

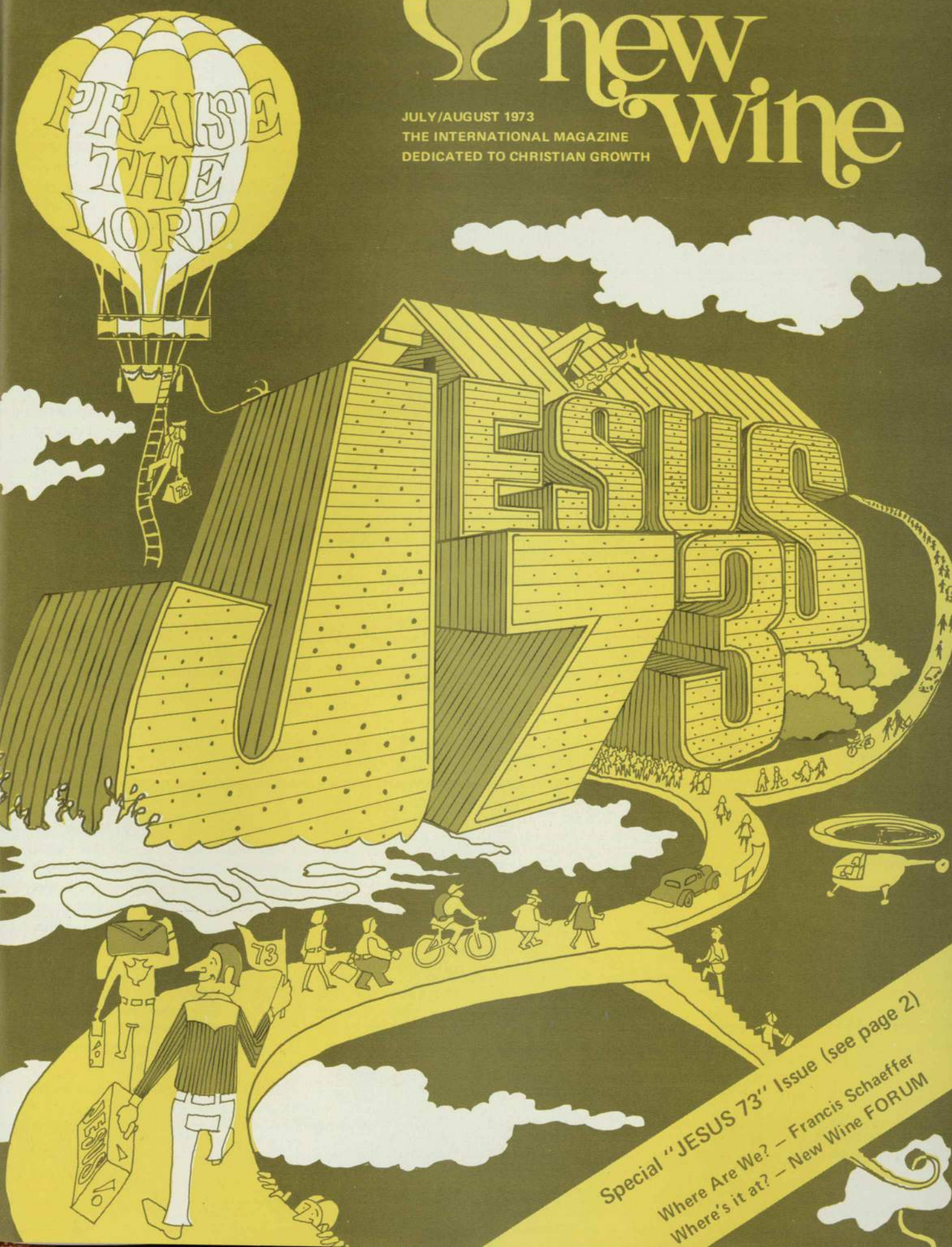


JULY/AUGUST 1973

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

new wine



Special "JESUS 73" Issue (see page 2)
Where Are We? — Francis Schaeffer
Where's it at? — New Wine FORUM

My Dear Friends:

As I read the article by Don Basham on the "Baptism in the Holy Spirit", I just thought of how much he has added to the little found on this subject in the Word.

It seems to me as I talk with and associate with "Charismatic" people (the *in* expression for modern Pentecostal people), I am aware of how *tongues* is the center of fellowship and not Jesus in many instances.

I don't find "charismatic" people any more honest, any more holy, any more easy to work with, any more pure than other BORN AGAIN SONS OF GOD in Bible believing churches. In fact, on the mission field I found *these* were the people to watch in paying their bills at the bookstore I managed after they bought Christian material on credit.

To be charitable, I am quick to say I have many wonderful friends in your movement. Godly people, devoted, all the Lord's for what He wants of them. And outside the movement, I have just the same.

This gift (tongues) is not to be sought, sometimes the gift is bestowed upon a Spirit-filled believer, sometimes it is not. It is profitable in the church when exercised in order by the Holy Spirit. Instruction is needed to the person who has the gift in the exercising of it but *NO* instruction is given on how to receive it. *All I have listed here is scriptural and you know it.* On the contrary, your present emphasis and insistence that tongues must accompany the Holy Spirit is without scriptural basis. It is false and must be repudiated that the Church of the Lord Jesus Christ may continue in Her Christ-centered mission of Truth.

I know this isn't the type of letter you print as from your readers.

Sincerely,

P.R.

