



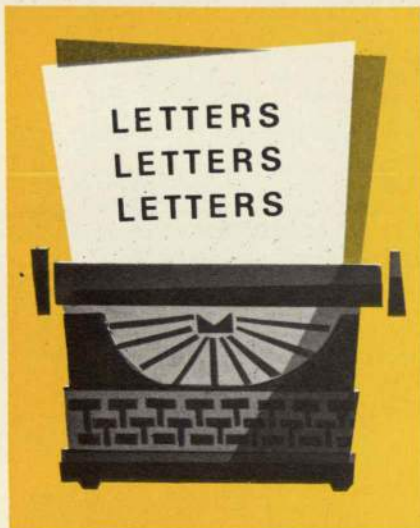
new wine

AUGUST 1972

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



SPECIAL REPORT ON DALLAS CONFERENCE
(See Page 8)



Dear Fellow Christians:

I just have to write and tell you how wonderful your New Wine Magazine is.

I received the Baptism in the Holy Spirit right before Easter. A dear friend of mine who led me to the Lord in August, 1969, had received it about a year ago and she had told me of this wonderful blessing. After I had prayed twice to receive it without success, she sent me a copy of New Wine. After reading it, I got down and asked and, sure enough, I received it. I praise the Lord for this wonderful blessing and all the wonderful things He does for us and gives us — and one of these is this magazine. It has really helped me since I do not know much about speaking in tongues and all the spiritual gifts. So, again, I praise the Lord for the wonderful workers there. I will pray that the Lord will continue to lead and bless all of you real good.

Yours in that blessed hope,

J.J.
West Virginia

Dear Beloved in Christ:

We praise the Lord for your magazine. As this is the end times, it may not be long before the Word of God will cease to be able to come forth in a magazine. I feel the moving of the Holy Spirit in your work. Truth is being brought forth with a boldness that other magazines hesitate to print. But we need to know truth. It is a

spiritual battle, a daily walk, and it is the Lord's battle. We must yield to Him so He can fill us with His love, His ways, for we can do nothing of ourselves. The Lord feeds us as the Christ in others brings forth a word, a prayer, a song and we yield to it. Your magazine has fed me.

I thank the Lord for showing me His ways, and for daily teaching me to submit to Him.

Praise His Holy Name.

S.V.
New Hampshire

Dear Brothers and Sisters in Christ:

I want to thank you for the New Wine Magazine. I have appreciated it very much.

A year and a half ago, at age 29, I saw my need for Jesus Christ. Praise God! I was planning to go to heaven because I was a good person and I thought God wouldn't send me to hell because I was too good for it. Now I realize so many people are in that same boat, not realizing why they need Jesus. I read in the Bible that unless I asked forgiveness of my sins and received Jesus Christ as my Lord and Savior, I couldn't go to heaven, but that I would have to pay for my own sins in hell forever. What a shock! For the first time in my life I knew that if I died that very minute I was not prepared to meet God Almighty.

But praise God, I asked forgiveness of my sins and asked Jesus to come into my heart and be my Lord and Saviour. Well, Jesus did come in and He is living in me and through me. The day Jesus came in I passed from death unto life. Wow! What a Saviour we have.

To this day fifteen members of my and my husband's family have received Jesus Christ as their Lord and Saviour. Praise God! People need to get on fire for Jesus so they can spread the good news about Jesus and Eternal Life.

Jesus has made a new creature out of me, just like He said He would. One of the big things that Jesus took from me was the awful fear of death; that fear really had a grip on me, but now if the Lord takes me, I'm ready to go

with Him, because Jesus has forgiven me and cleansed me of my sins. Jesus has redeemed me. I've put all my trust in Him.

P.P.
Michigan

Dear Sir:

I am responding to your request in the May, 1972 issue of New Wine that your readers write in their opinions.

I am the recipient of about eight Christian publications and yours ranks at the very top. I never just page through your magazine, I READ it.

Your May issue was priceless. I read "No Other Gods", as well as excerpts from the "Forum" to all my ninth and eleventh grade students. It was especially valuable information to give them just before they leave for the summer vacation with all its attendant lures and dangers.

M.C.
Ohio

Dear Ones in Christ:

My husband and I are grateful for the publication of your magazine. We would like to continue receiving it.

We are starting our second year at Seminary after his being in industry for nearly 20 years. You are helping to provide us "food and drink".

Mrs. H.B.B.
Georgia

Dear Publishers:

I am a senior in college. This year I have really enjoyed New Wine. I find more scripturally sound, spiritual food in this magazine than in any other I have read. I am grateful to be able to receive it and share it with others on campus.

Without magazines and literature along with His Word, I don't think I could progress as far in spiritual stability or growth and maturity.

It is a joy each month to receive New Wine and I hope it continues and will be praying for those who have a hand in publishing it. Also I am interested in how I might be able to borrow tapes. Thank you.

D.S.
Arkansas

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EDITORIAL

Explo '72 may never go down in the annals of church history with Martin Luther's Ninty-Five Theses, but it is significant of a movement that is taking place in the Body of Christ, nonetheless. Over a hundred groups came together for a common purpose under the Lordship of Christ.

Our Lord once prayed that all those who believed in Him would be one, just as He and the Father are one. Perhaps we are witnessing today the end of the splitting and schism and a coming together of all true believers in Christ.

One effort to achieve unity is to forget all the differences and come together as one happy family. This may be well and good, but the end result seems to be a unity of nothingness.

A more logical and practical approach was suggested by Jesus when He commanded us to love each other. Jesus pointed out two distinguishing marks of the church: First, that they love each other (John 13:34-35); and, secondly, that they would be one (John 17:21-23). Peter carried it to the point of loving each other fervently and John said we should die for each other — imagine, a Baptist dying for a Catholic!

The mark of Jesus' disciples to the world is not healing the sick, winning the multitudes, or building great edifices; but loving each other. So simple and untheological.

Eliminating our differences can defeat our purpose in the Body of Christ, for our differences are often essential parts of our ministry. A hand has little in common with an eye — except being part of the same body. Our point of contact is not the entirety of a creed but being a member of the Body of Christ. We can be one because His blood was shed for the sins of each of us and because we call Him, Lord.

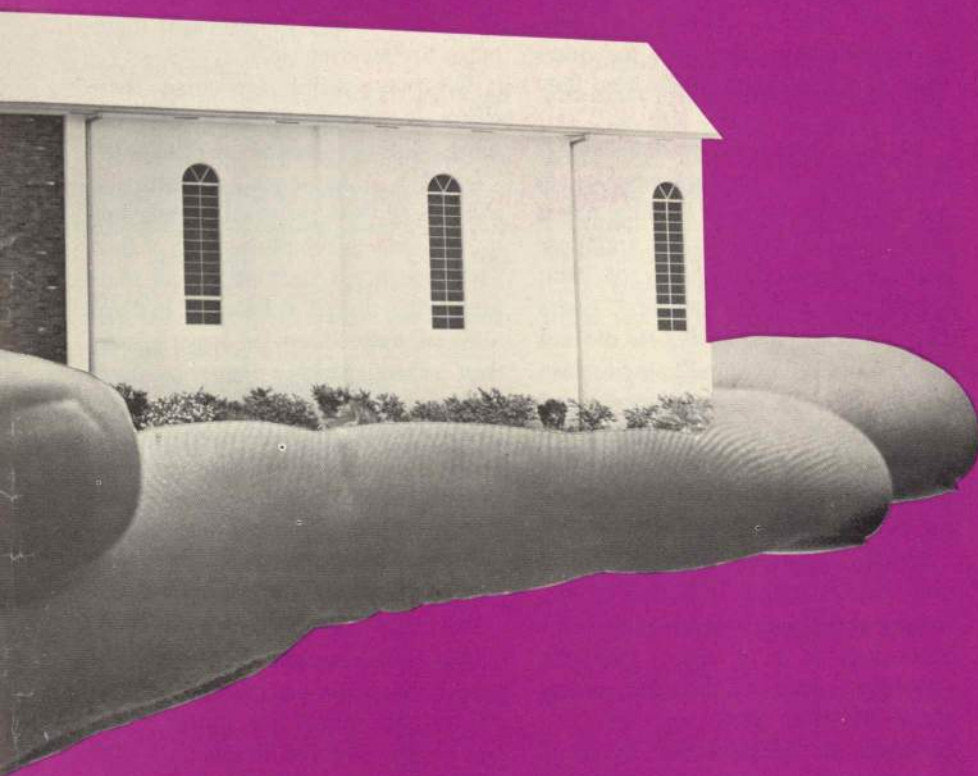
The problem is not our doctrinal differences. We just plain do not trust each other. A heart problem, not a head problem. When we begin to love and receive brothers for what they are and not for what we would like them to be, we may be surprised to find that their "funny doctrines" are what we needed all along.

The most encouraging point is that Jesus asked the Father to make us one. If He had entrusted this task to us, we would have split into a dozen different denominations finding the best way to unity.

The theological details and scriptural interpretations included in articles published in NEW WINE do not necessarily reflect the opinions of the Editors or Directors. However, every effort is made to include only those writings which are deemed to be essentially sound in doctrine and edifying to mature Christian believers who will judge every article carefully in the light of scripture and the contemporary move of the Holy Spirit.

a new perspective on the local church





In very recent years there has been arising a new teaching concerning the church in the home which has certainly had an invigorating effect upon God's people. As I travelled ministering in "home churches" (Bible study groups meeting in someone's home) before settling down to pastor, I was impressed with the "grass-roots" growth of this movement. Along with this doctrine there has also come forth new insights into the concept of church leaders, especially elders, and their relationship to the whole Body of Christ and to one another. It is the idea of the leadership structure of the local church that I would like for us to examine.

What is the relationship of elders in a local church? What is God's viewpoint of the local church? To answer these questions we will need to examine a church built by the early apostles. The account in Acts 18:18 through Acts 20:38 is the story of the church at Ephesus. At the first mention of the Ephesian church in Acts, Paul the Apostle makes a brief stop-over (18:19-21) but does not stay. He does, however, leave behind at Ephesus Priscilla and Aquila, a Christian couple whose secular work was tentmaking but who also worked for the Lord. This couple is also mentioned in Romans 16:3-5, with reference made to the "church which is in their house." In Acts 18:26, this same couple helped to instruct Apollos, an eloquent preacher who came to Ephesus just before Paul returned to that city.

In Acts 19:1-7, Paul, upon returning to Ephesus, found twelve disciples. Perhaps these were converts of Apollos before Priscilla and Aquilla had given him more instruction in the gospel; but at any rate Paul leads them first into water baptism in the name of

(Continued next page)



RONALD E. WOOD is pastor of the Central Assembly of God Church in Baton Rouge, Louisiana. From his present ministry and his background of service in the field of evangelism in the Caribbean Islands and work in connection with a Charismatic Clinic and home Bible study groups, comes this question, "What in the world is God going to do next?"

PERSPECTIVE OF CHURCH

(Continued from page 5)

the Lord and then on into receiving the gift of the Holy Spirit. What follows this incident is a period of time during which the foundation for the church at Ephesus was laid. The phrase "after these things were ended" in Acts 19:21 seems to indicate that a definite program was accomplished during which Paul fulfilled his apostolic mission as a builder of the church from the ground floor upwards (see I Corinthians 3:10 and Romans 15:20).

This time of consolidation and rapid expansion began with Paul preaching publicly in the Jewish synagogue, a phase of his ministry which lasted only three months. At the end of that time his doctrine concerning Christ became too much for some to accept, and opposition arose. Acts 19:9 reads this way: (NAS) "But when some were becoming hardened and disobedient, speaking evil of the way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus." So rather than provoke further blasphemy, he separated the converts from the Jews and continued a teaching ministry which was to last two whole years. This daily teaching for two years had a tremendous effect. At least four outstanding results were evident:

(1) All Asia was evangelized (verse 10) (By whom? Paul stayed at Ephesus. The answer — by the DISCIPLES).

(2) Special miracles were worked (verses 11–12) (I would be content with ORDINARY miracles!)

(3) The Lord's name was magnified (verse 17).

(4) The Word of the Lord was growing (in its effect and outreach) (verse 20).

Following this phase of his ministry, Paul departed Ephesus and travelled through Macedonia and Greece.

Later, in Acts 20:17, he stopped in Miletus and sent for the elders of the church in Ephesus. This verse is very specific: it says ELDERS (plural) and CHURCH (singular). In other words,

from the city of Ephesus there were many elders but only one church. If Paul were here today and were to send for the elders of a particular city, would they know who they were? This is a serious question and one that I feel God is working to resolve. I believe we are in the middle of a re-education program by the Holy Spirit in which the leaders of the church are becoming aware of their scriptural identity. In the past, leaders have known their position ecclesiastically and denominationally, but only recently have God's servants begun to seek out their God-given place in the Body of Christ. In Ephesus Paul knew who the elders were and the elders knew who they were.

In Acts 20:18–38 Paul delivers a final word of encouragement, admonition, and farewell to these elders of Ephesus. Here we catch a glimpse into the Apostolic ministry of Paul: (1) his was a "laid-down life" (verse 19) (see John 10:11). (2) He did not withhold any of God's instruction (verses 20–21). (3) He ministered both publicly and in private homes (verse 21). (4) His central message was repentance toward God and faith in the Person of Jesus Christ (verse 22).

We are also given further insight into the leadership structure of the church at Ephesus by examining Paul's admonition to them: "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood." (Acts 20:28 NAS).

Notice the order of this warning. Firstly, he warns the elders to guard *themselves* (not singular, but plural, indicating mutual concern for one another's welfare). This is similar to the caution given Timothy in I Timothy 4:16, saying "Take heed to yourself and unto the doctrine . . ." If Satan can get to the elders then he has the church. Remove the shepherds and the sheep are defenseless. If he can destroy the man, then he has destroyed his ministry. Be on guard, be vigilant, be sensible, watch out for yourself and for your fellow elders.

