and rest. Indeed, it is by discerning this fact that we can learn to distinguish between the accusing of Satan and the conviction of the Holy Spirit. If the reproof is of a nagging nature, that is, blaming, without any end to it, and if it is a vague and general reproof, rather than clearly specific, then we may know it to be, as a rule, the accusation of Satan. If the reproof is clear and specific, and if we instinctively know that we have only to be willing to say, "yes," and repent, to know peace and comfort, then we may be assured that it is the voice of the gracious Holy Spirit, and we may safely obey His convictions, and turn to Calvary. ▲

Under the law with its ten-fold lash,
Learning, alas, how true,
That the more I tried, the sooner I died,
While the law cried: You! You!! You!!!

Hopelessly still did the battle rage,
"O wretched man," my cry,
And deliverance I sought, by some penance bought,
While my soul cried, I! I!! I!!!

Then came a day, when my struggling ceased,
And trembling in every limb,
At the foot of the Tree, where One died for me,
I sobbed out, HIM! HIM!! HIM!!!

This article is taken by permission from "We Would See Jesus," published in 1958 by the Christian Literature Crusade, Fort Washington, Pennsylvania.

Thou didst hide my face, and I was troubled.

Grape Juice for Children

The Broken Arm

(Continued from page 17)

The following afternoon the Morgans were on their way back to their camp.

Daddy said, "We had better break up camp and head for home. We'll come back later and begin work on the house."

Kathy cried out, "Oh no, Daddy! Please don't! My arm is alright. I can do almost as much as I could before. I can still have fun. Please let's stay."

Daddy looked at Mother, "Well?"

Mother looked at Kathy, "I must say this isn't the usual broken arm case. It looks almost too easy to be true. I don't really see any reason why we shouldn't go ahead and stay."

Kathy leaned against her mother and smiled, "Would you like to know really what happened?"

Mother's eyes grew big. "What do you mean . . . 'really what happened'?"

Kathy shrugged, "Well, I just asked God to make my arm well . . . and He just started right in on it as soon as I asked Him. It quit hurting just like that," Kathy snapped her fingers on her other hand. "And when I woke up the swelling was all gone."

"How did you ever get such an idea as that — — — to ask God to make your arm well?" Daddy asked as he scowled down at Kathy.

Then she told them about the children's meeting and what she had heard.

Mother and Daddy were silent for a long time. Mother had a funny look on her face. Finally she said, "I was taught that, too, when I was a child. But I had forgotten all about it."

Daddy rubbed his chin, "I think there are a lot of things we have forgotten. Think it is about time we remembered them."

Later Jim asked Kathy, "What do you think it is Mother and Daddy have forgotten?"

Kathy rubbed her new cast gently with her free hand. "I think it is God . . . but they are going to start remembering."

"How do you know?"

"Cause Daddy said he wanted me to go to more of those children's meetings so I could teach him."