To Whom It May Concern:

Please remove my name from your mailing list. I'm very careful as to the type literature entering my home. Such articles as "Let's Face It — We Have This Problem", by some fellow



This month's cover is in honor of the JESUS '73. For three days, August 9-11, 1973, several thousand young people will gather on a 250 acre farm in southeastern Pennsylvania. Speakers and teachers will include, Tom Skinner, Nicky Cruz, Duane Pederson, Bob Mumford and John Poole. Music will come from Andrae Crouch and the Disciples, Danny Lee and the Children of Truth, and many others. This promises to be one of the most exciting events of the year. Sponsoring this gathering is JESUS '73, of Paradise, Pennsylvania 17562.

named Basham is not worthy of print or reading. His implication that God is so bad off for vessels to use that he has to resort to immoral, sinful and uncleansed people is so absurd that it deserves no rebuttal or debate. My only rebuttal would be, "Let's Face It . . . We Don't Have This Problem". Please destroy the next issue to be sent to me.

Rev. C.L.H.

P.S. I admit we have the problem of *false prophets*, but not the problem of

God having to resort to such dirty instruments to carry on his work.

Gentlemen:

The article by Don Bohl in the May issue describing the death of his daughter truly demonstrates a Christian's comfort and assurance during tragedies. It does not explain, however, the place of the biblical promises of protection. How are we to interpret such promises as: "He will give His angels charge concerning you, to guard you in all your ways. They will bear you up in their hands, lest you strike your foot against a stone" (Psalm 91:11,12), or the commandment, "Honor your father and mother, that your days may be prolonged in the land which the Lord your God gives you" (Exodus 20:12).

A lot of the Charismatic teaching seems to emphasize the biblical promises of health, protection, finances and all the blessings of God. I find these promises difficult to grasp in view of Vicki Bohl's death. How can one claim something that doesn't appear to work the way it has been taught? Any comments anyone?

Sincerely yours,

W.W.R. — Penna.

Hi Wine:

At the moment I'm extremely grateful to our Lord for his grace and mercy. You see, I just read your article on Vicki's departure to our Lord (May, 1973). I was glad that she went away, but what made me think was her witness and light that shined so gracefully. This made me think about how much my life (Jesus' life inside me) is reflecting out to others.

Last March, the Lord called me into the U.S. Navy, to minister to the sailors. My first mistake was that I looked to my future *more* than to the Lord. Just tonight I talked to Jesus about it and do you know what he did? *He forgave me!* Praise God!!

In Jesus,

A friend

JULY/AUGUST 1973

Editorial

Synecdoche . . .

This strange looking and not commonly used word expresses a truth which we, as believers, need to consider. It is pronounced *sin-eck'-do-ke*; and, according to Webster, means "a figure of speech by which the whole of a thing is put for a part, or a part for the whole".

Why do we need to introduce this truth to our thinking and vocabulary? Because it represents a disease which has reached near-epidemic stage in most churches and fellowships. Or, at least, we have all been infected with it — some more severely than others!

A few years ago, when there came forth refreshing (and workable) insight into praise, the response was *synecdoche*! Why so? Well, frankly, as humans we continually want to simplify and present "a part for the whole". Whether expressed exactly like this or not, the thrust is there. We receive the baptism with the Holy Spirit . . . *we really have it!* . . . suggesting, of course, that *this* experience is the whole. The same thing has been true of healing, prophecy, etc. For years water baptism was presented as a spiritual panacea which would eliminate all human failures along with the "old man". True, but *synecdoche*!

Deliverance from evil spirits is one of the latest *synecdoches* to be received by some as *the* cure-all. We hear, "Once you understand deliverance, your problems are over!" How prone we are to receive the part for the whole.

Jesus came in a four-fold ministry. He came as a *Lamb for redemption and salvation* (John 1:29), as *Baptizer* for the full flow of the Holy Spirit to the believer (Matthew 3:11-12), as one who provides and ministers *physical healing* (Matthew 8:16-17), and as *deliverer* from evil spirits (Matthew 8:16,17).

(Continued on page 15)

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WHERE ARE

A challenge to the church to come of age in a

CHAP.13:1-18

CHAP.14: 6-11

14:14-20

CHAP.15:1-16:21

THE BEAST
OUT OF
THE SEA

THE BEAST
OUT OF
THE EARTH

THREE
ANGEL
MESSENGERS



THE BLESSED DEAD

THE HARVEST

THE VINTAGE

THE VIAL



THE DRAGON
(ANTI-GOD)

AN
RIN



BOILS

BLOOD ON SEA

BLOOD ON RIVERS

GREAT HEAT

DARKNESS

EUPHRATES
DRIED UP

TRIBULATION

6TH EGYPTIAN PLAGUE { 1ST EGYPTIAN PLAGUE { 9TH EGYPTIAN PLAGUE
EX 9:8-12 EX 7:19-25 EX 10:21-23

VINTAGE

SEAR

"THE WEEK" = TIMES TIME AND A HALF

PIT
PIT

JULY/AUGUST 1973

THE
TOMLESS
PIT

HALLELUJAH
CHORUS
REV. 19:1-7

WE?

post-Christian era.

The church in our generation has been challenged with greater and more traumatic changes than in any other single period of history. We have seen the rise of liberal theology and the "God Is Dead" Movement on the one hand; and the Jesus Movement on

the other. Our society is turning from traditional religious forms to the mysticism of eastern religions and the occult.