Then Paul goes on to say "and for all the flock." Paul pictures all of the Christians of Ephesus as sheep composing one flock, over which the elders or shepherds are to watch. The proper concern of the elders of the city is not seen to be for just a segment of the flock, or just one particular prayer-group, or even just one denomination — but for all the flock of that city. Paul then said that these men were *overseers* and made so by the Holy Spirit. Overseers could also be translated "bishops", but overseers better describes their function toward the flock: to take the oversight thereof, or to "see-over" it.

The next word describing these elders is "shepherd", which in the King James Version is translated "feed". Overseers, shepherds, elders — all titles are equally applicable in the Bible to the same group of men who recognized each other and their role in the church at Ephesus. Perhaps some of these elders led larger groups than others; perhaps they may have recognized someone within their group as "lead elder", as James seemed to be in Jerusalem; and perhaps some may have had such a large group that they had to meet in a larger building than a private home, much like modern pastors with "church buildings".

But they all had in common a mutual task, a mutual allegiance to the same Lord, and a responsibility to fellowship and uphold one another. This can be seen by the simple fact that almost everywhere "elders" is mentioned in the New Testament, it is a plural reference. They were very often, if not always together. Our Lord demonstrated this fact when He sent out workers in pairs (Luke 10:1), showing the necessity of "submitted leadership". This day and age of close spiritual warfare is no time for "independent visionaries". WE need each other badly!

Let us look at the elder structure in a local church a little more closely; but as we do we must remember that there exists boards, positions, and offices in the modern church for which there was no New Testament counterpart.

Do not be confused by the mis-use of that title today. I suppose its closest equivalent in the modern church would be "pastor", though the usage in Acts seems to be somewhat broader than our definition.

Notice in Acts 14:23 Paul and Barnabas return to Lystra, Iconium, and Antioch and strengthen the disciples that they had won there on an earlier trip. Upon returning to these groups of believers they prayed with fasting and then appointed elders for the disciples. So when they left shortly thereafter, they were leaving behind in every city disciples and elders, making up churches.

Later, in Acts 15:22-23, Paul and Barnabas were sent back to the church at Antioch with a letter of instruction from the church in Jerusalem settling a dispute over doctrine. See how clearly the leadership structure is delineated in that church: apostles, elders, and the whole church. There was no confusion over identity or calling. In Acts 16:4-5, we see where verse four refers to "cities" and verse five refers to "churches", as though within each city there was one church.

A clear picture can now be seen to be emerging from these Scriptures. Each city was viewed as having within

it one church. Over this one church ruled many elders, or shepherds. There were many sheep-folds, but only one flock. In the opening verses to several letters to young churches in the New Testament Paul bears out this viewpoint consistently: "to the saints which are at Ephesus," "to the church of God which is at Corinth," "to all who are beloved of God in Rome," "to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons," "to the saints and faithful brethren in Christ who are at Colossae," and "to the church of the Thessalonians."

Notice in each case the letter was addressed to one church within a city. The only exception is Galatians, which reads, "to the churches (plural) of Galatia." However, Galatia was a province with many cities and thus with many churches. Paul said in Titus 1:5, "appoint elders in every city." In other words, the local congregation is

not the "church", but the elders and all the groups of a given city do compose the church of that city. Having this understanding throws an entire new light upon pastoring in a charismatic community of saints.

The letters of Revelation sent to the seven churches also show the unity of the flock within a city: "the church in Ephesus, in Smyrna, in Pergamum, in Thyatira, in Sardis, in Philadelphia, and in Laodicea. Revelation 1:11 says "send it to the seven churches," then each letter is addressed to seven cities.

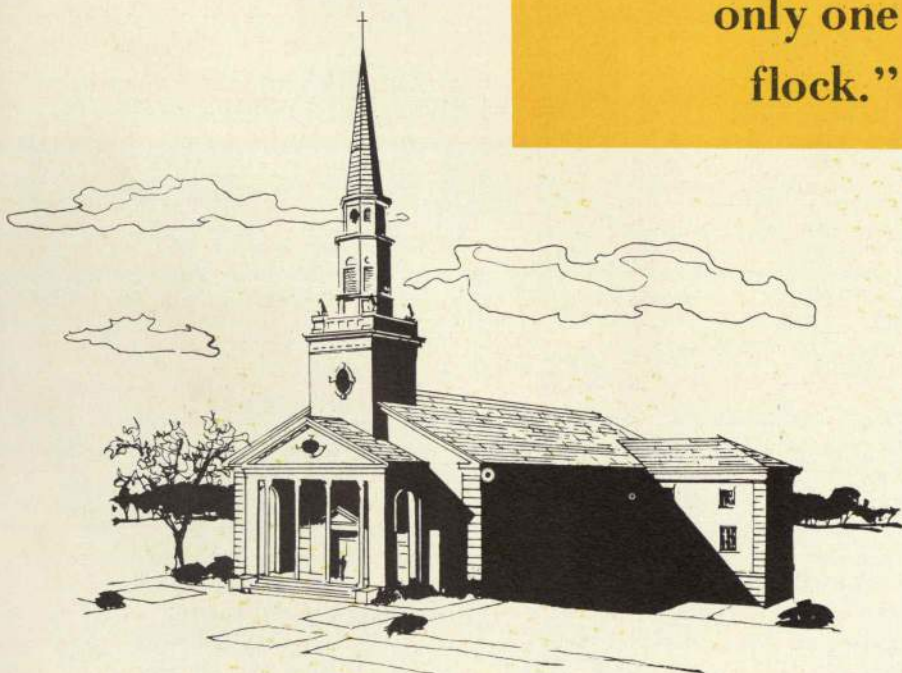
Have you begun yet to think of your church as the church in your city? From this perspective, there is not any room left for disagreement or ill-will between God's people or shepherds in a city.

One final illustration gives further insight into the viewpoint by the Lord upon the local church. In I Timothy 4:14, Paul refers to the gift received by Timothy when "the presbytery" laid their hands upon him. The marginal reading for "presbytery" in the New American Standard Version is "board of elders". In other words, the elders of a certain city (perhaps in Timothy's hometown) had laid their hands upon Timothy at which time he also received some gift of the Holy Spirit for his ministry. He was in effect "ordained" by a group of overseers.

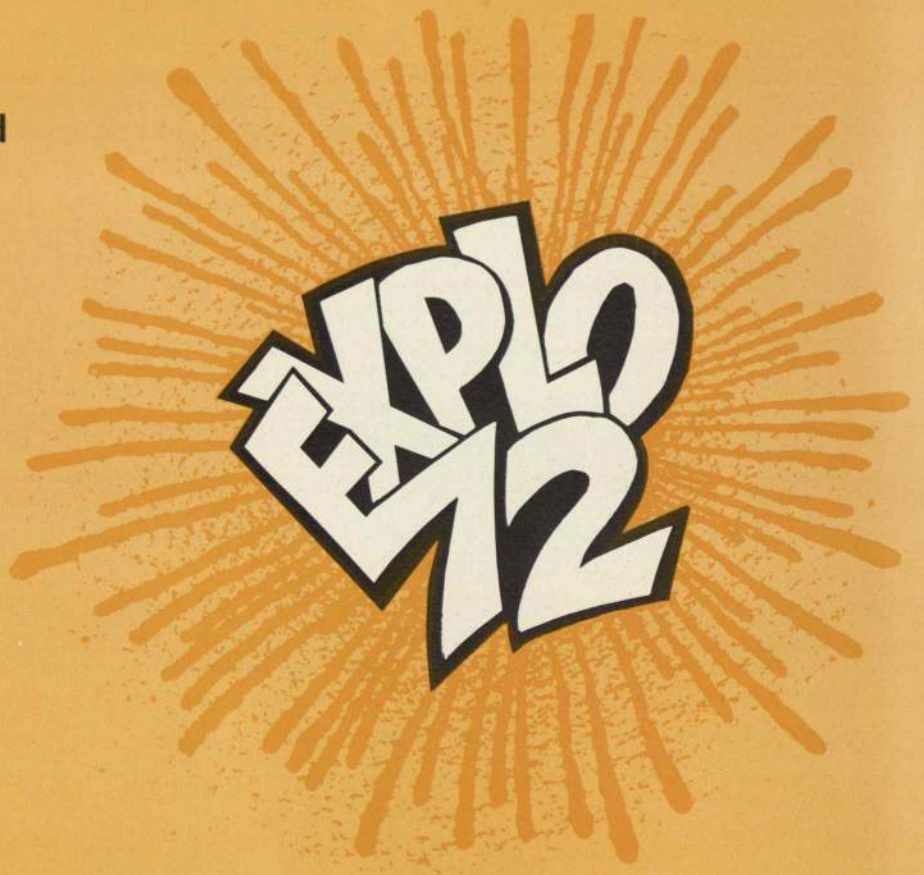
It seems that today God is raising up bands of Spirit-filled men within cities where He is working to oversee the work and protect the flock from wolves. They are in effect a "board of elders". Sometimes they are pastors; sometimes laymen. The pattern does not yet seem to be complete, but I believe we are witnessing the process of this restoration of local church leadership take place before our very eyes.

God does not move in haste, but He does move toward a definite objective. Let us pray that God will do in each of our cities what He did at Ephesus, until (as in Acts 19:21) the Lord can say that the foundation work is ended; and go on to present an unfolding of the glory of Christ such as came in the letter to the Ephesian church. □

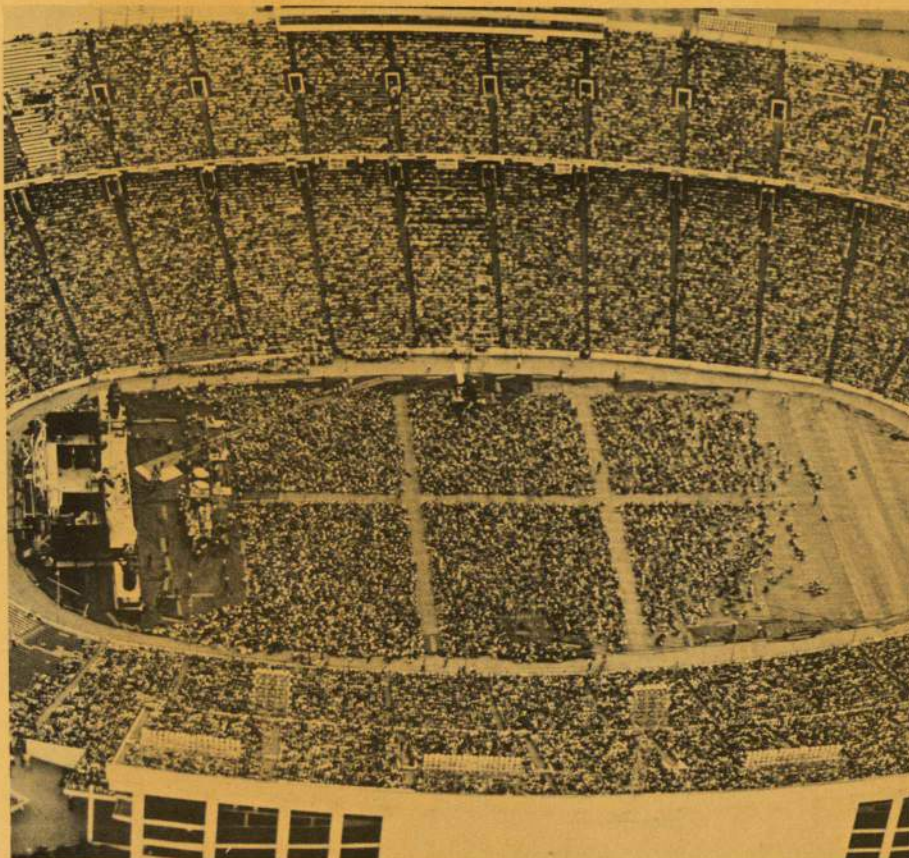
**"There are many
sheep-folds, but
only one
flock."**



When I returned
from Explo '72, I kept
telling people,
"Dallas will never
be the same again!"
Then I realized —
neither will
DICK KEY
ever be the same again.
Explo '72 was
that kind of event.