DOING GOD'S WORK GOD'S WAY

By REV. JERRY C. SODEMAN

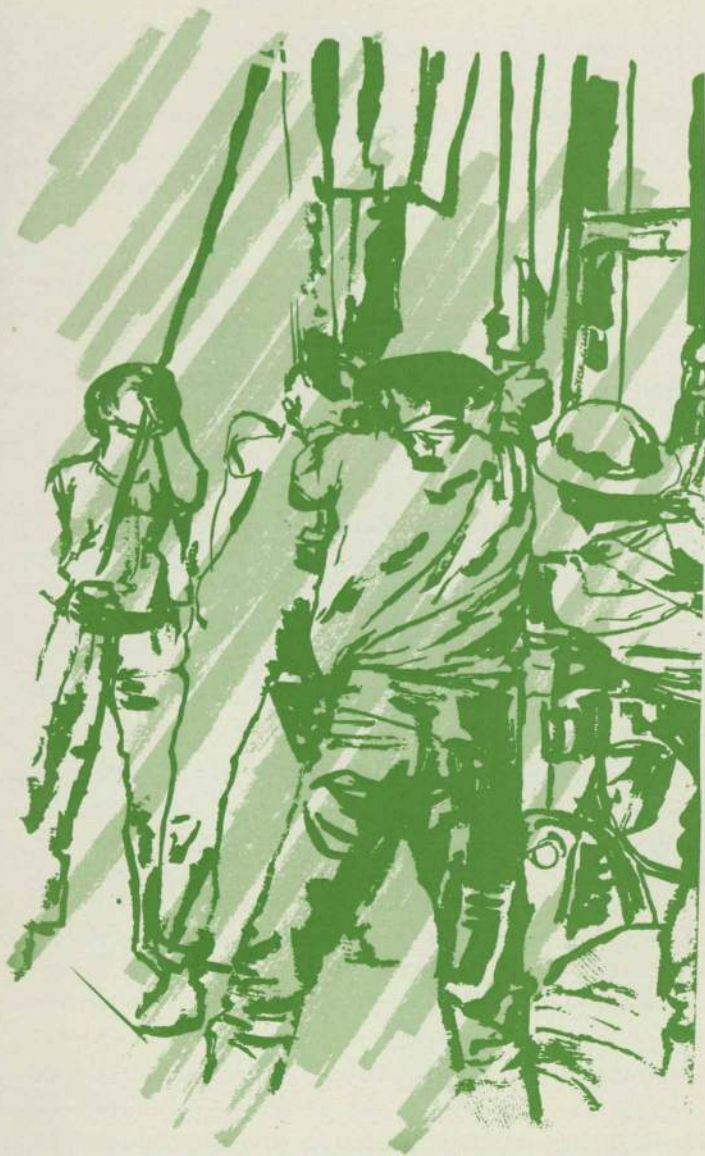
First of all let us thank God for what has been done and what is being done. So often when we look upon the "Church" with a critical eye we have a tendency to see only the "short comings" and never the "comings." When we get greater light it is so easy to look back and despise the lesser degree of light that we had, beyond which others may not have progressed as yet. We must remember that what has come before was a necessary groundwork for what we now have. Let us regard our contemporary brothers who may not see all that we see, as fellow members of Christ's body who, like us, have not fully arrived nor yet reached maturity. We need to recognize that each of us can learn from the other.

Secondly, let us also remember that no matter how correct our methods and how scriptural our procedures may be **WHAT WE ARE** will, more than anything else, determine our success or failure. The proper technique works only when employed by upright believers who are consecrated to God and are motivated by His love. Seeing that we are what God

would have us to be is our first order of business. Until this is seen we need not concern ourselves with how we go about ministering or any of the other aspects of Christian service.

For centuries now the Church has recognized that God had not only told us that He wanted us to live unto Him (Luke 20:38; Romans 6:10-11) but that He had also made known to us how to go about living unto Him (Matthew 4:4). We find specific instructions in the Word of God which make clear to us how we are to conduct ourselves if we are to live unto God. On the positive side we find admonitions to be righteous, forbearing, longsuffering, truthful, holy, peaceable, etc. On the negative we are exhorted against lying, stealing, hating, envying, gossiping, killing and a host of other human tendencies. So, it is quite evident, and acknowledged by us all, that God not only tells us that we are to live unto Him but, through His Word, He lets us know **HOW TO GO ABOUT IT**.

This is wonderful and I am glad for it. Praise



God for directing His people in this important area. However, to a large extent we have failed to realize that the same situation exists with regard to serving God. God has not only informed us that we are to perform Christian service but He has also told us **HOW TO GO ABOUT DOING IT**. The Lord has not only given us ministries but through His Word He has told us how to carry out these ministries (II Timothy 3:16-17). For example, God not only let Noah know that He wanted him to build an ark but He also gave him detailed instructions concerning it. God told Noah what material to make it from, how to construct the interior, how and where to waterproof it, its dimensions, the placement of its door and window and size of the latter, the number of decks, who and what to take into it and what provisions to have aboard (Genesis 6:14-22). God not only told Noah what to do but **HOW TO DO IT**. Now God had told Noah that He wanted a coat of pitch on both the outside and the inside. Let's suppose that Noah had said, "Well, I think a coat of pitch on the outside will

be sufficient. I don't really believe that another coat on the inside will be necessary.' Not knowing that the boat would be afloat for an entire year that would have seemed to have been entirely reasonable. However, would God have been pleased? Would His will have been done? Had the vessel sunk after six months would Noah have succeeded in fulfilling his ministry?