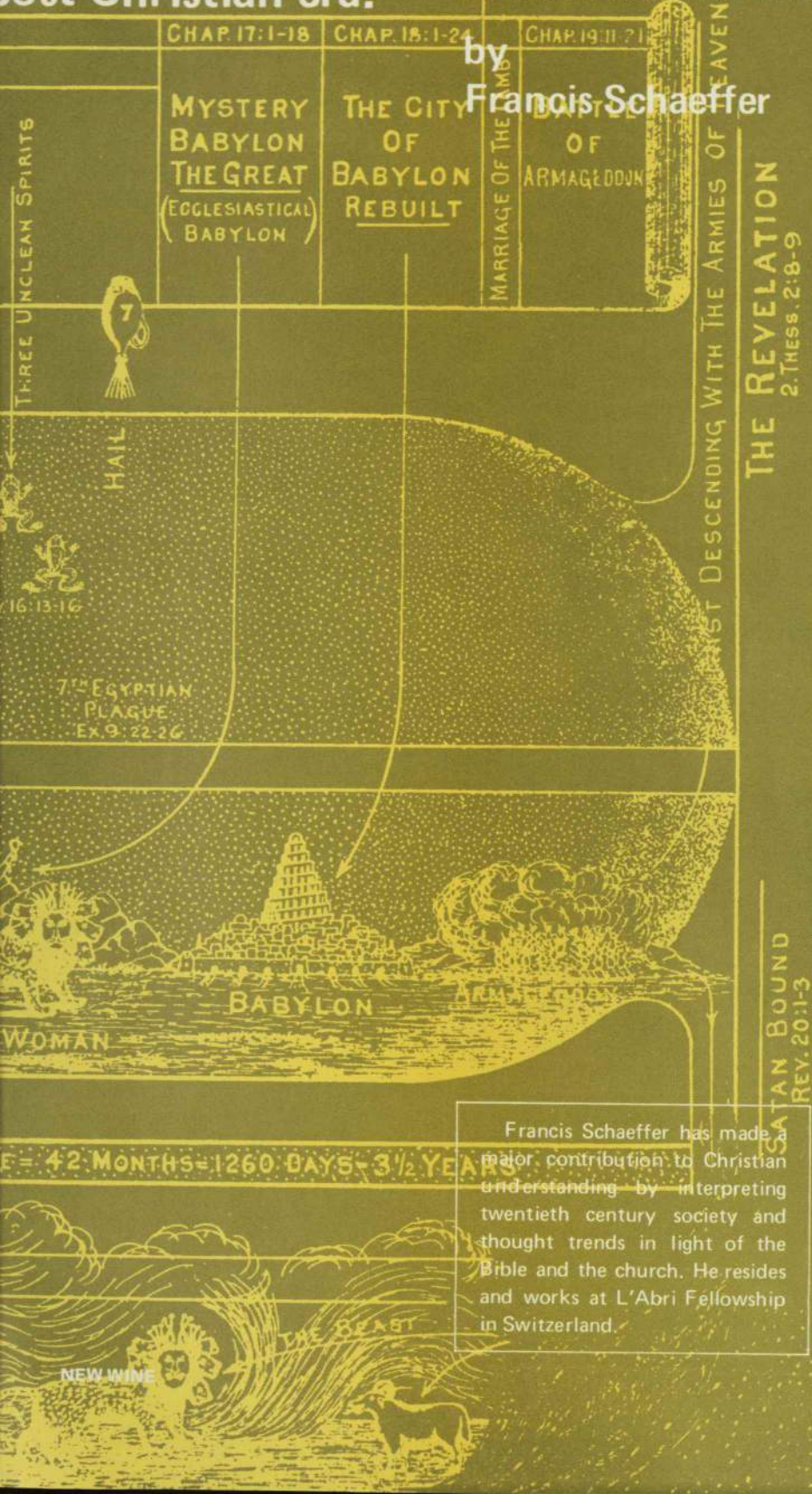
In the midst of the convulsions of change, the church of Jesus Christ has been given the unparalleled challenge of standing and preaching the gospel in a society that not only considers it out of date but holds the very foundations of such a gospel as being unbelievable and unacceptable.

In the light of the current trends in modern thinking, we — as born-again Christians — must consider where we are in the stream of history and how we got here. We have to realize that our society did not arrive at its present position overnight. In 1964, at Berkeley, marked a new twist in modern youth. This was the beginning of the Free Speech Movement, the hippie thing, and the drug culture. But the actions of young people since 1964 have not just come about by chance; they were born from *our* past. I do not think that we can really understand the battle we have to face in what is coming in our generation as we speak for Jesus Christ, unless we see very clearly exactly where we have come from and what is coming next.

WHERE WE ARE

In my book, *The Church Before the Watching World*, I stated part of the problem this way: "There are some in California and elsewhere coming out of the drug culture who are continuing the same language and life forms and who, happily, are true Christians of a deep and beautiful kind. But, unhappily, many of the cries of, 'Jesus, Jesus!', heard from the Jesus Freaks only equal, 'Jesus is better than hash.' What is the difference between these two groups? The real Christians are turning totally from the upper-story concept of the trip (I will explain these terms shortly) by turning to the clear content of the Bible. They are in the stream of Bible-believing Christianity. The others maintain the upper-story trip or banner philosophy; or, at best, they will return to an al-

by Francis Schaeffer



Francis Schaeffer has made a major contribution to Christian understanding by interpreting twentieth century society and thought trends in light of the Bible and the church. He resides and works at L'Abri Fellowship in Switzerland.

most contentless emotionalism."

I add in a footnote to this portion of the text: "In the light of this confusion, I would urge the true Christians of the West Coast of the United States, and other places, who are in the midst of this confusion to rapidly take the lead in making plain that they have no relationship to the contentless groups. I certainly do not think the difference should necessarily be a difference in clothes and such. But, as true Christians, it is imperative to find some way to practice truth at this point and to do so before all the advantage with those coming out of the drug culture is squandered."