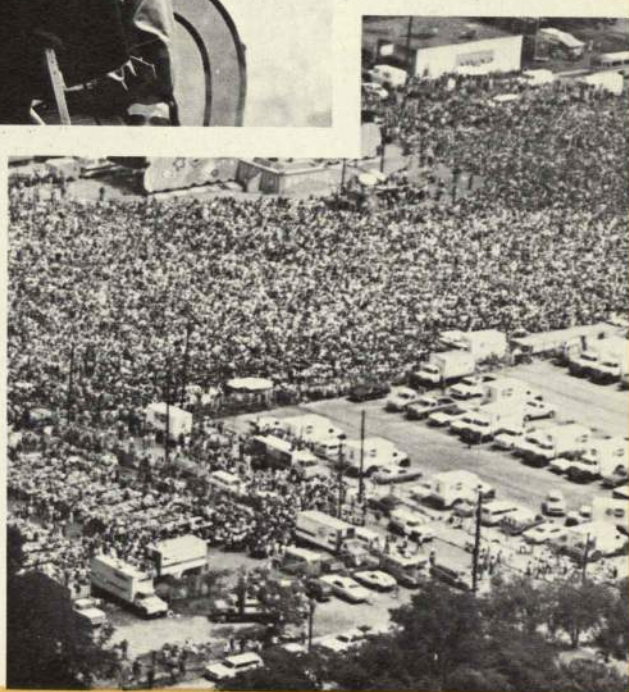
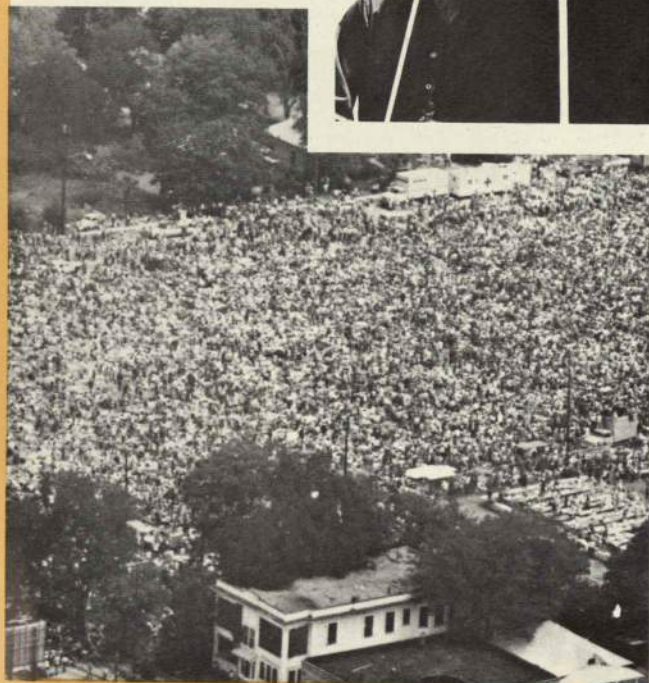
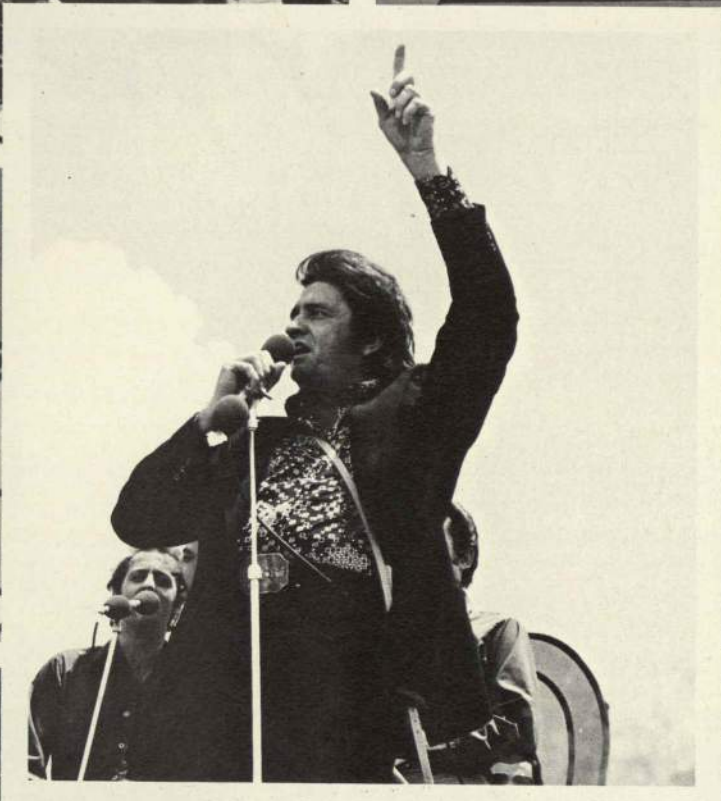
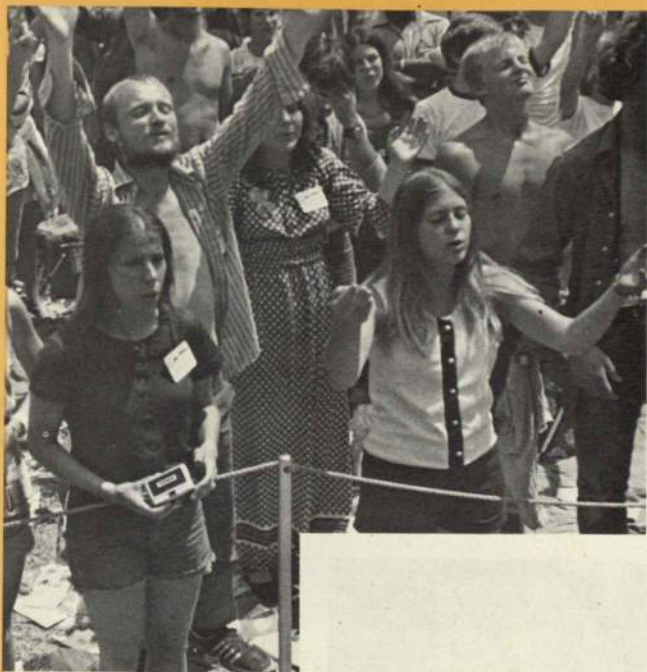


by Dick Key



Excitement permeated the air as 100,000 students, laymen, and street people gathered in Dallas, Texas, for Explo '72. They came from across the nation and around the world to share a mutual faith in Jesus Christ and to train in evangelism.

I could not help but admire Campus Crusade for Christ, the sponsors of Explo '72, for having one of the most highly organized gatherings I had ever attended. Their efficiency almost became my undoing when I realized upon arriving that the IBM card which contained my preassigned registration number was still sitting on my desk way back in Fort Lauderdale. Market Hall, the registration building, was set up like a voting poll with a myriad of rooms secretly coded with these little preassigned numbers — leaving me with no place to go! But, Praise the Lord, like all good computer-run events, they had made allowances for the lost, folded, stapled and mutilated card crowd. The computer training department was set up to help lost sheep and I eventually located my number and was able to secure my registration



The
Jesus Rock
Festival
held at
Woodall
Rogers
Parkway
near down-
town Dallas.

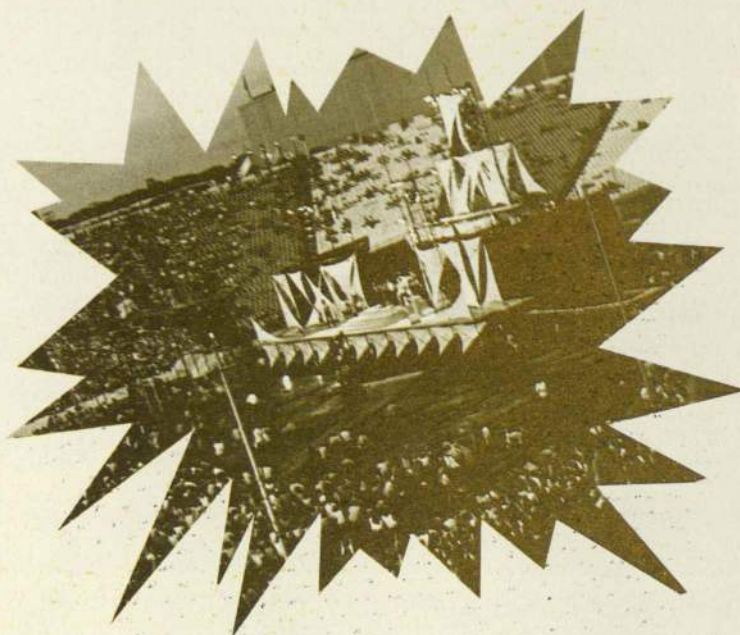


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packet and seminar assignment.² I was branded with a hospital wrist band that could NOT be removed for the duration of the week. These bracelets identified delegates for proper seating assignments, etc. Duly registered I was ready to go.

The days were filled with Seminars on Christian living and evangelism training, fellowshiping with other Christians and witnessing all over Dallas. From a stand-point of pure Bible teaching, much of the seminar training was a disappointment to me. But, I realized as the week drew on that the purpose of these seminars was not to teach Bible but to effectively train believers to share their faith in Christ. Campus Crusade's evangelism is built around the use of the "Four Spiritual Laws." This simple presentation of the Gospel is designed to lead an individual through a basic plan of salvation to the point of asking Christ into his heart.

All this training was not allowed to remain in the delegates notebooks. Each day an army of all ages, races, denominational backgrounds and social levels moved out to share their faith in Jesus Christ across Dallas. I began to realize the impact of Explo one afternoon as I walked into one of the largest department stores in Dallas and saw young people witnessing to the clerks and customers throughout the store. In the squares and parks musical groups sprang up and began to sing and give their testimonies for Christ. It



With a singleness of purpose
100,000 gathered to be trained
in evangelism.



Today, Dallas —
tomorrow the world.

was everywhere — in the airport, bus stations, hotels, parks, streets; they went door to door, person to person; downtown to suburb — Dallas was inundated with the Gospel of Jesus Christ!

To make potential Christian workers aware of the multitude of opportunities for service, two exhibition halls were set up to allow various organizations to exhibit their ministries and outreaches from around the world. Campus Crusade even made arrangements for a computer service to

match the backgrounds and skills of delegates to the opportunities where they would be best suited.

It might interest NEW WINE readers to know that several Charismatic organizations were represented. Logos, Teen Challenge, Full Gospel Student Fellowship, David Wilkerson Youth Crusades, and Nicky Cruz Outreach had set up booths and were displaying material. One of these groups was kind enough to allow me to place NEW WINE in their booth for distribution.

Wandering through the hundreds of exhibitions, which included such organizations as Youth For Christ, Navigators, Operation Mobilization, Far East Broadcasting, Wycliffe and various Bible colleges and seminaries, I became aware of the tremendous effort that was being put forth to evangelize the world. The scripture came alive for me in a new way . . . "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations . . ."

The theme of world evangelism was woven throughout the week as men from various international ministries of Campus Crusade spread before us the vision of evangelism for their own countries. It was quite evident that Campus Crusade has a vision and is determined to reach their goal of World Evangelization by 1980.

During one of the sessions a representative of the Far East Broadcasting Company shared about their Southeast Asian ministry. He read a

letter from a young woman in Mainland China who had been listening to their broadcasts. Her letter pointed out that most of the people in China did not know about President Nixon's visit there, and those who did were unimpressed. She did say, however, that there had been greater measures of freedom since President Nixon's visit. My heart rejoiced when I saw that God had used our President to put a wedge in the door for the preaching of the Gospel in Communist China. Another indication that "this gospel of the kingdom shall be preached in all the world."

In our own country, Campus Crusade is planning two major steps toward their goal of the "great commission in this generation." The first of these will be KEY '73. This is a united evangelistic thrust of over 130 organizations working together to spread the Gospel over the entire North American Continent during 1973. Special programs will include a "Resurrection Celebration" on Easter Sunday and a December campaign, "Reclaiming Christmas." Beginning this year, SPIRIT of '76, an evangelistic effort working through the lay ministry and the local churches, will endeavor to bring the Gospel to every home in America by 1976.

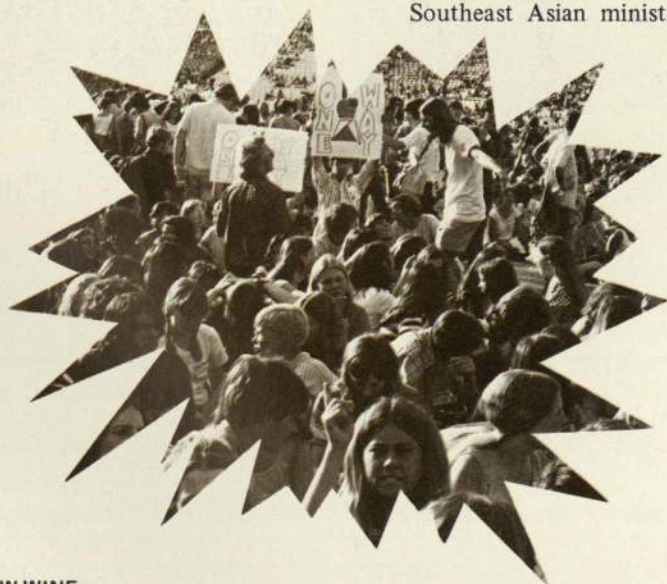
Each day was climaxed by a night meeting of all delegates in the Cotton Bowl. Approaching the Cotton Bowl for the first night's meeting, my heart began to pound with joy and excitement when still several blocks away I heard from the stadium the thunderous roar, "PRAISE THE LORD!!" This was followed by an equally loud cheer from the opposite side of the stadium, "A-A-MEN!!" More moving was the sound of 100,000 voices accompanied by the Crusade Band singing, "O For A Thousand Tongues to Sing My Great Redeemer's Praise."

These nightly meetings were a combination pep rally and Christian rock music, high-lighted by a challenging message by such outstanding men as Dr. E.V. Hill, Pastor of the Mt. Zion

(Continued on next page)



From Jesus Rock to favorite hymns, music was a highlight of the week.



EXPLO '72 (From page 11)

Missionary Baptist Church in Los Angeles; Dr. Bill Bright, founder and President of Campus Crusade; and Evangelist Billy Graham.

To me, the climax of the whole week was the Jesus Rock Festival held at Woodall Rogers Parkway near downtown Dallas. Among the performers were several which I had previously known from their ministry



with other Charismatic groups: Andrea Crouch and the Disciples, Danny Lee and the Children of Truth, Children of the Day, Randy Matthews, Larry Norman, Reba Rambo, The Speer Family and many others.

Being with between a hundred and fifty thousand and two hundred thousand Christians was a thrilling experience. But this could not be compared with the sheer joy of seeing God begin to move in this great throng of people. During her performance, Reba Rambo began to worship and praise the Lord as she sang. As her songs of praise moved out over the crowds, the sweet presence of the Holy Spirit began to fill the air. The worship continued as the Speer Family followed her, leading the worship to a peak with "The King is Coming!" I could no longer hold back the tears as all around me hands were lifted up and thousands began worshipping and praising the Lord together, rejoicing in His presence.

After more than five hours of music, Johnny Cash with his wife, June, sang and told the thousands seated across the acres of grass the difference Jesus Christ had made in his life. He then introduced Billy Graham

who gave a short but powerful message, with many responding to his invitation to accept Christ as Savior.