I have made it a habit for a number of years now to read through the entire Bible systematically. When I would get to the detailed accounts in the books of Moses of how the tabernacle was made I would be tempted to skip over them and get on to something not so laborious, dry and seemingly irrelevant to me in this day. However, I knew that I should read all of God's Word so I resolved myself to plowing through it. After wading through these areas I considered before the Lord whether or not there was any value in this for me. God seemed to say to me: "Do you see all the detail and precision that went into the construction of every part of that tabernacle? A tabernacle which was merely of temporary use and was to be later replaced by one far greater? Well, if I wanted that great degree of detail in every aspect of that tabernacle **HOW MUCH MORE DETAIL DO I WANT IN THE CONSTRUCTION OF MY CHURCH?** It is my tabernacle in this dispensation and of far more value to me and more precious in my sight than that tent of animal hides."

My friend, whatever our place of service, it is working towards the building of the "Church." If we are witnessing and evangelizing we are building the "Church" in quality. We are either adding to it or improving it. The "Church" is God's habitation - His tabernacle under the New Covenant (I Corinthians 3:16).

Well, let's say that Moses had decided that another room should be added to the tabernacle for the convenience and use of the Levites. After all, butchering animals all day long and tossing their heavy carcasses around in the hot sun is hard work. And besides this, there are no chairs in the tabernacle and no place of shade. The priests had no place to rest or eat their portions of the offerings. A room off on one end with some picnic tables and a few barbecue pits wouldn't hurt anything. As a matter of fact it would be a "good idea." Aaron and the elders would have been consulted and with their

(Continued on next page)

DOING GOD'S WORK GOD'S WAY

(Continued from page 21)

concurrence a "Levitical Lounge," would have been added behind the Holy of Holies. Everyone would have been happy and well pleased. Everyone, that is, except God who had told Moses, "See . . . that thou make all things according to the pattern shewed to thee in the mount." (Hebrews 8:5). This tabernacle was to be an exact replica of the true tabernacle in heaven and Moses' good intentions would have frustrated God's intent.

Matthew 6:7-12 describes the sending forth of the twelve apostles by the Lord on a preaching mission. Now, did Jesus say, "All right now fellows, I want you to do some preaching in the villages around here. I don't have any particular instructions for you. I'll leave it up to you how you want to go about it. Work out the details among yourselves and get started sometime this week. Report back to me when you get through and let me know how things turned out!" No, of course this is not what the Lord said. He told them how to team up; what equipment, means and provisions to take and/or not take; how to conduct themselves with regard to lodging; and how to deal with those who might reject their preaching.

Today, as with preceeding generations, God's servants have all kinds of "good ideas," as to how to get God's work done. Often these methods are intended to do good and even fall, to some extent, within scriptural principles. Frequently in employing them there is a degree of glory given to God and a measure of results are seen in terms of building God's kingdom. However, we must recognize that God may be blessing in spite of our methods and not because of them. We must go beyond something which merely does good or produces a degree of results. The question must be asked, "Does God's Word indicate that this is the way He wants it done?" All too often we have, in effect, said, "We know what you want done Lord, now just leave the details to us." We have strayed from the simplicity of biblical Christian service to a massive conglomeration of fleshly zeal, business world methods, modern educational techniques, programs, promotions, contests, fund-raising campaigns, entertainment, recreation, board meetings, institutionalizing, conventions, banquets, organizing, reliance upon talent and ability, education, social and political action and a host of

other devices of human invention which have little or no scriptural basis. As one noted Bible teacher says, we want to have New Testament results without employing New Testament methods. Oh, my dear friends, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." (Proverbs 19:21).