We are finding today, as the flurry of the Jesus Movement dies out, that many of the people who so avidly entered this movement are now, just as avidly, moving into realms of the mystic and the occult; and at best, becoming involved in various small groups of the movement that bear only a surface resemblance to true Christianity. Why are we seeing this? Why the disillusionment on the part of many in the Jesus Movement?

HOW WE GOT HERE

I believe the place to begin in understanding the dilemma of modern youth, and the dilemma which we face in addressing them, is at the birth of modern science. Alfred North Whitehead, although he was not a Christian, says that modern science could only have been born in a Christian thought form. He understood that the early scientists, from Copernicus to Newton, believed that the universe was created by a reasonable God; therefore, it was perfectly reasonable to expect to understand the universe on the basis of reason. This understanding was the basis for modern science. They held to a *uniformity of natural causes in an open system*. By "open system", we mean that the system of cause and effect which governed the natural laws of the universe was subject to change from God and man. In other words, man was *not* a part of the cosmic machine. He could act upon the machine

portion of the universe and express true freedom of choice.

Let us now turn to the side of philosophy. Plato faced the dilemma of finding a true absolute. He understood very clearly that, without an absolute, the particulars have no meaning. He knew something or someone had to exist outside the finite area of man.

When we come to the high Renaissance and down to the time of the Enlightenment in France, we find thinkers with the titanic hope that they, though finite, will be able to find an absolute, a universal, which will give them a field of knowledge — that is, a system of knowledge into which all new knowledge can be placed to become part of the system. This was the thinking of *rationalism*. Rationalism is the man, beginning only from himself, gathering enough details in order to make a universal with no knowledge from outside of himself — and particularly *no knowledge from God*.

SHIFTS IN THOUGHT

About the time of the Enlightenment, and following, a double shift takes place in the world view within the intellectual community. *First*, there is a shift in the area of science. Instead of holding to a concept of the uniformity of natural causes in an *open* system, the view became that of uniformity of natural causes in a *closed* system. In other words, *everything*, including man, was part of the cosmic machine. There was no one or nothing that could reach in from outside the cosmic machine and influence the flow of cause and effect.

When young people cry out and say that they are sick of being part of the educational machine, it is only a small portion of the whole dilemma of mankind as he sees himself as either chemically or psychologically determined. He is merely a part of the great cosmic machine, unable to exert any influence which will change his destiny.

The *second* great shift came in the area of philosophy. By the time philosophy had moved to the work of those who followed Kirkegaard, truth as

truth simply no longer existed. You could have a concept of truth pragmatically or statistically, but never ultimately. Taken to the logical conclusion, it means that you cannot verify anything; you can only falsify some things. The whole concept of truth as men had held it was finished.

This understanding was passed from the philosophers to the intellectuals, to the professors, to the students — and into the masses of people.

UPPER AND LOWER STORIES

By now we have developed what I call a "lower story" concept. Everything in the area of reason leads to pessimism. Here everything is expressed as a mathematical formula. Existence is merely determinism, behaviorism, part of the cosmic machine. We are caught in what is properly called "Reductionism". That is, everything can ultimately be reduced to the energy particle. In this system, man has disappeared; he is merely a part of the cosmic machine.

Standing as a dichotomy to the lower story, is the *upper story of non-reason*. This dichotomy was expressed in the philosophy of Jean Jacques Rousseau as he saw the autonomous cosmic machine, and at the same time he put forth the concept of autonomous freedom. Modern man seeks for meaning to life only in the upper story of nonreason. In the lower story we have only the cosmic machine, which equals determinism or fatalism. Here there can be no meaning. This leaves us meaning only in the area of total nonreason in the upper story.

THE EXISTENTIALISTS

Here we meet the philosophy of the existentialists — Satre, Heidegger, or Karl Jaspers. The essence of their system is an existential *experience apart from reason*. Karl Jaspers is perhaps the most important, because he speaks of a "final experience" which will give you enough hope and meaning to live in a world which, by reason, makes no sense. We must see that

when we live in an upper story world, it is only the experience that is meaningful and reason plays no part. You may have an experience and call it "Jesus" . . . "Krishna" . . . "Hash" . . . and it makes no difference! When you are living here, they are all the same! This is the tragedy of many of the Jesus Freaks. They are living totally in the upper story — in the area of experience; and their experience is not founded in reason — the propositional truth of the Bible.

Modern theologians really are living in the upper story. For this reason, from Karl Barth on, I would call them existential theologians. They have separated themselves from anything that is open to verification or falsification in the Bible. They have a spiritual experience in the upper story, using Christian theological terms; but in many cases it bears little or no relation to true Biblical Christianity.

In the area of reason, modern man can only live today in the realm of the absurd. If man is only an animal, a mere chemical machine, then there is no meaning to life — life is absurd. In the middle of all this, why go to the university . . . why hold a job? In the midst of an absurd situation, education is absurd . . . everything is absurd.

PHILOSOPHY BECOMES PRACTICE

In 1964, beginning with the Berkeley thing, the philosophy that had been handed down through these generations was suddenly taken into the streets by the students and the adult world stood amazed. The students stopped traffic, broke windows and burned buildings; and the establishment became exceedingly upset. But there is no reason why they should be upset, because they taught them to do it. They removed all the meaning from life and when the youngsters carried it to its logical conclusion, they yelled, "Foul!" But they could not tell them it was right or wrong because they had removed all absolutes and there was no criteria for right or wrong. Everything is just part

of a big computer.

So then, for men today downstairs in the area of reason, man is just a machine. Upstairs they have no category or absolutes. There is no moral category, no metaphysical category or certainty of being; and, finally, we have no category of knowledge — no distinction between reality and fantasy.