Friday night was commitment night at the Cotton Bowl. The Bowl was again filled to capacity as we listened to various musical groups share their faith in song, followed by Billy Graham challenging the delegates to make a complete commitment to Jesus Christ. Bill Bright then came to

the platform and lit a candle. From his lone candle, Billy Graham lit his candle and starting from various locations the flame was passed on from one to another in the audience as each made a commitment to let his own light shine. As the glow of thousands of candles spread over the darkened stadium the crowd began to sing, "Pass It On". Perhaps this service was significant of the ministry of Campus Crusade. From the vision of one man, Bill Bright, working virtually alone on the campus of UCLA in 1954, has spread a light and a vision that has brought the gospel to millions.

Summing up the entire week, I could not deny the tremendous impact of Explo '72. I am sure that Dallas will never be the same for our being there. As I came away, however, two things continued coming to my heart. First, as I and others had talked we felt it would have been good to have had some meaty Bible teaching. And, as I thought of this, it came home to me that Campus Crusade, Billy Graham Association, and other similar groups are not called of God as teachers, but as an evangelistic arm of the Body of Christ. In this light I saw more clearly the place that Christian Growth Min-

istries has as a teaching arm of the Body of Christ — for we are many members, but one Body.

Secondly, we CAN forget names and differences, such as, "Do you have the Baptism?", or "Do you speak in tongues?", and begin to unite in fellowship under the banner of the Lord Jesus Christ.

The Lord seemed to make sure that I doubly got the message as I had the privilege of riding on the plane with a brother associated with the Billy Graham Evangelistic Association. As we were talking, he mentioned a concern over the apparent lack of evangelism among the Charismatics. He related that some time previous he and his wife were fellowshiping with another couple. As the evening wore on, the fellowship got warmer and warmer. Suddenly, quite excited about the wonderful time they were having, the wife of the other couple said to her husband, "They are one of us!"

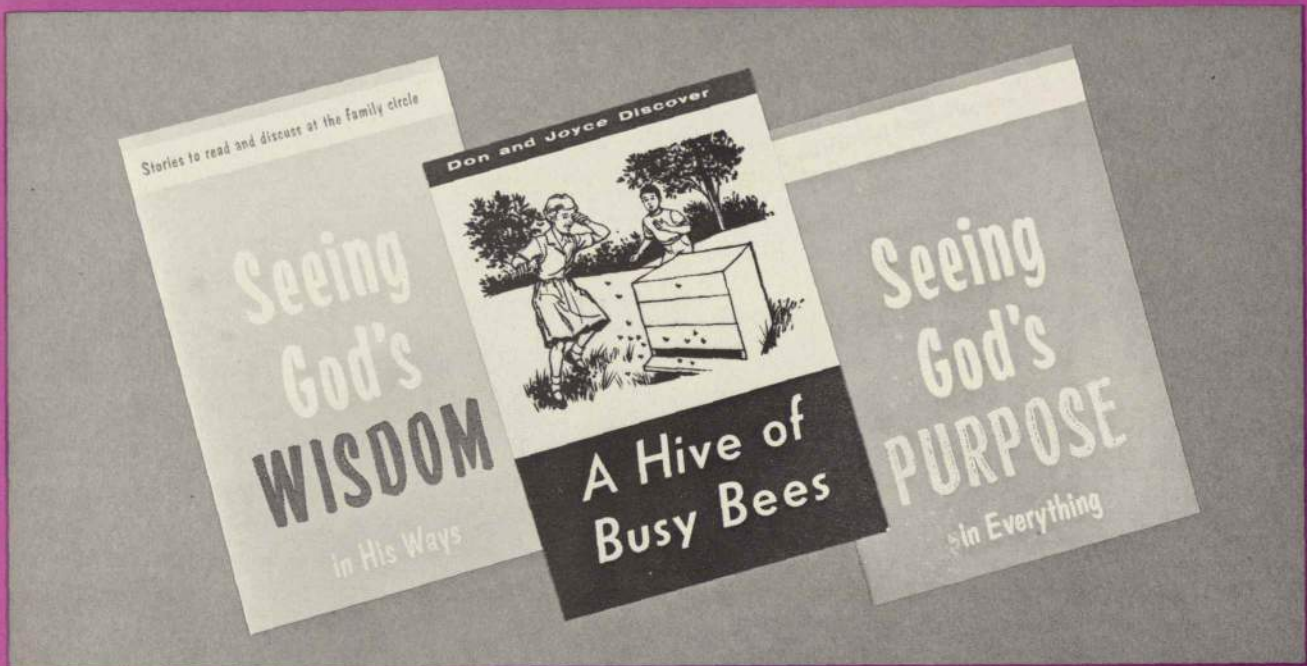
Quite perplexed, my friend on the plane and his wife inquired as to who "one of us" was. As it turned out, because they were having such wonderful fellowship the couple had assumed that, of course, they must be Charismatic. My friend and his wife explained that they were enjoying fellowship based on Jesus, as they, themselves, were not Charismatic.

I saw again how labels can separate us from having fellowship together. I came back with a deep desire in my heart to relate to the Body of Christ and just to let the inflow of Jesus flow from me as I fellowship more with all my brothers who call Christ Savior as I do.

Campus Crusade said in their conference brochure what I came away feeling: "As members of the Body of Christ, we extend our love and respect to all Christian Groups who have come to participate in the spirit of Romans 12:4, 5: 'Just as there are many parts to our bodies, so it is with Christ's body. We are all parts of it, and it takes everyone of us to make it complete, for we have different work to do. So we belong to each other, and each needs all the others'." □

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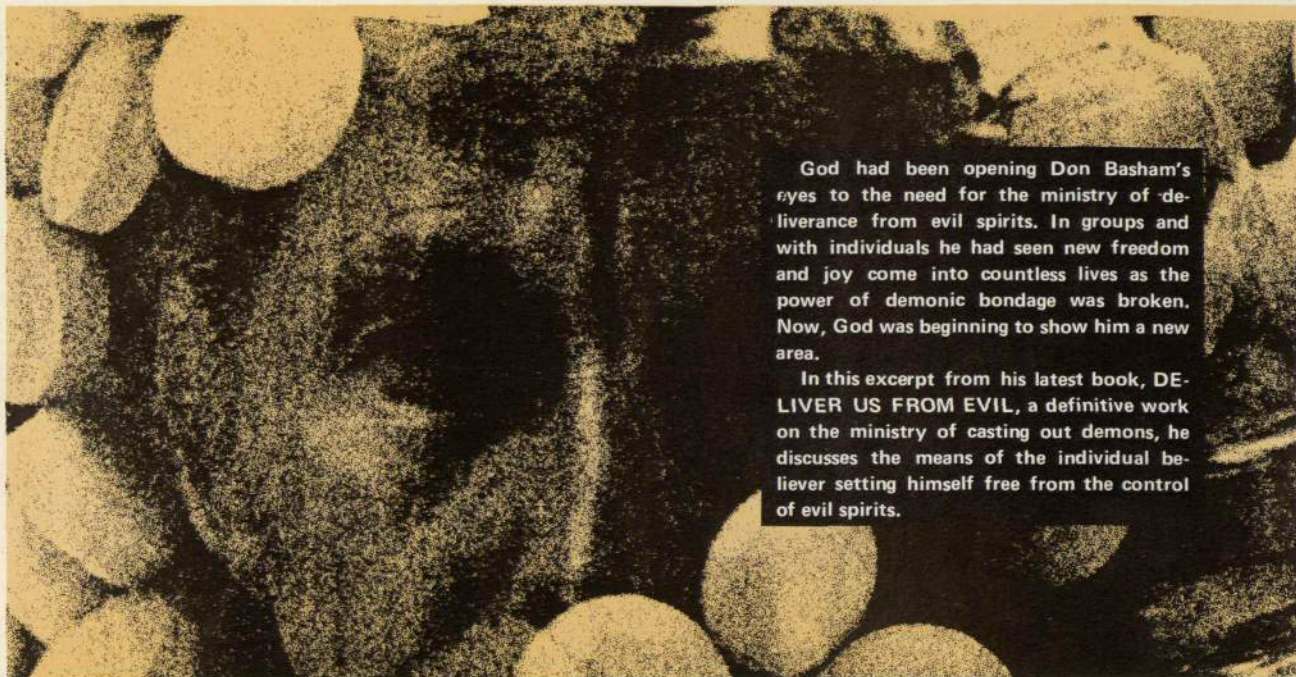
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As grateful as I was for the effectiveness of group deliverance, I continued to be aware of its pitfalls for the ill-prepared, the excitable, the immature in Christ. Were the wonderful results in the lives of the many worth the hurt to the few who went overboard and began discovering demons behind the coffeepot? It was while I was wrestling with this question that I came upon an answer so simple – and potentially so far-

church in Connecticut. I had just concluded my second lecture when a frail, while-haired man asked if he and his wife could speak to me privately.

"We were here last night when you introduced the ministry of deliverance," the old man began. "We even stayed afterward in the prayer room and saw remarkable things apparently take place. Nevertheless, we were very skeptical and wondered if there was really anything to it."

RIGHT NOW, IN YOUR OWN ROOM



God had been opening Don Basham's eyes to the need for the ministry of deliverance from evil spirits. In groups and with individuals he had seen new freedom and joy come into countless lives as the power of demonic bondage was broken. Now, God was beginning to show him a new area.

In this excerpt from his latest book, **DELIVER US FROM EVIL**, a definitive work on the ministry of casting out demons, he discusses the means of the individual believer setting himself free from the control of evil spirits.

A TIMELY ARTICLE ON THE EFFECT OF SELF DELIVERANCE BY DON BASHAM

reaching – that I consider it the best news of all the welcome message of deliverance. It was the realization that Christians, once they understand the principles involved, can call upon their Deliverer without the intervention of another human being at all. I had done this very thing when I was delivered first from the demon of Spiritualism, then from the spirit of fear: but somehow it had never occurred to me that this was a universal possibility. It took an elderly New England couple to point the way.

Some months after my visit to Dr. Willard Thompson's church I was back in the northeast, ministering at a

His wife interrupted, "But when we got home, I began to feel strange; a little nauseated and very irritable. In fact, I found myself feeling very angry with Henry, and that isn't like me. I went into the bathroom and looked in the mirror and saw something in my face which wasn't nice at all. So I asked Jesus to help me and . . ."

"And all at once I heard a regular rumpus in the bathroom," the husband broke in excitedly. "I rushed in to see what had happened and found Edna choking, like she'd swallowed a chicken bone. I tell you, Reverend Basham, if I hadn't heard you tell the things those spirits do sometimes, I

guess I would have called the doctor! But I heard her say — she could scarcely talk — ‘You tell me your name.’ And it did! It called itself ‘Pride’ . . .”

“I commanded it in Jesus’ name to go straight away.” Edna interrupted once more, “and it came out with a regular screech! Today, all day long, I’ve felt just wonderful. For years I’ve been a terribly proud woman, and I just know the Lord has set me free.”

As the couple related their story it was like a light turning on in my mind. Why had I not seen it before? Our authority over Satan and evil spirits is the authority of the name of Jesus Christ; therefore every Christian who acknowledges Christ’s atoning death on the Cross on his behalf can — if he has the courage and meets the conditions — effect his own deliverance. And do so in the privacy of his own home where no crowd psychology or “emotionalism” can intrude on the reality of the experience.

That elderly couple, physically so fragile it seemed a puff of wind could whisk them out of sight, stood before me in the joy of the Lord, testifying to having put Satan to flight by calling on the name of Jesus. What more nudging did I need?

In the weeks that followed I began encouraging people to attempt their own deliverance and in the process developed a checklist. If you have a difficulty which you believe may stem from the presence of an evil spirit, and if you truly desire deliverance, the following procedure can be totally effective. Many, many people present in meetings where these steps have been outlined have gone home and seen themselves set free.

(On the other hand, remember that your problem may have nothing to do with demon activity! I never address a large meeting without being waited upon, afterward, by a certain number of languorous or wistful souls requesting deliverance from the “demons” of tobacco, laziness, worry, envy, or what have you, when the real trouble is their own lack of self-control, trust, love, and other hard-

won virtues. Before you decide you have a demon, apply the test: have you submitted your problem to sustained prayer, discipline, and obedience to what you believe God is telling you? Only when these things have *really* been tried — and failed — is it time to consider deliverance.)

For those afflicted with genuine demon torment, here is the checklist:

COMMITMENT TO JESUS CHRIST

The promises of divine help in the New Testament are to those who belong to Jesus Christ. Therefore, deliverance begins with surrender to the Deliverer. If you have not already made that surrender, do it now. Commit (or recommit) your life to Jesus Christ and make that commitment as complete and total as you know how to make it. A prayer like the following can be effective:

Dear Lord Jesus Christ,

I confess that I have sinned and as a sinner I deserve only Your judgment and not Your mercy. But I believe You died on the Cross for me and that you shed Your own blood for my sin. I hereby confess and repent of all my sins. (Be specific: name those sins known to you.) I ask You to forgive me. I accept Your sacrifice on the Cross for me. I accept You as my personal Lord and Savior and ask that You come into my heart and rule



there. Thank You for forgiving me and saving me. I promise to live for You from now on. Thank You, Lord, Amen.

FORGIVING OTHERS

There is more to forgiveness than just confessing our sins. To be forgiven we must forgive others. Jesus said, “If ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew 6:15). The necessity of forgiving all those who have wronged or hurt you cannot be over-emphasized. Time and again, I have seen deliverance blocked by an unforgiving attitude on the part of the one seeking help; just as over and over again I have seen people set free when they finally forgive. Satan and his brood are legalists. They know what their rights are. As long as a person harbors hate and resentment and unforgiveness in his heart, the evil spirits have a *right* to remain; that resentment and hatred is the “ground” they can stand on: it is *their* territory.

“But whom must I forgive?” I am sometimes asked. The answer is, you must forgive every person whose name stirs feelings of bitterness or hostility in you; every name that rankles in memory when you think of it. Most often, it is someone close to you, whom you also love the most: husband, wife, son, daughter, father, mother, friend, business partner. No matter how much he has hurt you, how wrong he is and how right you are, you still must forgive him. Remember that forgiveness is not a feeling, it is a decision. All it requires is a simple prayer, backed by a sincere act of the will. “In the name of Jesus, I forgive_____” That’s all it takes. But you cannot, you must not, bypass this step if you want deliverance.