Now let's get down to it. God has told us that He wants the world evangelized and the "Church" built up. All believers have a part in these and our ministries serve these ends. He has also told us how to go about them. The Word of God, and in particular the New Testament, tells us what methods to use and what procedures to follow in serving God. We are instructed by direct command (I Corinthians 14:37; Psalm 119:35) and by the example of the believers which we have in scripture (Philippians 3:17; 4:9). Our responsibility is to do what the Word of God tells us and to do it in the manner prescribed. We are to do no more, neither are we to do less (Deuteronomy 4:2; I Corinthians 4:6). There is no good work that God would have us to do that the scriptures do not fully equip us for (II Timothy 3:16-17). To be sure, the written word does not, in itself, always give us all of the guidance we need in every situation. That is why we find God directing His people by a word of wisdom, dreams and visions, angels, enlightened reasoning, wise counsel, providence and other means that we find in the scriptures. However, the written word is all that we have which has been thoroughly established as definitely being from God. We must be certain that, whatever supplementary methods we employ for obtaining guidance, they are endorsed by the Bible. When we feel that we have divine guidance which is not directly from the written word we must still prove it by the written word. It must come by a method that we find in scripture and the direction itself must be checked out by the scriptures. Everything either starts from or comes back to the Bible. We have a responsibility before God to judge our works (Galatians 6:4) to see if we are doing what God wants us to do and if we are doing it the way in which God wants it done.

"Well, how serious is this anyway? It is really necessary that we do everything just the way the Bible says?" Well, how serious would it have been if Noah had left the second coat of pitch off the ark? It would have jeopardized the existence of the entire human race. If the apostles that Jesus sent forth had failed as a result of disregarding His instructions would He have considered it to be inconsequential? If Moses had put an extra room on the tabernacle would he have sinned? If we do not build according to the pattern given us in the New Testament (Philippians 3:17) are we sinning? If scripture authorizes what we

are doing and the manner in which we are doing it then let us be encouraged and proceed with all zeal. If not, then we had better stop right where we are and get some clear-cut direction from God before we continue. It is so much wiser for us to correct ourselves rather than for God to find it necessary to do so Himself. Let us judge ourselves so that God will not have to judge us (I Corinthians 11:31).

So then, why don't we take a few examples from scripture to see what I am talking about. Generally speaking, I am not going to proceed by attacking things which are being done though certainly there is much that merits negative criticism. A reason for this is that once we know what is proper then we automatically detect anything contrary. Therefore I will primarily present what is to be done rather than expose that which we should not be doing.

Shall we first consider what should transpire when God's people assemble for fellowship? I Corinthians 14:26 sets a pattern. "How is it then, brethren? when ye 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 unto edifying." Shall we analyze this a little bit keeping in mind other portions of scripture which relate to this same aspect of Christian ministry? First we notice that each individual has something to contribute and place is given for him to do so. Each believer has a ministry in the fellowship and is to exercise his ministry to the edification of the entire "Church" (I Peter 4:10-11; Romans 12:6-8). One area of contribution is that of the sharing of a song, a psalm being specified here. Now what is a psalm? Well, it is a sacred ode. We have one hundred and fifty of them given to us in our Bible. They comprise the book of Psalms. They rhyme in the original Hebrew. They are songs and they are intended to be sung. We are admonished in the New Testament to sing them (Ephesians 5:19; Colossians 3:16; James 5:13). Do you sing them? Does your church sing them? Next we see one having a "doctrine." A doctrine is a teaching. As the meeting progresses someone would teach the group from the Word of God. This is not speaking of Sunday School as the early "Church" had none. It is obvious from scripture that it was not one man doing this. Each "Church" had apostles, elders and teachers, all of whom taught as could others (Acts 13:1; I Timothy 5:17; II Timothy 1:11). Next comes a "tongue," and with that of course "an interpretation." A prophecy would be equivalent to these two manifestations together. Here we see the gifts of utterance in operation. We may all prophesy at one time or another (I Corinthians 14:31). Prophecy and tongues were so

prevalent in the Corinthian church that Paul had to give instructions for the regulation of their use (I Corinthians 14:27-29). Not too many churches have that problem today. Lastly we see a "revelation." A revelation is the disclosure of information which was hitherto unknown. It is revealed supernaturally. The spiritual manifestations (gifts) involved are the gifts of a word of knowledge, a word of wisdom and the distinguishing of spirits. When God's people come together we are to expect the Lord to reveal things which have not been previously known except by Him. The prophet specializes in this area. So, God has not only informed us that we are to edify one another when we assemble but He has given us specific instructions as to how to go about it.