This brings us to a conclusion which is rather frightening. In a system of thought with no absolutes, nothing which is absolutely certain, then by what standard do we judge society? If there is no absolute by which to judge society, then society itself becomes the absolute. Whatever society sets up as the norm is right. This is the way Sweden has developed its sexual concept. Kinsey's great contribution to sociology was not merely a collection of facts on sex — it was bringing modern man to believe that, at least in regard to sexual matters, what the majority does is right. When there is no absolute by which to judge society, e.g. the Bible, then society itself becomes the absolute. This is the premise on which modern man is operating. Do you see why it is imperative that our preaching of the gospel contain the absolute propositional statements of the Word of God?

BIRTH OF THE DRUG CULTURE

In light of all this, we can begin to understand what has been called "the drug culture". As a result of the existential philosophy, which is basically the concept of the upper story experience with no basis in reason, drug taking became a *philosophic presentation*. Jaspers had said that if you can just have the "final experience" that you could then find enough hope to face the absurdity of life. Aldous Huxley, Ginsburg, Leary, and others began to say that drug taking was an experiential solution to the problems of the world. If everyone could just "turn on", they would be able to find that existential experience which would give meaning to an absurd situation. It was a utopianism. Drug tak-

ing at this time, from 1964 on, had an ideological twist to it. It was, in a way, a social act. Drugs were an ideological solution up through Woodstock. Drug taking was a great "love in", with flowers . . . beauty . . . and the whole thing.

But the drug culture lost its innocence. At Altamont in California, the Rolling Stones hired the Hell's Angels to keep order at a rock festival; and the Hell's Angels killed people. In Europe, the same thing happened at the Isle of Wight Rock Festival. There were 480,000 people there and it developed into one of the ugliest things that has ever happened. At the end there was no pretense of beauty; and the fellow who was running it grabbed the microphone and just shouted swear words at the crowd. That was the end of it. Drug taking as an ideological solution — a utopia — was gone.

The Beatles are typical of this search for a "final experience". They started as a rock band and then got into the drug thing. They did not find what they wanted there and went to psychedelic sound. Then they moved into the Eastern religious experience and still found nothing. Their whole thing fell apart and they made the "Yellow Submarine". There is no hope left; life is indeed absurd. They had failed to find any ultimate meaning in all their search. This is where the new generation is today. There is nothing left! There is no hope — no answer. A new bourgeoisie has developed with a new life style. All they want is enough affluency to buy their grass and stay up, and they are not going to raise a fuss. They are convinced that there are no real answers — so why look? Why make any noise? Enjoy what time you have under the sun and it's all over. There is no meaning to any of it! Apathy rules.

WHAT HAS THE CHURCH DONE?

The great tragedy of all of this is that the church, which was to have been the light of the world, has truly added to the confusion and frustration of a seeking generation. How?

First, we have our own brand of *practical Kierkegaardianism*. By that I mean that we have reduced the content of our preaching of the gospel. Merely speaking *about* Jesus is not enough. We must speak of the Jesus who is contained within the revealed truth of the Bible. Jesus was prophet, priest and king. He died on the cross and shed His blood as an atonement for sin. He died for us. He is Lord and King. He came as a prophet to be the revealer of the Godhead bodily. We must always connect our speaking of Jesus with the propositional truth of the Bible.

We have said to the world when they ask questions, "Don't ask questions — just believe!" As if that was the spiritual thing to do. Many in the church, in evangelism, have asked them to take a blind leap of faith that has no relation to the act of placing faith in a God revealed in the Bible and making a decision of faith on the basis of what we understand about Him through His revealed Word. We are asking people to live upstairs in experience with no truth while using Christian words! And we are destroying the gospel just as much as the liberal does.

Secondly, we have played down the factual content of the early chapters of Genesis. We often avoid discussing a portion of the Bible which poses embarrassing problems to us. This is an overwhelming mistake! The existential theologians treat the Bible as an upper story experience that has no basis in reason or propositional fact. Karl Barth's contribution was to say that the Bible is full of mistakes in the areas of science and history — but that is unimportant. All we want is the religious impact of it. So, you now have a divided field of knowledge in the Bible. There is "religious truth", and there is the place where the Bible touches the cosmic, history and science in which it is open to error and correction.

But what you are really saying is that the Bible is *not* revelation truth, but it is an upper story experience and "religious truth" is all that matters.

This is where much of the church is today. What would have been considered as agnosticism or atheism in 1890, is now considered to be good theology.

Thirdly, and I think this is really the most fatal of our errors, we have failed to exhibit to our children and to the watching world that we really do take the Biblical truth seriously. We cannot honestly expect our generation to take us seriously unless we are willing to practice what we preach. The very nature of the gospel necessitates that we exhibit both the love of God and the holiness of God.

I am convinced that either we, as born-again Christians, must come back to a sufficient base in the preaching of the gospel or the drift in our society, and in our own understanding of the gospel, will continue. What is a sufficient base? It is not a vague "spiritual" base. It is not sufficient to go around yelling, "Jesus". As long as "Jesus" is in quotation marks it has no meaning. There must be content to it. If there is no content, it may be just another trip — with Christ no different from Krishna. Eastern religions, drugs, and the occult are "spiritual". But they have no basis whatsoever as far as real truth is concerned. They are all another form of the upper story "trip"; and "Jesus" will be another trip if we are not clear as to what we mean when we say, "Jesus".

WHERE WE MUST STAND

We who are Christians cannot take half-way positions. Regardless of what stream of the church we come from, there are certain very basic things which we have in common. We are called upon to exhibit to the world both the love and the holiness of God. We will never, never, never go beyond this in our concept of spirituality. Before the world we must live on the basis of there being a God who is there and who has revealed Himself in propositional truth. We cannot just make words about Him. We must live as though the truth we preach is truth!