RENUNCIATION OF OCCULTISM

Since a major port of entry for demons is involvement in various
(Continued on next page)

SELF DELIVERANCE

(Continued from page 15)

forms of occultism, and since occultism is everywhere dramatically on the increase today, I have found it essential to have every person seeking deliverance make a definite act of renunciation and dissociation from all forms of psychic and occult phenomena.

The renunciation needs to be as complete and as emphatic as you can make it. This is no parlor game we are playing; it can mean the difference between life and death, between a frustrated life and a victorious one. In confession of sin most people name things like hate, anger, lust, gluttony, and other attitudes and appetites of the flesh, but often do not realize the more subtle evil couched in such practices as astrology, fortune-telling, witchcraft, spiritualism, palm-reading, and the like. Therefore it is necessary to take a deliberate step of abandoning and turning your back forever on all such psychic practices and occult arts.

When these necessary steps have been taken, you are ready for the act of deliverance itself.

IDENTIFY THE SPECIFIC SPIRIT TO BE CAST OUT

In most cases it seems the spirits must be dealt with one at a time. This means identifying the spirit, renouncing it, and commanding it to come out. So, if you're not sure of the identity of the spirit, or suspect you have several and don't know which one to deal with first, it helps to command the spirit to give its name. Once the command is given in the name of Jesus, the identity of the spirit will impress itself upon your consciousness; sometimes forcibly, sometimes very gently. Since spirits express themselves in terms of their torment, you may suddenly feel the physical symptoms of, say, fear or nerves or hate.

RENOUNCE THE SPIRIT BY NAME

Having pinpointed the identity of



"This is no parlor game we are playing; it can mean the difference between life and death, between a frustrated life and a victorious one."

the spirit, now renounce it by the very name it gave. "In the name of Jesus, I renounce the spirit of hate!" (or whatever). If you feel your bondage is especially severe, it may help to repeat the prayer several times, for emphasis. In fact, the first few times it may require an effort of your own will just to enunciate the words.

COMMAND THE SPIRIT TO LEAVE IN THE NAME OF JESUS

Having renounced the spirit, command it to come out. "You spirit of hate, I command you to come out of me in the name of Jesus!" Be stern and insistent and repeat the command until something starts to happen. Physical symptoms which indicate the beginning of deliverance include shortness of breath, nausea, or a constricting of the throat, although deliverance may occur with none of these symptoms.

EXPULSION OF THE SPIRIT

You can sometimes help yourself in the actual physical act of deliverance by expelling your breath sharply. This may induce gagging, coughing, or other oral manifestation, since in most cases the spirits seem to leave through the mouth. You may even let out a sharp cry or scream, a belch, or a prodigious yawn.

Even if something like this happens in your case, there is no need for alarm. Stay calm in your own spirit and determined to be free. Usually the gagging or coughing lasts only a matter of seconds and is followed by a sense of relief, indicating the spirit has come out. Often, on the other hand, the spirit leaves with just a gentle sigh, a sense of "lightness," or the relaxing of inner tension.

CONCLUSION

After the first spirit has been identified, renounced, and cast out, repeat the procedure. Sometimes a person seems tormented by only one spirit, often there are more. Deliverance may continue intermittently for several days or weeks. You may break free from two or three spirits on the first attempt and feel marvelously delivered. Then a few days later, additional symptoms may appear which indicate the presence of other spirits. This is a common occurrence, so there is no need for dismay or feeling that the spirits have returned. It is only an indication of the Holy Spirit continuing His work within you. Simply recognize that from the moment of your first deliverance the enemy is being put to rout and that it is the will and intent of the Lord Jesus Christ to set you completely free. □

* * * * *

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BIBLE STUDY

By HOWARD COFFEY

These monthly Bible Studies have been designed for you to cut out and keep for future reference. They will be of great value to student and teacher alike.

In the full-time ministry since he was 18, Howard has spent the last 30 years in active missionary work in Latin America and among the Spanish speaking people of the U.S. He now lives in Hollywood, Fla. with his wife, Ruth, and three of their five children.

Numbers

NUMBERS — The name is taken from the record of two censuses taken before entering Canaan.

THEME — MAN SERVING — This is the book of order in the service of the Lord. Order has been said to be “the first law of heaven”.

SYNOPSIS — In Exodus Israel is redeemed; in Leviticus Israel is worshipping; and in Numbers we see Israel serving during the 40 years of wandering in the wilderness. The wanderings began at Kadesh-Barnea, due to the doubt and fear spread by the ten spies, while Caleb and Joshua, the other two, believed God. In the record of their pilgrimage, warfare, and service, with its struggles and failures, we see God’s determined purpose to preserve them, because the Messiah, Who was to redeem the world, was to come through these people. Too, In I Corinthians 10 we learn that all of these things were written for “examples” to us, as object lessons, to teach us God’s ways and dealings in our lives today. In regards to these lessons taught, it may be said, also, that this is the Book of Murmurings, which depicts man’s rebellion in his walk and service, its consequences and God’s call and rewards to the overcomer.

OUTLINE

I. At Sinai: God’s order (Organization and legislation). Chapters 1–9.

II. From Sinai to Kadesh-Barnea: Man’s Disorder (Mixed multitude and murmurings). Chapters 10–12.

III. At Kadesh-Barnea: Man’s Confusion. (Doubts and rebellion). Chapters 13 and 14.

IV. In the wilderness: God’s Dealings (Wanderings). Chapters 15–20.

V. From Mount Hor to Moab: God’s Provision. (Fiery serpents and God’s brazen serpent). Chapter 21. A false prophet and the true God. Chapters 22–25, and 31.

PROMINENT CHARACTERS AND HIGHLIGHTS

Moses; Aaron, the High Priest, Moses’ brother, chapter 12, (his death, chapter 20); Miriam, their sister, chapter 12, (her death, chapter 20); Joshua and Caleb, the two faithful spies that believed God and gave a faithful report of the Land of Canaan, chapters 13 and 14; Balaam, the mercenary prophet, chapters 22–25, 31.

Kadesh-Barnea, where the Children of Israel failed to enter the Promised Land, and had to wander in the wilderness 40 years as a consequence, one year for each day they spent spying out the land, until all of those over 20 years of age died, with the exception of Joshua and Caleb, so that only those under 20 would enter the land to conquer it. (chapters 13 and 14 — compare Hebrews 3:19).

The seventy elders, chapter 11:16–25; The quails, chapter 11:31–34; The brazen serpent, chapter 21; God’s miraculous presence: 3,000,000 people sustained in a wilderness for 40 years, where there was nothing, no food, no clothing, no water, nor path for their feet, He was their all.

CHRIST IN THE BOOK

Passover Lamb's bones unbroken. Numbers 9:12; John 19:36. Animal sacrificed outside the camp; Christ suffered outside the city. Numbers 19:3; Hebrews 13:12. Messiah to be from Israel. Numbers 24:17-19; Matthew 2:2. The Smitten Rock. Numbers 17:1-7; I Corinthians 10:4. The Brazen Serpent. Numbers 21:6-9; John 3:14. The Cities of Refuge. Numbers 35; Hebrews 6:18.

CONCLUSION

Now take the time to list in order, with the proper references, the events and activities of Israel during the period of their wanderings from Sinai to Moab.

Deuteronomy

DEUTERONOMY — The title means “the repetition of the Law”.

THEME — The last discourses of Moses, at the end of the forty years in the wilderness and the end of his career, in which he reviews the wanderings in the wilderness and the giving of the Law, and prepares them to enter the Promised Land.

SYNOPSIS — Moses has finished his course; he has lead the Children of Israel from Egypt to the frontier of the Promised Land, Canaan, and now he delivers his admonitions, exhortations, and instructions to the new generation that is to cross over and conquer the land. He reminds them of God's faithfulness, repeating the Law that was given at Sinai, and of the past rebellions of the people and of the consequences of any disobedience in the future. “Remember, forget not, and obey” is his message as he is to enter the presence of the Lord and they are to enter the Promised Land.

OUTLINE

I. First discourse of Moses. 1:1-4:40. There is a brief historical introduction, and a recounting of the principal events of the last 40

years, especially emphasizing those that had to do with the entry of Israel into the Promised Land. There is added to this information about the cities of refuge (4:41-43).

II. Second discourse of Moses. 5:1-26:19. This, also, has an introduction (4:44-49), which gives a repetition of the Law already given on Sinai.

III. Third discourse of Moses. 27:1-30:20. This discourse of Moses, in association with the elders of Israel, the priests and the Levites, in which the people are commanded to write on a monument on Mt. Ebal “all the words of this law”, followed by the pronouncements of cursings and blessings to be pronounced from Mt. Ebal and Mt. Gerizim (27:14-28:68) when in the Promised Land.

IV. Delivery of the Law by Moses. Chapter 31. Delivery of the Law of Moses, to the custody of the Levites, to be read to the people once every seven years. (This is appended by the Song of Moses and the blessings of the twelve tribes. Chapters 31:30-33:29).

V. Death of Moses. Chapter 34. His death had been announced before-hand to him by the Lord. (32:48-52.)

PROMINENT CHARACTERS AND HIGHLIGHTS

Moses; The Law, chapter 5 and 6; The blessings and the cursings, chapters 27 and 28; The Song of Moses, chapter 32:1-43.

CHRIST IN THE BOOK

A Prophet like unto Moses, but greater than Moses, Deuteronomy 18:15-18, Acts 3:22. The curse in crucifixion, 21:22 and 23; Galatians 3:13. In the temptation in the wilderness, Christ quoted the following: (1) Shalt not tempt God. 6:16, Matthew 4:10. (2) Spiritual Bread. 8:3, Matthew 4:4. (3) Serve God only. 6:13, Matthew 4:10. He quoted 6:5 in Matthew 22:37.

CONCLUSION

Now make subdivisions under the five points of the outline of the Book of Deuteronomy, with the proper chapter and verse references. □



THE LEPERS

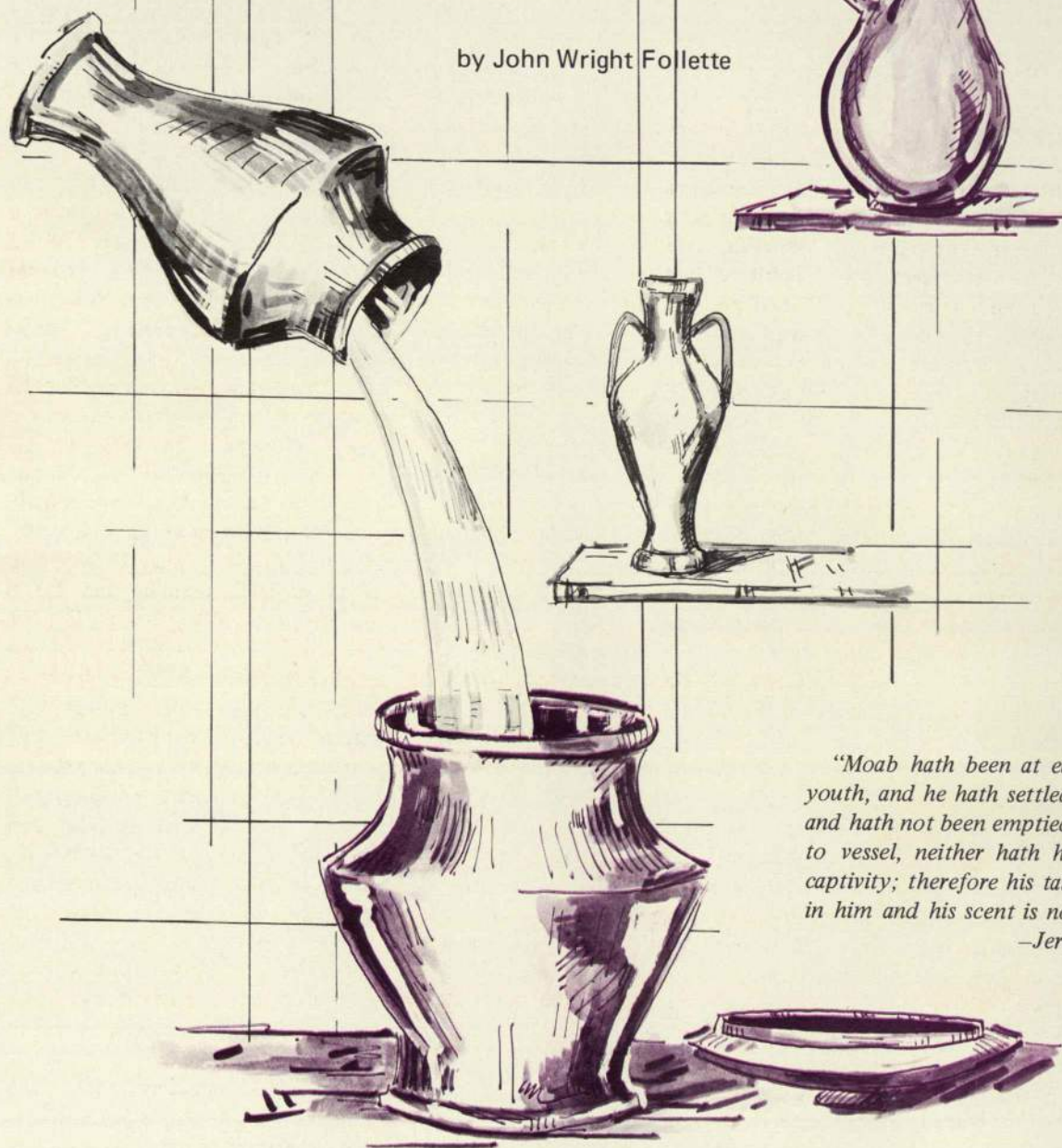
"We only did as we were told,
A hope of healing made us bold.
We ran to come before the priests,
Nine lepers, minus one, the least.
Yes, there were ten. The other one?
He, for some reason, didn't come.
He stayed behind, but we obeyed,
And to the Priest our offering made."