Since I have already touched on these let's look at the major jobs and positions that God has chosen for those of us who are in "His Church." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Ephesians 4:11). "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . ." (I Corinthians 12:28). Now these are the main ministries and offices that **GOD** has set in **HIS CHURCH**. Who are you or I to set them aside or substitute something else in their place? The "Early Church" had individuals functioning as and recognized as apostles, prophets, pastors, teachers and evangelists. The greatest of these are apostles and prophets. Without them the "Church" has no foundation (Ephesians 2:20) and there is no one to properly ordain and set elders, pastors and deacons in place. In short, there is no scripturally endorsed authority or government in the "Church" without them. If the first century believers needed these ministries and offices to get the job done are we going to get it done without them?

One other aspect of ministry that would be good to consider is the preparation of young men of God for the ministry. This is a very important facet of Christian service. Certainly there must be a blueprint in the scriptures regarding it. As we read through God's Word we find a definite pattern clearly developing. I would say that we have in Timothy our best and most comprehensive single example. First, we can see that Timothy must have been taught the scriptures in his home as a child by his mother and/or grandmother (I Timothy 1:5; II Timothy 3:15). We can see a clear teaching in God's Word that parents are to teach their children the scriptures in the home (Deuteronomy 4:9-10; 6:7). At a later age Timothy

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would have been taught in his "Home Church" by the elders, apostles and teachers who ministered there. Next we see that as a youth Timothy had a good reputation in his "Home Church" (Acts 16:1-3). No doubt he was functioning there faithfully in some secondary capacity, possibly as a teacher or a helper. We see where others functioned in lesser capacities before being sent out into full-time service. Saul was a teacher; Philip a deacon; Silas a prophet. All were faithful in these lesser capacities in their "Local Churches" and then went out in a major full-time ministry. Next we see that Timothy went out in actual field training with an experienced minister — Paul (Acts 16:3-5). We see this frequently in scripture: the twelve with Jesus; Elisha with Elijah; Joshua with Moses; John Mark with Barnabas. Lastly, we see where Timothy is sent forth by Paul, capable of functioning in his ministry without Paul's direct super-vision (I Thessalonians 3:1-2). God's pattern method becomes evident. It is: Being taught in the home by the parents; then, being taught in the "Home Church" by mature ministers; then, functioning in secondary capacities in the "Local Church."

We, for the most part today, have substituted an institutional approach for God's way. Its short comings and failures are obvious. Why not return to the simple, inexpensive and effective method which God offers us?

Well, it is as Jesus said to the Pharisees who were setting aside God's commandments in order to observe their own traditions: "And many other such like things do ye." I could go on with how we have, to one degree or another, set aside God's methods of conducting church business and affairs; caring for the aged, widowed, orphaned and needy saints; teaching children; ministering to the sick; financing His work; and others in favor of our own, but space will not permit. However, if you and I will be willing to let God direct us in everything that we do, PROVING ALL THINGS BY THE WORD OF GOD, He will guide us into a smooth, straight and fruitful path of glory that will cause us to rejoice that we set aside human ways and means and allowed God to direct us in each step.

"I the Lord . . . will direct their work in truth . . ." (Isaiah 61:8). ■

CRUCIFIED WITH CHRIST

I carried the cross of Christ,
For many, many years.
I carried it up the hill of life;
Through darkness and through tears.

The weight was mighty heavy.
'Twas the weight of sin and fear.
Many times I fell,
But help was always near.

'Tis all that human life can bear;
To see itself so clear.
'Tis flesh and bone, mind and heart,
Naked, raw and bare.

But the day of Crucifixion
Came and set me free.
All that aimless life of old
Died upon the tree.

Then came resurrection morn,
Bright and clear and true.
I saw the glory of the Lord,
That only angels knew.