We are to exhibit to our neighbors

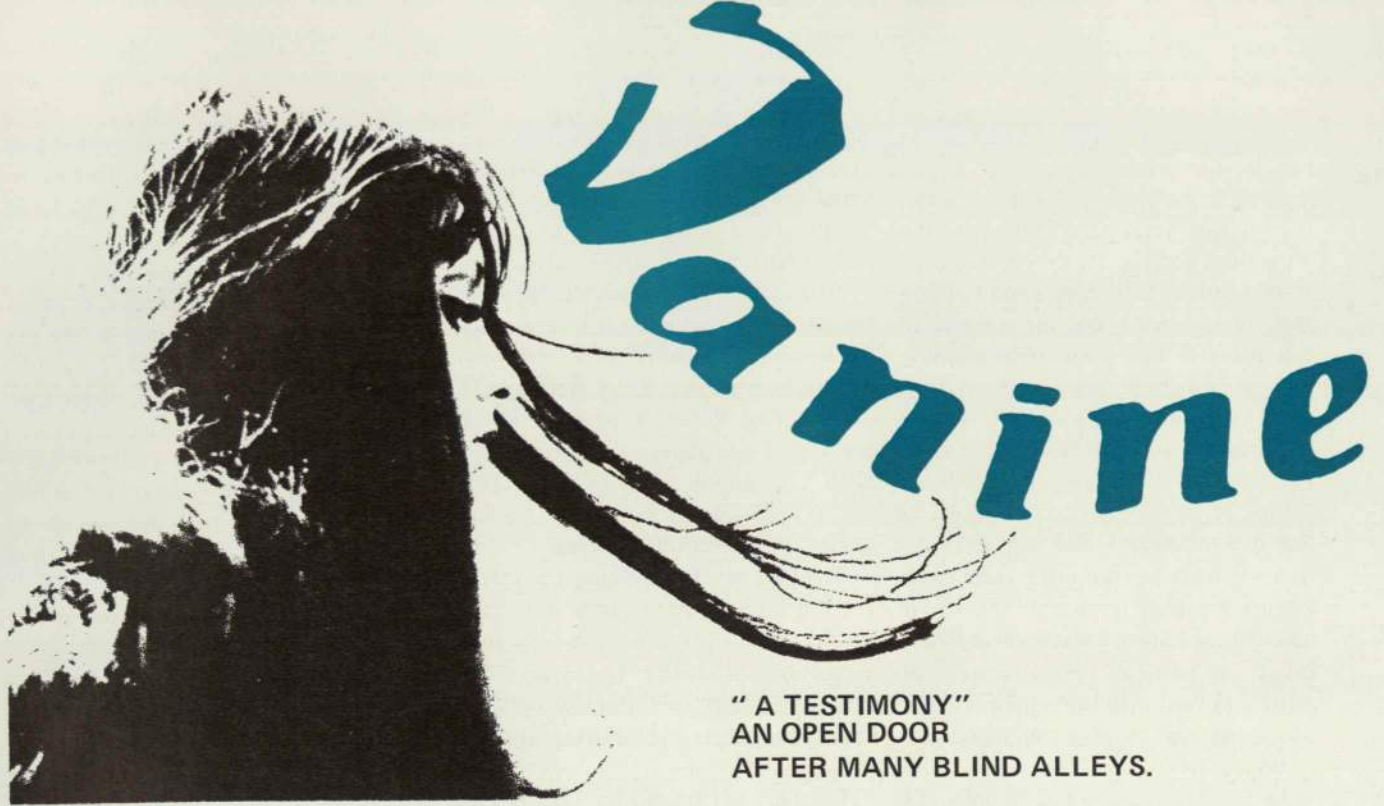
and to each other the love of God; and at the same time exhibit the holiness of God in saying that what is right is right — and what is wrong is wrong. There is no middle ground! This is beyond us — but it is not beyond God working through us by the Holy Spirit.

We say that we believe truth exists. The modern generation does not believe that truth exists. We cut across the grain of 20th-century society like a buzz saw cuts across a piece of wood. We must not only say that truth exists, but it can be known and communicated in words. We are the real revolutionaries of our society. But do you think for one minute that the world will take us seriously if we do not practice truth?

Somehow, we must show them that there is a difference between them and us. Our whole culture screams that all things are relative, and we must show them that there are absolutes in the Word of God. We must show it — and show it in a way that will cost us. If we do not they may make a profession of faith; but they will not have understood it and it will be just another upper story trip. Then they will turn to the occult . . . to Eastern religions . . . or any other trip. It is all the same!

If we do not make this distinction of adequate content in love and compassion in a demonstration of the holiness of God, then they will either shrug their shoulders and walk away — or they will think they understand it as one more form of trip. Later they will fall away and may never again listen to the preaching of the gospel.

The church faces one of the greatest opportunities in its history to demonstrate the reality of the risen Christ to a watching world. The choice is ours; and, very simply, it is this. We may continue "as is", letting this opportunity slip past and thereby stand in judgment for it. Or we may preach with content, rather than with mere words; not just "witnessing", but with lives laid down in love and commitment to the revealed truth of the biblical gospel. ☞



"A TESTIMONY"
AN OPEN DOOR
AFTER MANY BLIND ALLEYS.

When I was a child, I learned that there was one god and that was all — one meaningless god. My mother came from a Catholic background and my father was Jewish. Both of them believed more in themselves than in anything divine. I was brought up to worship the mind and so education became everything.

I was probably the first pre-med student in diapers in the history of the world. The conversations I remember from my early life left no doubts as to my direction.