"I only paused to let Him know
A hope of healing awed me so.
In thanks I fell before His feet.
His gentle words were sadly sweet.
He wondered of the other nine,
This Jesus, Son of God Divine.
His praise abounds within my soul.
They were just healed, but I, made whole."

—Elsie Haas

VESSEL TO VESSEL

by John Wright Follette



"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him and his scent is not changed."

—Jeremiah 48:11

Affiliated with the Assemblies of God until his death in 1966, John Wright Follette taught the Word of God with a simple profoundness that left a lasting impression in the Body of Christ.

In the text before us we find a partial statement of the judgment against Moab. It is not my purpose to take up this judgment and from an historical standpoint show the reason for and outcome of it. But I would like to take from this verse a little group of words, really a figure of speech, and find if there be any spiritual application therein for our profit.

The words, "emptied from vessel to vessel" are so suggestive! The Holy Spirit in making use of such an expression means more than we may think from a surface or careless reading. The figure has to do with wine-making. It tells one of the methods used in producing a clear, rich, well-refined wine. It is poured into a vessel and allowed to stand for a certain length of time under respective circumstances perhaps of heat, cold, light or darkness. Then it is poured again into another. Each time there is a settling of sediment and dregs which remain in the vessel as the wine-maker carefully pours the precious liquid into still another one. This process he repeats until the wine is perfectly refined and as it is poured in clear smooth streams, it yields a freshness of scent or fragrance very choice and pleasing to the maker. This is not so if the wine is allowed to stand all the time in one vessel. If so, it "settles upon its lees" and becomes scented with the essence of the dregs and loses its proper color value.

Does not such a figure speak? We are, as Christians, familiar enough with God's methods in soul training to recognize at once its teaching. But let us look at the picture in fuller detail.

There is a very useful lesson in Scripture in which we are mentioned as vessels. The Holy Spirit uses that type to teach us lessons concerning character building, frailty, usefulness, emptiness, and other helpful truths. But the figure here is quite different; instead of being represented as vessels we are to play the part of wine which is emptied or poured out. The vessels then are quite distinct from us and are produced by the wine-maker alone and serve only for refining the wine.

I wish I could see more clearly than we do and recognize the fact that we are at the present time in the wonderful school of the Holy Ghost. God is a Master-teacher and has us, His children, in training. We are not saved, sanctified and baptized in the Holy Spirit because we are matured or a finished product. These marvelous blessings have come to us because we are *not* matured. So yielding to their purposes and ends, the Holy Spirit will see to it that we are taken step by step (vessel by vessel) into growth and maturity. And with wills yielded and spirits mellowed and broken we shall then become "wine on the lees well refined."

So it is here we find one of the methods God uses in accomplishing the desire of His heart. What may that desire be? That we may be conformed to the image of His dear Son. This is a work indeed. When once we get a vision of what we are by nature and realize it is God's purpose to transform us into the image of Christ, we are amazed. Well we might be, for there is no natural power to carry out so titanic an undertaking. We are helpless before it and see that if ever it is done the power must come from a source other than ourselves. So it does. We are God's little children. *He* furnished the means and power for our transformation. He simply asks for yielded, willing, broken material upon which to work. Can we not afford Him this today?

VESSELS OF DEALING

Here we have an object lesson set

before us that the truth may be more forcibly brought home. Have we not all found ourselves being emptied from one vessel to another in God's ceaseless dealings? What may these vessels be? I think they represent the various trials, unique arrangement of trying circumstances, peculiar conditions, unexplainable leadings, tests in relation to healing and the general array of experiences and vicissitudes common in the life of a consecrated Christian. He does not say the vessels are all alike. That would spoil the teaching given in the figure. The vessels are quite different, scarcely two alike in the whole number. Let us consider a few.

Here is one made of glass (but it is not wine colored) and as the wine is emptied into it, it assumes a yellow tinge or green or blue cast as the color of the vessel may produce. This is the *vessel of misunderstanding*. People judge the color of the wine by the color of the glass, and at once label the wine as *off color*. Then an endless course of reasons ensues as to the cause of its being thus colored and *why* such rich looking wine should suddenly take such an unusual shade. Of course the wine is all the time conscious of such remarks and has a prayerful time getting *settled*. For the wine must become absolutely still and stand long enough for the sediment to settle and cling to the bottom and sides of the vessel. Many keep the wine in motion trying to explain the fact that it is really alright only the glass is colored. Thus there is a delay and longer time is needed to get clear wine. Just as it gets settled and there is a clear condition again, the Maker carefully lifts it up and pours it into another vessel. What is left behind? Praise God, a few more dregs of self-vindication and a few more shreds of the self-life.

As the wine is poured out, it beholds the new vessel, a large, round open receptacle — gray and ugly. At first there is a shrinking perhaps — for the vessel seems so unusual, so uninviting and so absolutely unlike any into which it has ever been emptied.

(Continued on next page)

VESSEL TO VESSEL

(Continued from page 21)

It is so flat and open that as the wine is poured out it can no longer keep its proper course so it runs and spreads, filling the whole open vessel. This is the *vessel of public gaze*. It is where God pours us when we are to experience public humiliation and weakness. The wine cannot gather itself up and appear in any other shape. It must spread out flat and be open to the public judgment and criticism. The trying light, the confusion, and scores of remarks made concerning the "spill" (as it seems to the people) altogether work a miracle. The wine becomes quiet, yielded and silent. Then it is poured out again. Clinging to the sides of the ugly, gray vessel there are dregs of pride and self-preservation and added to the wine there is a richer hue.

TIME OF DARKNESS

The next vessel is made of clay. It is not transparent and can reflect no light. It is tall and has a long, narrow neck. It matters not the shape of the vessel the wine is poured into it. As usual it has some difficulty in getting settled (owing to the darkness). It has some fear as to the certainty that it belongs there. But at last it yields and fills the vessel in quietness. Here it stands for hours, days and even months in shadow and darkness. At times the wine hears music and the delightful cries of those in light, but the clay affords no reflection so the wine remembers the light found in other days and simply trusts for light to shine again. This is the *vessel of long, dark trial* — the kind in which God lets us *alone* to prove us even in shadow and darkness. But lo, it works wonders in the wine. As it is again poured forth it gleams with light — faith tried and tested. Left behind are dregs of impatience, questioning and unbelief.

That is not all. Again the wine is poured off into a new vessel. This one is unusual in size and quite unique in design. The shape is most peculiar — it

is full of bulges, angles, corners, dents and ridges. The wine has a hard time in finding its way into all the odd nooks and corners. The people watch it and at once consider the wine is in the wrong vessel. It was never *called* to go into such a receptacle. It is a waste of time, money and energy and so the wine's leadings must have been all wrong. This is the *vessel of strange guidance*. Let me tell you, dear friends, God's ways are *not* our ways. He does not come down with a private secretary and explain to the public all the leadings of His children. It is certainly a death to the flesh to be taken from one end of the earth to the other and not be able to satisfy their curiosity and the reasonings of the flesh.

The wine, I am sure, had no real pleasure (in the natural) in finding its way into the different bulges and dents, but it had been poured and must now needs *run* and fill the vessel.

I am glad that we do not have to know *why* God does everything. Neither do we have to explain to the public *why* He leads us as He does at times. As soon as the wine is settled and the lesson learned, the gentle hand of the Maker again lifts it and pours it off. How it sparkles and gleams with fresh yieldedness and obedience. Behind are dregs of distrust and fear.

We cannot take time to speak of the many, many vessels so different in character. Here is one made of such a variety of materials — nearly everything enters into its composition. It is not at all the choice of the wine. It was never even *considered* to ask how it should be formed. It speaks of the complex arrangement of circumstances into which we are thrust when we truly are not to blame for the situation at all. It is the *vessel of everybody else's fault*. It is an awkward place to be. People fail to do their duty, or forget, or someone is not broken and yielded, or another refuses to come or go as he should. Before we know it we are involved in a predicament quite to our disapproval. We are often willing to go through a trial or test when we are to blame or have some touch upon it, but to be dragged into a plight with which we had nothing to do and for which we are not at all to blame, is (to the flesh) a real death. But listen. Who made the vessel? God is not blaming you for the trial or its makeup. The wine had only to yield, be poured into, and fill. We need not take too much time in telling the Lord all about the size, shape, color, and texture of this vessel. He *made it*. Rather let us melt and flow.

Enough has been said concerning the vessels and what they teach. Let us now turn to another phase of truth given here. How may the wine act in being poured? In the study of my own experience and in watching others go through trials and testings, I have found three ways we may act.

SETTLED OR BROKEN?

First we may be poured, but with an *unbroken spirit*. The will is sur-

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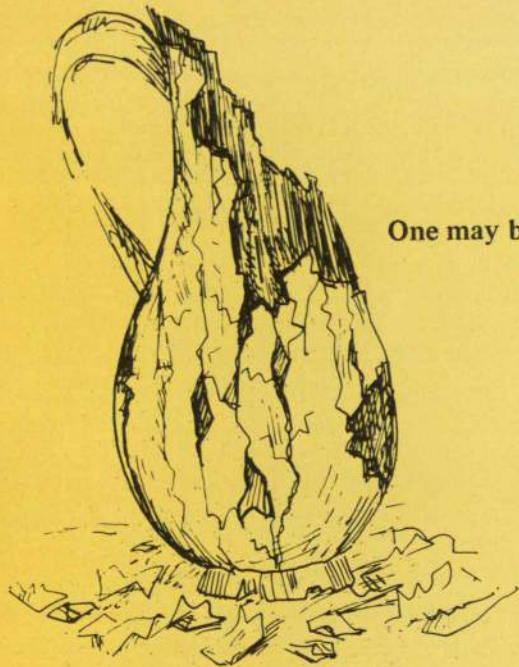
Wednesday, November 1st
through
Sunday, November 5th

SPEAKERS

Don Basham
Ern Baxter
Bob Mumford
Derek Prince
Lester Sumrall

Conference begins at 7:30 p.m.
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FOR DETAILS!



One may be poured and emptied
into a hundred vessels
and never learn
the lesson
and "break."

rendered and the pouring continues, but the dear soul keeps rigid and unbroken in spirit. So doing, the object of the pouring is lost. The soul retains its own shape and does not melt so that a sediment may settle. He has truly surrendered to God "to do His will or die" and may even die doing the will of God and yet utterly fail in that he is not *broken in spirit*.

Did you ever try to pour out a pan of thick milk into a smaller receptacle? You know the difficulty and result. Why the result? Because the milk was *set*. There was no brokenness in it. The text tells us that because the wine was not emptied from vessel to vessel, it "settled on its lees." This is a Hebrew word which means *to thicken or curdle*. How true! Some souls are so *set*, as we say, that they become curdled. The question then is not, "Am I poured?" No, we are *all* poured and emptied. The question now is, "Am I broken?" One may be poured and emptied into a hundred vessels and never learn the lesson and "break". O, let us break in spirit and as we are emptied out there will be less agony, pain and distress for we will with grace melt and fill the vessel

quickly.

Another way is to yield to the pouring and find ourselves filling a number of different vessels and yet as we do so we just *endure* it and quietly hidden away in our spirit there is a *pout*. Did you not ever yield to God in a trial and really go through it and yet have a little pout in your spirit? We are convinced in our intellect through God's Word and past experience that the *best* thing and *safest* thing to do is to yield and go through. We yielded our wills (away back at consecration) to go through. But at times we go through the test by *enduring* and all the time say (very faintly in our hearts), "Yes, Lord, I am going through, but just the same I don't think it is quite fair, for you could have made it easier, etc." We consent in will but do not break in spirit. Do you not see how very possible it is to yield to do God's will and even go to the stake, and yet not break? Many are *enduring* the pouring, but never seem to learn the lesson. Let us break and let the dregs settle.

The third way is not only surrender in will but to break in spirit and heart. This is so pleasing to God. As we break

in spirit we lose our setness; our natural spirit gives way and we become pliable and run easily into the most intricate parts of the vessel. Here we are truly able to say "sweet will of God," "I *delight* to do thy will, O God." etc.

Now a word as to the reason for all this pouring and emptying. Surely God does not thrust us into such trying places to mock us. Since we are consecrated, our lives are not our own to order them as we might, and avoid many pourings. God is back of it all. He is training us. The object in emptying us from vessel to vessel is to produce a broken, yielded spirit. Let us now note a difference here. A surrendered will is one thing and a broken spirit is another. The surrender of our wills is understood as a basic, underlying principle in the consecrated Christian. This is a foundation upon which God is working. The surrender of our wills is really giving God the permission to empty and pour us. As we say, "Yes" to God's will and surrender, He begins to empty and pour. This He must do in order to produce a yielded, broken spirit in us.

The second reason for pouring us out is to keep us from settling on our lees. There is such a tendency in life to want it easy. We dislike disturbances and having to do things differently from the way we have for forty years. We are afraid even to let our work be taken by another's hands. "The road of least resistance is a rut." So if we never get poured from experience to experience, the wine gets spoiled and scented with dregs. Do not be surprised if God is emptying you from a vessel in which you have been blessed for days and months or even years. Maybe you are settling on your lees and since He is very choice of His wine, He may refine you a little more.

Another reason is to broaden us in sympathy and understanding with each other. The one who has had but little trouble in life is not a particularly helpful person. But one who has gone through a hundred and one trials, experiences, deaths, blasted

(Continued on next page)

VESSEL TO VESSEL (From page 23)
 hopes, shocks, and a tragedy or two and has learned his lesson — “who by reason of use have their senses exercised,” such a person is worth while. He is able to enter into the need of suffering humanity and pray it through. He can enter into perfect fellowship with a person who is in unspoken agony of spirit and pressure of trial. He is able to look beyond the frailty of flesh and remembering we are but dust, trusts God with a sublime faith for victory and power. Do not be afraid of the process. I see such rich possibilities in it all. We long to be of service to needy mankind. Nothing is better to equip us than to break in spirit and heart and so become clear, sparkling wine, rich and refreshing.