And the life which now I live,
I live by faith alone:
For I have shared His cup,
And He led me to the throne.

Paula Hinkley
Fort Worth, Texas

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" Colossians 2:20.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

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You Can Minister!

"Who also hath made us able ministers"

By REV. GERALD DERSTINE

JESUS CHRIST WAS given to the world, not only to save us from Hell and give us the hope of Heaven, **BUT TO BE A DEMONSTRATION OF THE HEAVEN-LIFE RIGHT HERE ON THE EARTH.** Jesus said, "I am come that ye might have life and have life abundantly." John 10:10. The abundant life is descriptive of the heavenly life, a life of complete satisfaction, joy and rest.

II Corinthians 3:6-9: "Who also hath made us able ministers of the new testament: not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

"But if the ministration of death, written and engraven in stones, was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away:

"HOW SHALL NOT THE MINISTRATION OF THE SPIRIT BE RATHER GLORIOUS?"

"For if the ministration of condemnation be glory, much more doth the **MINISTRATION OF RIGHTEOUSNESS** exceed in glory."

LETTER AND SPIRIT

ME, a minister of the Spirit? Yes, that is what the Bible says . . . "You an able minister of the Spirit." The word minister implies the thought — to serve, impart, give out or to wait on. How can I minister spirit? Is not spirit invisible? I know how to minister tangible things, i.e. my hands ministering food to my mouth, the doctor ministering medicines and remedies to his patients, the preacher ministering the letter (scriptures) to his hearers. This is not hard to understand . . . but how can a person minister spirit? The above verses tell us that we as Christians are able ministers of the new testament, not of the letter, but **OF THE SPIRIT.**

Before I can minister the law of God, I must study the letter, the Scriptures. Here is where schools, colleges and seminaries fit in the program of evangelism. This is the ministry of the letter which tells us what we can do or should not do in order to please God. Is it not true, that this only shows us our need of a deliverer? The knowledge of the law reveals my inability to fulfill the will of God in my life. This draws us unto Christ revealing our need of a higher law — the Holy Spirit of God.

IS THE BIBLE LIFE?

The New Testament is not the black, leather covered

book called the BIBLE containing 27 epistles (letters) written to the followers of Christ. This is the letter, law and guide used to find the True New Testament, Jesus, the Christ of God. Many people have used their knowledge of the Bible as an end in itself, never truly finding the New Testament. It took the death and BLOOD of Jesus to put into effect the New Testament. We as believers are now called to be a **demonstration** of the New Testament to the World.

It is one thing to know about God and His works, but it is altogether another thing to know Him literally and do His works thus fulfilling the Life of Christ in us. In our lives as Christians we are able to impress the world about either of two very important factors concerning God's plan of salvation. First we may be spending all our time and intellect explaining about an historical man called Jesus, who as the Son of God came into the world to reveal the answers to all of mans problems and show the way to Eternal Life. This knowledge is important, true and basic, but actually only in the category of first principles. Hebrews 6:1 and 2. Secondly, **we can literally be a Demonstration of that very person, Jesus Christ because of the same Spirit and Power within us as was in Jesus The Son of God.** John 14:17. Any believer in Jesus can produce the first factor by remembering what you were told or read about concerning Jesus, however it takes the **ANOINTING OF THE HOLY SPIRIT** in our lives to fulfill the second. I John 2:27. **WE SHOULD BE INTERESTED IN FULFILLING THE LIFE OF CHRIST THROUGH US.** Galatians 5:25.

WHAT IS THE HOLY SPIRIT?

How can we describe the Holy Spirit which comes into us at the time of our personal Pentecost? Acts 1:8; and Acts 2:4. Before I can minister the Spirit, I must know He is dwelling in me.