"Janine is going to be a doctor!"

"Our little girl is very intelligent. She may be a lawyer!"

"You won't be happy with an idiot job, Janine. You need something challenging or you will be frustrated!"

"Tell my friends about your chess playing, honey, or get your violin and play something."

"Use your mind to help humanity, Janine. Don't waste it!"

And so it went. Like any other growing child, you naturally trust in your parents to tell you what is true and important. And I trusted them.

I especially loved my father and tried to be as smart as he was. He liked classical music, read about seven books

a week, played terrific chess and did the New York Times Crossword Puzzle in ink. He was employed as an auditor for the New York State Welfare Department.

Dad had his first convulsion when I was eight. The doctors said he had an incurable disease called polyarteritis, a disease of the connective tissues. It destroys the entire body. For four years, he suffered from blood clots, strokes, swelling all over his body and prolonged convulsions that lasted an hour. I'd have to hold a hankie in his mouth during an attack so he wouldn't bite his tongue off while my mother called the hospital.

Toward the end, he was almost completely deaf and blind. We knew he was going to die. I didn't understand death and didn't want to accept that he just wouldn't be there, someday.

Once, when a convulsion was especially bad, late at night, my mother ran across the back field to get a neighbor's help. I could hear her voice crying as she ran.

"God! God!"

It sounded so strange. I wondered where God really was and if He could help my father. I was 12 when he died and things began going downhill. Mom

was working as a social worker and at night she went out with different men so I took care of my little brother. I barely remembered those next two years except that I was frightened about the way I looked and wondered if I really had any ability.

In ninth grade, I started getting interested in politics which led to joining the Debate Club and eventually SDS meetings, (Students for Democratic Society). One of the most powerful SDS chapters was on the nearby campus of the State University of N.Y. at Buffalo. The Peace Movement was just beginning to roll, along with demonstrations about Vietnam. I joined a 14-mile protest march through the city.

Like many other kids at that age, I had a lot of emotional rebellion building up inside me and needed an outlet. We looked to the society we lived in for the answers. If our society didn't have them, we wanted change. I'd talk to my friends about the class struggle and they thought I was nuts.

In tenth grade, I attended Youth Against War and Fascism meetings which pushed an anti-Imperialism line. My understanding of economic theory was rapidly expanding but I'd flame with resentment when the guys at

school would shout "Communist" at me in the school corridors. I still wanted to belong! Had I only known that a few years later, some of the same ones putting me down would be stoned out of their minds and burning their draft cards on the university campus and not even understanding how they'd been used. But at that time, I didn't have an answer.

Toward the end of that school year, the alienation at home and school was getting to be too much. I felt drawn to the hip movement and ran away to San Francisco, dropping acid and getting involved in sex. I was 15. It wasn't long before I was an acid freak, living for part of the time with an artist and then with some other guys. I was using acid to play mind games — to think, not to think.

In San Francisco, a girl friend and I experimented with mind control under the use of drugs. I believed only in a physical universe based on energy and energy vibrations. I knew nothing about a spiritual realm. I thought that every physical thing, including the human mind, had an individual wave length. So, by the use of concentrated, projected thought, something like hypnotic suggestion, you could actually make another person obey your will like a puppet.

Once we suggested to a young boy who was stoned, that he really shouldn't sit around missing out on all the good rock music; so we kept projecting thoughts at him to keep him dancing for five hours. I didn't know about evil so it didn't occur to me that I was being used by evil forces to torment the kid. But all the energy of my soul was going toward this end. How do you understand a soul when all you believe in is the physical power of the mind?

Expo '67 came in as a big happening in Montreal and I decided to hitchhike to Canada. On the way, I met a man in Salt Lake City who owned a Marxist newspaper. He gave me phony press credentials and a letter of introduction to get across the Canadian border. The presspass got me in and out of the Exposition, free personal tours of the

pavilions and all sorts of stuff. Occasionally, I'd take a job at a souvenir stand when I needed money for drugs. Montreal is a weird city — flashy, cosmopolitan, even the hippies are classy.

It was late fall when the weather turned really cold so I hitch-hiked into Vancouver and stayed at a crash pad, getting heavier into drugs, dealing and panhandling. When the cops would ask me what I was doing on the streets, I'd flash my phony identification card, which read: *Janine Kent, Age 21, Reporter from the United States.*

Then I'd say I was doing a story on the hippies and that usually took care of the trouble. I got a job as a folk singer but it didn't last long. The manager kicked me out for getting stoned so much and drawing heat to his place.

Finally I got busted for vagrancy — blocking a sidewalk. My reporter's credentials didn't help this time. I was thrown into a cell with a bunch of Lesbian prostitutes who talked about all the drugs they took. Then they looked at me and said, "Even hippies take drugs."

All I could feel was their eyes watching every move I made until my skin was crawling. I wanted out of there in the worst way! A guy I knew put up the bail to get me out. I stole a radio to pay him back and split.

Seven months after I'd run away, I was sitting in a coffee house playing chess when I met some people from my home town, Buffalo. They were in Toronto for a Socialist Convention. I'd found nothing in the way I was living except *trouble*. These people agreed to take me back to Buffalo with them when the convention was over.

I moved back in with my mother, who was planning to marry a man from Holland. She was glad to see me but made it plain that I either got a job or went back to school. I finished my last two years of high school in six months and got accepted into the State University of New York.

My best college subjects were playing chess, shooting pool and dropping acid. Then my political interest revived and I leafleted, marched in dem-

onstrations, studied Marxist philosophy and helped take the administration building with a group of protestors.