LIKE THE BRIDEGROOM

Again, let me ask, why this broken spirit? O friends, need we ask why when once we have caught a vision of the adorable Bridegroom of the soul? We not only find in Him a yielded will, but O, the broken heart and spirit. He became limp, weak and broken until His life was poured out. “Crucified through weakness” is the Word. And this was the mighty God — what brokenness! Such was one of the characteristic marks of our Bridegroom. Do we desire fellowship with Him? If we are to be united to Him, we must be broken in spirit for our Bridegroom is yielded, and broken in spirit. Do you not see more of His purpose in it all? He is getting His people more loosened from the earth than ever before and making them yielded and broken for translation. I do not want to be earthbound and “settled on my lees,” do you? If not, then let us yield quickly and learn our lessons. He is coming soon, but He cannot translate unbroken spirits. The material must be yielded.

As an illustration of this emptying let us consider Paul. Surely as choice an instrument as he, must have known something of this method of development. I believe that in his conversion God accomplished a feat which

takes years to gain in the lives of many Christians. I think that Paul surrendered his will then. Does he not pray immediately, “Lord, what wilt thou have me to do?” Even though Paul surrendered his will to God’s will and at once began to walk in it, there remained in him a strong, natural spirit (not necessarily wicked or too rebellious). This did not give way to a mellow, broken, quiet spirit all in one minute. We find Paul poured and emptied, and emptied and poured, time and again. Was it to get him to yield his will? Never. He was emptied from vessel to vessel because he was yielded in will. But in all these strange and trying experiences his natural spirit was giving way — breaking and melting until at the close of his life we find Paul a broken, mellow spirit which led him to pour out his life and that even with a secret and heavenly joy. Look at II Corinthians 11:23–29.

“Are they ministers of Christ? (I speak as a fool), I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

“Of the Jews five times received I forty stripes save one.

“Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck, a night and day I have been in the deep:

“In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren:

“In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

“Besides those things that are without, that which cometh upon me daily, the care of all the churches.”

Is this not a very real picture of being emptied from vessel to vessel? Look at Philippians 4:11: “Not that I speak in respect of want; for I have learned in whatsoever state I am therewith to be content.”

This is an unfortunate translation, and is misleading. From the use of the

word, “content” we infer that Paul became indifferent to his surroundings and was satisfied to let them mount up over him while he contented himself as best he could. That is not what it teaches. The correct reading is, “in whatsoever state I am, therein to be (independent).” How very different! He did not let the condition or trial overcome him, but he became master and independent of it, and thus made it to serve him. So whenever any angle, corner or side of the trial rose up to torment or fret him, he melted and ran into that very part and silenced it. He became independent of the vessel because he recognized the wine was of more value than any earthen receptacle. He made it serve to collect the dregs and sediment of his old life.

In closing we might consider how we may more gracefully be poured; how we may break and become the desired wine. First I think we are to see God. He is the maker of the vessels. He does the pouring, and we are His wine. To see this will clear up many difficulties. The Lord may use the enemy and other people as instruments in forming the trials but only to accomplish His purpose. He is first. We are His wine and very choice. We cost Him His life and so He is particular to have the wine refined even to the last degree. We only leave behind the dregs of the old creation and self life.

*“Behind my back I fling,
 Like an unvalued thing,
 My former self and ways,
 And reaching forward far,
 I seek the things that are
 Beyond time’s lagging days.”*

We must then depend upon the Holy Spirit who is now given to us instead of the old, set, unyielding spirit of the natural. As we yield and break in our spirit, the Holy Spirit becomes all we need. Ezekiel 36:27: “And I will put my spirit within you . . .” Some day the last vessel will be filled and the last pouring finished. May it please His heart to find us choice wine, rich, sparkling and well refined, because by His grace we have been emptied from vessel to vessel. □

HUSBAND AND WIFE



"Please tell us from (a) Scripture and (b) actual example what are the roles of husband and wife in the divine order of marriage. We hear much about man's leadership and the wife's submission and need instruction on this for ourselves and in helping others."

The Forum guests this month are Mr. and Mrs. Jerry Beavers of the Koinonia House in Mobile, Alabama; and Mr. and Mrs. Ron Burks from Tallahassee, Florida. Both couples are newly married and engaged in active Christian service.

Sitting on the panel are: Don Basham — Pastor, teacher and author; Derek Prince — Missionary, teacher, Bible and language scholar; Charles Simpson — Minister and teacher; and Bob Mumford — Popular conference speaker and teacher.

Questions for the Forum panel may be submitted to: New Wine Forum, P.O. Box 22888, Fort Lauderdale, Florida 33315.

Prince — The home is the church in miniature. The main offices of the church are found also in the home. In the home the husband fulfils the role of shepherd, or overseer. The wife fulfils the role of deacon, or helper. The family provide the congregation. One essential qualification for a man to exercise leadership in the church is that he already exercises effective leadership in his home (see I Timothy 3:4, 12).

The husband should seek to fulfil the requirements of scripture for his role, as described in Ephesians 5:25–28, etc. Likewise the wife should seek to fulfil her role, as described in Ephesians 5:22–24, etc. The ultimate objective of the marriage relationship is HARMONY. Harmony means that more than one voice is heard. Harmony comes from one or more voices blended together. The authority promised to two persons who

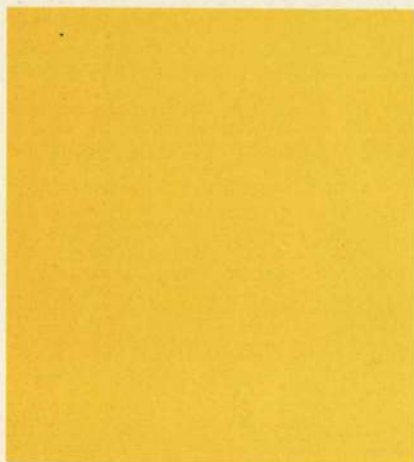
achieve harmony is tremendous (see Matthew 18:19). Conversely, disharmony between husband and wife hinders the answer to their prayers. (see I Peter 3:7).

Where the husband is always telling the wife what she ought to do, and the wife likewise telling the husband what he ought to do, there is never true harmony. If the husband is always demanding "submission", this by itself is sufficient evidence that he does not have real authority. The continued insistence upon submission — either from wife or from children — is a sure way to produce rebellion. A husband has authority in his family when he himself is truly under the authority of Christ. (see I Corinthians 11:3).

Simpson — This question presents us an opportunity to look at one of the most vital areas facing us today.

The role of husband in the home is

HUSBAND AND WIFE



the same as the role of Christ in the Church. The role of the wife to the husband is the same as the role of the Church to Christ. Again, refer to Ephesians 5:22 and following. In fact, I believe that the home is the prototype of the Church, and its eternal love relationship to Jesus Christ. This is one of the main reasons for its sanctity. Christ is the Head of the Church; the man is the head of the wife. Christ is the Savior of the Church; the man is the savior and protector of his wife. Christ is the Lover of the Church; the man is the lover of his wife. As a matter of fact, I believe that the love of Christ is the gravity which holds the Church under His Headship. In the like manner, it is the love of the husband that forms the bond for the home relationship. I base this on Genesis 2:24 and Matthew 19, as well as in Ephesians 5, where the scriptures say, "For this cause shall a man leave his



father and mother and cleave to his wife and they two shall be one flesh." It is the love of the husband that causes the wife to become one flesh. One of the great problems today is that men, because of being out of relationship with Jesus, are not able to give the spiritual and physical love necessary to make their families secure. Christ also is the sanctifier of the Church. So, it is the business of a man to sanctify his family by the ministry of the Word. In like token, the Church is the Body of Christ. That means it supports, strengthens and ministers to Christ. So is the wife the body of her husband; she ministers to him, holds him up. No man is able to hold up his own headship and authority. His leadership abroad will be no more recognized than it is in his own home. Therefore, it is true to say that a man's home must support his headship if it is going to be recognized. The wife is the

beloved, as the Church is the beloved. This means that she is to be the delight of her husband, both in physical beauty, and more especially in the inner beauty of character, and of a meek and quiet spirit, which is in the sight of God of great price, according to I Peter 3:4.

As long as the woman is rightly related to her husband, there are many things that she can do. According to Proverbs 31, this woman who was the wife of an Elder bought and sold property and performed many administrative functions. I do not think that the scripture tries to place limits on what the husband or wife may do, but I believe it tries to define the relationship. As long as that relationship is in balance as head and body, then both are able to function more effectively in their own roles. By mutual support, their own ministries can constantly expand.

As Derek has brought out, submission is not a legalistic thing that is required; it is not something that you "have to do". A woman's submission to her husband is the same kind of submission that her husband ought to have to Christ, as he recognizes that Jesus is Lord, and sincerely desires to please his spiritual Head. As long as I as a husband look to Jesus and say, "Do I have to submit to you?" and submit gritting my teeth, then my discipleship will not be a thing of joy, neither will it progress. My submission must be based on my love for Christ, and it must be done in faith, believing in His confidence.

double authority — that of the husband as well as Jesus Christ and His written Word. May I quote these powerful words from Genesis 3:16b: “. . . and thy desire shall be toward thy husband and he shall rule over thee.” The most clear and actual example of this principle is found in I Peter 3:1–7, and is made especially clear in the Living Letters translation.

“If the husband is to be the head of the woman, as Christ is to the Church, does the wife have to come to the Lord through her husband or should she seek to grow in her relationship to the Lord apart from him; also, how much is the wife’s personal relationship to the Lord dependent upon her husband?”

Mumford — The Scripture declares that God’s ways are not the same as man’s ways, and this is clearly evidenced in this husband/wife relationship. While society in general is plunging toward women’s liberation, group sex and homosexual churches, God by the Holy Spirit is re-emphasizing the sanctity of the home, the priesthood of the Father and the responsibility of the husband. The Scripture, as we have seen, reveals the husband as an office (or position) in the economy of God which carries with it authority and responsibility. (Compare Ephesians 3:14–15).

This office of husband gives order and structure to the family (Ephesians 5:22 and 6:1) which is the basic unit of all society. The fact that a husband/Father is an office, involves him in spiritual authority and results in the wife and children being under a

Simpson — The woman’s relationship to her husband, and the woman’s relationship to the Lord, must be held in delicate balance. They do not contradict each other, but actually they are a part of one another. It is only as a woman submits to the Lord Jesus for direction that she can find the grace to submit to her husband. Actually, the submission to her husband is based on her submission to the Lord. According to Ephesians 5, the woman submits to her husband “as unto the Lord”, I Peter 3 tells us that a woman gets the



grace to submit to an unbelieving husband because of her relationship to the Lord. So, we must conclude that a woman can exercise her priesthood just as a man can before Christ. She can have a direct relationship to Him, and should grow in that relationship. It is growing in her relationship to the Lord that will enable her to become rightly related to her husband. As she does, then she can receive the benefit of his ministry to the Lord also. The husband can exercise his ministry as prophet to the home, that is, he can speak the message of God to his home. And he can exercise his ministry as priest, that is representing his home to God. It is true that as the wife grows closer to her husband that some of the things she had to get directly from the Lord, now will come through her husband. Nevertheless, she still will have the responsibility to balance and con-

(Continued on next page)

HUSBAND AND WIFE

firm the leadership that her husband has from the Lord. In event that her leading disagrees with his, that is a very serious situation in which both the husband and the wife need to seek the Lord for a unity of the Spirit. Even if the wife believes she is right, if she can submit to her husband's guidance in faith, then God is able to deal with her husband, correcting him if he is wrong, confirming him if he is right. The precedent for men of God getting guidance through their wives is generally not good in the scriptures. I find Adam and Abraham as two examples. In both instances, when their wives suggested that they go against their own leading, the result was not good. That does not mean that it is always going to be that way, but it does mean that a man must answer to God for the direction that he takes. The wife does not have to answer in the same way. She can legitimately shift responsibility to her husband, if she obeys him according to the scripture. He cannot shift responsibility.

Mumford — As in other areas of understanding, we tend to reject the biblical concept *or* push its implications too far. The Apostle Peter teaches that we are "heirs together" of the grace of life which makes dependence upon one another in marriage a certainty.

An illustration may help. "These two shall be one" is a scriptural injunction which we often fail to understand. While counseling a couple on one occasion, as I explained the implications of this to them, I explained

it to myself at the same time. If indeed these *two* become *one* in God's sight, it seems evident that the *one* who comes to maturity is not the husband totally apart from his wife, nor the wife totally apart from her husband. God declares they are ONE (Ephesians 5:31) and then, I believe, proceeds to deal, teach and reveal Himself to them as though they were one. This is, partially at least, the implication of 5:32 when Paul marvels at the wisdom of God. The importance of the wife understanding her dependence on her husband — and vice versa — is clear in 5:33.

Basham — Certainly it is not necessary that a wife should come to the Lord through her husband. There are many Christian women whose husbands are still unconverted. I also know some women who have postponed making a decision for Christ using the excuse that "my husband wouldn't like it." I doubt that on the day of judgment such an excuse will be found admissible.

Admittedly the Christian woman who has a deep desire to grow spiritually while her husband is, at best, a complacent church member or believer, has a problem. She may not be able to move ahead in the deeper things of God as rapidly as if she had the encouragement and example of a devout, spirit-filled husband. Nevertheless, she can grow.

Basically, no one — not even a husband or wife — can do our spiritual growing for us. Every person is held responsible for his own commitment or lack of commitment to Christ. However, an unspiritual wife or husband at times proves to be the very goad which drives the other spouse to seek a deeper relationship to God.