I can describe the fruit of the orange tree by the characteristics of the orange, i.e. peeling, juice, pulp, seeds, etc. The characteristics make up the description and qualifications of the orange. Similarly, we describe the Holy Spirit by the nine virtues of the Fruit of the Spirit. Galatians 5:22 and 23. "But the fruit of the Spirit is **LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH, MEEKNESS, TEMPERANCE:** against such there is no law." Here are nine individual spiritual realities which are not visible to the natural eye, yet we know they exist and create a very desirable atmosphere. I have a right to believe that at the entrance of the Holy Spirit in my life, I have received **equal quantities or measures** of the individual nine virtues of the

Thou hast turned for me my mourning into dancing:

fruit of the Spirit. Surely Jesus was filled with all these virtues.

Now that the Holy Spirit has come into our lives, He has made us able ministers of the Spirit. To minister the Spirit means nothing more or less than to impart the virtues of the fruit of the Spirit either to a human, individually or to humans, collectively who are under a curse, fearful and distraught, alienated from the life and peace of God. It does not mean to convince people through argument that they are evil, wrong, ungodly and under condemnation through the commandments of the law. That is the ministry of the letter which produces death. This was the John the Baptist ministry.

MINISTERING SPIRIT

We are called to the ministry of the Spirit which produces and creates Life. When my sad and sorrowful neighbor speaks to me, I must minister faith and joy to him. When my intemperate friend falters, I must minister love and temperance in order for God to reveal to him his fault. Too many times we have tried to tell people how to live by convincing them of our doctrines, interpretations of the Scriptures, thereby proselyting them to our own carnal beliefs and interpretations and encouraging them to join our organization (or church). This does not woo them to Christ, but rather encourages them to resist us through argument. Jesus said, "And I if I be lifted up from the earth will draw all men unto me." John 12:32. By imparting the nine virtues of the fruit of the Spirit you are lifting up the true Christ whom is in the world today dwelling in us, the temple of God. I Corinthians 6:19 and 20.

By recognizing the fruit of the Spirit in our lives we are able to sense the anointing of God in us at all times. Some would say because they do not feel real happy and joyful that the Spirit must have parted from them. This is not true. The Holy Spirit is not only joy — actually only 1/9th joy since He is also completely fulfilled in eight other virtues such as love, peace, longsuffering, meekness, temperance, etc. There is no outward joy manifested while longsuffering is being manifest in my life. Yet God, because of a trial, is manifesting Himself in me through an anointing of longsuffering or temperance. Every moment of my life I can find the anointing of God with me in either of the manifestations of the nine virtues. THE ANOINTING ABIDETH WITH US ALWAYS. I John 2:20, 27. This is what it means to walk in the Spirit. Galatians 5:16, "Walk in the Spirit and ye shall not fulfill the lust of the flesh." Also notice Colossians 3:12-14: "Put on therefore, as the ELECT OF GOD, HOLY AND BELOVED, BOWELS OF MERCIES, KINDNESS, HUMBLENESS OF MIND, MEEKNESS, LONGSUFFERING.

"FORBEARING one another and FORGIVING one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

"And above all these things put on CHARITY, which is the bond of perfection."

And verse 15, "And let the PEACE OF GOD rule in your hearts."

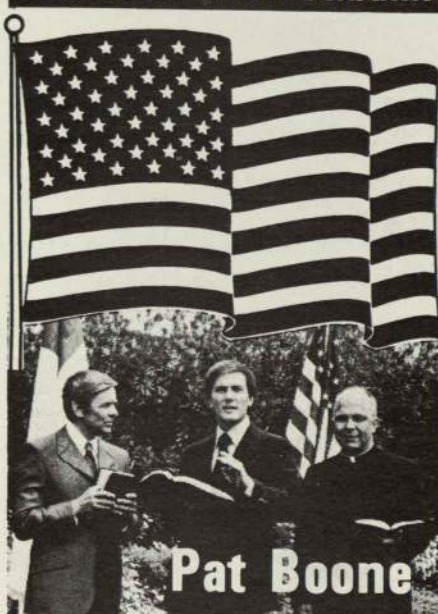
You that have received the Holy Spirit in your lives have also received the fruit of the Spirit with all nine virtues. Confess it; believe it; and act upon it. I Peter 4:10, "As every man hath received the gift, even so MINISTER the same one

to another, as good stewards of the manifold grace of God."

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lamb without blemish and without spot."
(I Peter 1:18-19)**