I believe that only a relatively small portion of a wife's personal relationship to God is dependent upon her husband's relationship to God. And a devoted, sensitive wife will do everything she can, both by prayer and example to help her husband into a richer, fuller spiritual life. And please notice, I said by prayer and example,

not by sanctified nagging.

Prince — May I just sum it up by saying that we must distinguish between the individual relationship of each believer to God, and the collective relationships among the members of a human family.

Every true believer has the right of direct access to God through Christ (see Hebrews 10:19–22). Through the redemptive work of Christ all true believers are constituted both kings and priests (see Revelation 1:6; 5:10). There is no suggestion that these scriptures — and many others like them — apply more to men than to women.

However, within every family, God has ordained that the father fulfil the two ministries of priest and prophet. As priest, he represents his family to God; as prophet, he represents God to his family. He is held responsible by God to provide for the spiritual instruction of his whole family. Conversely, the wife is entitled to expect her husband to provide this instruction. See I Corinthians 14:34–35; Ephesians 5:25–27; 6:4; I Timothy 2:11–15. Every wise wife will do everything in her power to encourage, strengthen and uphold her husband as priest and prophet of the home.

"When the husband is involved in fulltime ministry, what place should the wife seek to have in relation to that ministry? I want to help and support my husband in what God leads him to do and at times this is very difficult for me because he does make mistakes. Is this the right attitude and how can it be accomplished?"

Mumford — This question is loaded with implications and ramifications!

Blessed is the wife who finds herself married to a man called to spiritual

leadership or ordained to the ministry. It is a life of usefulness. There are many occasions when the demands of ministry are greater on the wife than the husband. How can I put on paper what requires the wisdom of the Holy Spirit to comprehend?

A wife is required to support without dominating, approve without flattery, evaluate without criticism, advise without grasping the wheel of direction, etc., etc. Her highest calling, however, is where many wives fail. In the presence of his personal failures and glaring mistakes, she is called upon to stand with him . . . even when others may forsake or misunderstand. Remember, the standard is: ". . . as Christ loved the Church."

Basham — I feel as Bob does, that the wife whose husband is engaged in full-time ministry for the Lord is a fortunate woman. Her role is to support and encourage her husband in every way she can. And she can do that without having to agree with all of his decisions. Even if her opinion on a matter differs from his, she should nevertheless submit to his leadership as head of the house.

If, after consultation and discussion with her husband concerning some particular matter the wife still disagrees with the husband and feels that he is mistaken in his decision, her place is still to submit to his leadership. Even if, as a result of his faulty decision, problems arise, she is still rightly related to her husband.

But if, because she is sure she is right and he is wrong, she rebels against his leadership, even though she is right in her decision, she is dead wrong in her rebellion and that rebellion will prove, in the long run, to be a greater danger and threat to her and to the marriage than her husband's mistake in judgment.

Simpson — I think the role of the wife in the husband's ministry depends largely on the wishes of the husband. Some men like for their wives to take a very active part in their ministry. Their wives have the type ministry

that complements their public ministry, and they have worked together with great success. In other instances, men in ministry prefer that their wives minister primarily in the home and strengthen and support them personally, and in their experiences this seems to work best. I do not believe an outsider could suggest to you what is the best role for the wife. I believe that the husband should and can share what seems to fit best with his own ministry. My own experience has been that my wife has given herself almost fully to the home and to our children. I could have no successful public ministry without the depth of care and concern that she gives, both to myself and to the children. If she gave herself in a great degree to outside pursuits I would feel the loss immediately. I am grateful to God that He has led her the way that He has. In our lives this has seemed to work best. However, I know of many other ministers whose wives take a more active part in their public ministry and they seem to be quite happy with this. I believe that each family will have to make its own decision. I do think it is necessary in either case, that if the husband is to be respected by his congregation, that he must be respected by his wife and the entire family.

I am sure that your husband will make mistakes, there is no minister who does not. However, what you do when he does make mistakes is very important. First of all, never correct your husband in public. If you begin to do it, pretty soon you will find others will do it also. Most of the time, neither they nor yourself will be as knowledgeable of the situation as he is. This will go a long way to destroying his effectiveness and hindering the total ministry of the home. Secondly, if mistakes have been made and they are brought up in private, they should be brought up in such a way as to suggest rather than correct. I have appreciated many times my wife's suggestions. She has a very sweet and disarming way of telling me the truth. If she gave it to me any other way, I'm sure that I would be tempted to de-

fend myself and to find faults in her own life. However, she intimates that I may have said the wrong thing in such a sweet way, that I must acknowledge that she is right. Also, she does not make a habit of finding my mistakes, so that when she does point out an error, I am sensitive to listen to her. Further, if children are involved, it is very important that the mother uphold her husband so that the children will respect him as an authority symbol and one capable of keeping discipline in the home. For either husband or wife to correct one another in the presence of the children is not a healthy practice.

I am sure that when a husband makes mistakes a wife can be a great asset if she knows: first, how to pray effectively for him (this will get her own attitude right if she speaks to him personally); second, if she is able, and God so leads, to speak to him about it in a spirit of love and understanding. Bear in mind that it is not easy to be the one always out front, always under examination, and always responsible, and very often criticized. He needs your support.

Prince — In my opinion, when a husband is involved in full time ministry, it is very important that he establish the right order of priorities. The correct order is: first, God; second, my family; third, my public ministry. Any minister who puts his public ministry before his family is headed for trouble.

It is very important that husband and wife maintain frank, regular communication between themselves. They should spend time together in prayer each day. This regular time of prayer together should have priority over any commitments to people outside the family. If a wife feels that her husband is making a mistake, she should be free to tell him so. He should always receive his wife's suggestions or warnings with careful consideration. So far as possible, they should not make any major decision or commitment until they have achieved real harmony concerning it.

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FORUM

(Continued from page 29)

"How does the Old Testament concept of a wife as a helper relate to a modern American marriage; and do the Old Testament laws that pertain to sexual relationships have a place in today's Christian marriage?"

Prince — The ORIGINAL Old Testament picture of a wife is given in Genesis 2:21–24. Later, through ignorance and sin, men departed from this standard. However, when Jesus was asked about the relationship between husband and wife, he went back to this passage in Genesis chapter 2 for the basis of all his teaching on marriage. See Matthew 19:3–9. In the New Testament the relationship between Adam and Eve is presented as an allegory of the relationship between Christ and the church. See Ephesians 5:31–38. Thus scripture gives the highest sanctity and authority to this original picture of marriage.

In Acts 15:20 we are told four requirements of the law of Moses that are binding also upon Gentile believers. One of these is to "abstain from fornication." Thus the standards of sexual purity of the Old Testament apply also to Christians. See also I Corinthians 6:9–11; Ephesians 5:3–13.

Judged by results, the modern secular American attitude to marriage is the most tragic failure in human history. We have almost come to the point where one out of every two marriages ends in divorce. The remedy is to return to the pattern of marriage ordained by God and revealed in scripture.

Simpson — I believe that all the scripture is relevant regarding modern marriage. Since God created the home I believe that His Word is still the best

authority for the home. As a matter of fact, I believe two people can only become one effectively when they have turned their lives over to Jesus Christ. Bear in mind that the Old Testament concept of a wife as a helpmeet was not changed in the New Testament, if anything, it is re-enforced. Nevertheless, Christ did greatly enhance the position of the wife by His teachings on the home. In Matthew 19, it was rather common for men to put their wives away for most any cause. Jesus reconfirmed that a man was obligated to his wife throughout life, except for the cause of fornication.

Regarding sexual relationships: I believe I Corinthians 7 is rather clear. Physical love is very much a part of marriage and is an honorable aspect of it. It is a picture of the spiritual union between Christ and His Church. The scriptures tell us that the husband does not have power over his own body, nor does the woman over hers, but that when man and wife are joined in marriage that their bodies belong to one another. The sexual relationship should only be discontinued by mutual consent for a season of seeking the Lord, and that should be a temporary discontinuation. A marriage which does not have a normal and healthy physical union is not a healthy or scriptural marriage.

Mumford — Regarding the second part of your question, I would add that Old Testament laws regarding sexual practice, as I understand them, dealt only with what presently would be considered perversion; i.e., sexual relations with animals, incest, homosexuality and lesbianism, sodomy and sexual purity and loyalty in wedlock.

The New Testament picks all of these up in one form or another; cf. Romans 1:21–32; I Corinthians 6:9, 10; Galatians 5:19–21; Ephesians 5:3–5. More than that, the New Testament seeks out origins of such activity and promises us a new heart with the laws of God written upon it (Hebrews 8:10–13). The present standard of sexual conduct then is summarized in Paul's instruction that

"whatsoever ye do, do all to the glory of God."

"Many young couples today face the decision of whether birth control methods should be used. What is your opinion on this subject?"

Mumford — I'm glad you asked for an opinion, for blood-pressure usually rise when we approach this subject. Those who are for are clearly convinced, and those who are against feel they have weighty and reasonable causes.

Personally, I had to back up to a somewhat biblically philosophical position, for microscopic examination of pro and con left me, and I'm sure such multitudes of others in perplexity. God's command was to replenish the earth (Genesis 3:28); in this was both pro-creation and what would be termed delegated authority or dominion. There is some limited sense in which man is responsible for and contributes to his own sociological discomfort or well-being (compare Jeremiah 29:1–7).

Those who oppose birth control (we are not here discussing methods) in any form have not seen the poverty, pain and starvation of the nations much of which has to do with overpopulation.

Young couples should ascertain the call and purpose of God for their lives, and their own abilities before God to function as parents, as well as the economic and social situation in which they are most likely to raise their children, etc. Upon these decisions, plus divine guidance and understanding the expressed will of God, they are both free and responsible to determine the number and frequency of their children. This premise is based on faith in the sovereignty of God who has an unusual way of upsetting the best laid plans!

Prince — I do not find that scripture

has anything specific to say either for or against birth control. In the absence of exact scriptural statements, Christians have the privilege of seeking God for his will for them.

However, all Christians should bear in mind what is said about children in passages such as Psalm 127:3-5 and Psalm 128:1-4.

Simpson — I see no contradiction between the scripture and the practice of birth control. I do not believe that the only reason for physical union is to bring children into the world. I believe physical union is essentially an expression of love, children are the byproduct of the love relationship. It is very much the same in our relationship to Christ. I do not believe that our main purpose is simply to "have children" or "win souls". Our essential function as the Bride of Christ is to love the Lord Jesus. Out of that love, of course, comes our desire to be a fruitful bride and to see many souls born into the Family of God.

I do feel however that one should be cautious and informed regarding birth control. A thorough discussion with the family doctor would be in order.

"How does the Christian home relate to the Church, the Body of Christ?"

Prince — It would be my observation that since the order for home and church are so closely parallel, it follows that we cannot have disorder in the home and order in the church. When our homes are set in order, many of the problems in our churches will automatically have been resolved.

Simpson — The Christian home is to the Body of Christ what the atom is the universe. It is the basic cell. The home is the basic unit of all society and community. I do not believe that community is the basic cell of the whole Body of Christ. There is a strong new emphasis on community.

This is a legitimate and scriptural emphasis. Nevertheless, I believe it is very dangerous to sacrifice the privacy of the home for community fellowship. No relationship can flourish and mature without a certain amount of privacy. I believe healthy Christian homes will automatically make healthy Christian communities. But homes that are unsatisfactory and unhealthy will prevent and constantly short circuit good community relationships.

Jesus said that if we pray in secret we shall be rewarded openly. He not only taught this, but practiced it. Jesus spent much time alone with the Father. Out of His personal relationship to the Father grew a relationship to an inner circle of disciples, then to the twelve, then to the seventy. I believe in a similar manner that the husband and wife relationship is the secret relationship that provides the taproot for public blessing. Out of the secret relationship that a husband and wife have together sharing love and understanding, an inner circle of communication is built around that nucleus. From that inner circle or household goes a perimeter of discipleship and a perimeter of evangelism. It is however the health of the nucleus, the home, that gives life to the household or community and discipleship and evangelism. I Timothy 3 states that a shepherd's qualification to rule in the Body of Christ is based on his ability to rule his own house. This makes proper relationships in one's own house a priority if public ministry is to be successful.

If one cultivates his personal relationship to the Lord and his relationship within the home, then I believe that it is very important that small groups of Christians gather together to fellowship together and to mutually partake of our Lord's redemption. Unquestionably, a new emphasis on the home is going to bring about a new emphasis on Christian community life. It is in this small group setting that a successful home is able to impart the secrets of its success and the example of its success to other

Christians. Such a home also provides a good setting and location for personal evangelism and many other kinds of ministry.

Much of the activity of the early church was centered in homes. For instance, it was a custom to break bread daily from house to house.

I have a very strong conviction, that one of the chief problems in Christian society today is that the home has tried to shift many of its responsibilities to the Church, that is the education of its children, the teaching and preaching of the Word, evangelism, etc. I believe that these are responsibilities of home, primarily. When these functions are taking place in our homes, then they will automatically be accomplished in the Church, which is a gathering or community of our homes. If however, we refuse or neglect these ministries in the home, then it is very unlikely that they will be accomplished in the Church, which is but a larger community typified by our individual homes.

Mumford — As Charles has brought out . . . the teachings of Jesus have much to do with foundations. Christian character and daily conduct is the sand and mortar which make up the foundations of the Church which is His Body (we're mixing metaphors!) In my understanding marriage and the home are the testing ground for all Christian teaching and ministry. It it doesn't work in our homes or marriages, why export to others our own uncertainty and confusion.

It is not the amount (or quality) of truth, revelation or even function of the Gifts of the Spirit, but the amount of that truth which we have managed to appropriate into daily experience. Herein is the importance of the teaching on submission, husband and wife, divine order in the home, etc. Out of this will we find changed lives, indwelt by the Holy Spirit, whose daily conduct becomes foundational material upon which we can all build with confidence. □

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