But it always seemed that when I thought I'd found the answer, it would dissipate like smoke going in the air. The Communist government, for example, believed in sharing, in the freedom to live with one another, in submitting themselves to a larger body and living in peace. Yet no Communist government had ever succeeded. In theory, it was all there and yet they failed. Why?

Somewhere in the mind had to be a solution for the mess the world, including me, was in. I was doing several trips of acid at a time, learning to channel my trip into working with ideologies. So often I could hear my father's voice saying to me again, "Use your mind to help humanity, Janine."

The instructor of my guerrilla warfare course announced that a weekend field maneuver had been planned with the cooperation of the Marine Corps. We were going to enact with them a mock situation in Vietnam. We'd been studying the recent insurgent activity in Asia, the Middle East and South America. So, complete with scenario, we went to the campsite in the nearby country.

The class was set up as a Vietnamese village sympathetic to the Viet Cong and were issued M-1's. The Marines had M-1's and M-14's. All guns were supplied with blanks and there were inoperative dynamite charges and smoke grenades to make it more realistic.

I wondered how much quantity acid one chemist could turn out? It would make revolution easier because people that were turned on could understand the necessity and mechanics of the revolution. To my way of thinking, servicemen really had no rights. They were oppressed and underpaid. If drugs were made available, the user would eventually become dissatisfied, apathetic and gullible to suggestion and history testified to the fact that any culture developed around drugs would decay.

Not long after our "field maneuver", I dropped five caps of strong white lightening acid, thinking that I could handle it. I was sitting on the high school steps across from my house smoking grass and boasting to a friend how much I'd just dropped when I started going off. Everything was blending. Sounds and colors and the energies of the area were all coming together. I thought that if I could just sit there for awhile, I could blend with it and become invisible and one with the universe.

Then my control started slipping. We walked across the street to my house and the pain started, but it wasn't physical. Something deep inside was hurting, crying, starving for something. It was coming out like a screaming pain that I had to fight against. I threw my body against the radiator, the stairway, the wall, trying to shake it.

I was dimly aware of my mother's face looking frightened as she watched me. She seemed unreal, phony. I told her I was on LSD as I walked across the room and put my arms around my new stepfather's neck, trying to get affectionate with him. Then I went completely mad, throwing and breaking all objects within reach before I went blank.

When I came to hours later, I was locked in my room. My little brother who was 9 knocked at the door when I called out. His face didn't quite hide the concern about seeing his sister flip out but he was taking it pretty good.

"I love you, Janine," he smiled. "Is everything alright?"

I told him I was just tired and he should leave me alone for awhile. As he closed the door, a wave of guilt washed over me. I remembered all the times I'd talked to my kid brother about the benefits of grass and the freedom it gave you. Oh, I'd really painted a picture for his young mind.

"Take a good look at yourself, Janine," I thought bitterly. "The pain driving you insane is the pain of your whole life, without answers or meaning!"

Suddenly it didn't seem important

if the physical body of Janine stayed around much longer in the physical universe. I remained pretty suicidal for months. I watched the kids around the Student Union just wandering around, the guys trying to be so individual with their beards and ending up looking so phony. They talked a lot about helping society but never did much, other than try picking up girls around campus.

I looked at some of the political activists I knew and saw how they were some of the most messed-up people around — aggressive, perverted, not even living the lives they said they believed in. I wanted an answer to it all so bad. I guess it was the hope of improvement and finding a solution that kept me from killing myself. But I was depressed most of the time, now, as my political ideals crumbled bit by bit.

When my old high school boyfriend Patrick came into Buffalo from San Francisco, I was really glad to see him. He'd been living at a Christian commune called Clayton House. Pat tried to tell me what he'd been doing but I didn't understand. Christianity seemed just another religious doctrine, not a way of life.

We went over to a girlfriend's house and Pat started talking to her about the Lord. I could feel something like jealousy lighting a small fire inside me. It didn't make any sense as our former days of good times and doing drugs together were over. I knew Pat wasn't trying to make out with my friend but there was such a feeling of love around him when he talked about Jesus. Was I jealous of an arrangement of ideas that Pat had found which I couldn't grasp? I'd searched in so many places. Could I have missed something?

I didn't want to show how emotional I was getting so I went into the next room to try to figure it out. My mind raced like a computer, selecting, rejecting, trying to regroup my knowledge into something firm to stand on. But nothing fit together. My well-educated mind, the only thing I depended on, was coming up with nothing! This reality Pat seemed to

have was threatening my only security — my intellect.

Desperate to know, trembling inside and out, I finally called out for everything I was worth! "Jesus or somebody out there, help me to understand!"

Instantly, a great calm came over me — a stillness that seemed contained in every particle of air in the room. I can only describe it like the first real peace I'd ever felt in my life. I walked back to the living room and sat down quietly, to listen to what Pat was saying.

Before, I had only heard the words but now everything was hitting home with meaning. There could be no doubt that God was real. I'd *felt* His answer to my cry for help and it brought peace, which I'd needed so desperately at that moment. I was a human being with *needs* that the material world could never fully supply.

It was all becoming so clear, now. Any political assumption that men living and working together will automatically love each other or be able to fulfill their own needs is ridiculous. Life is not just a physical reality but a spiritual one and it doesn't begin and end in a person's mind. Only little men, who have gotten together in mutual conceit, to establish themselves as the ultimate power on earth would have you believe that the mind is absolute.

It is said that the foolishness of God is wiser than men and the weakness of God is stronger than men and I know this is true. In His infinite love and wisdom, He has given humanity so much more than the balance of economy and resources which are really the smallest part. He has given us Jesus, Who makes perfect sense. I went back to Clayton House with Patrick, no longer enslaved by doctrines or drugs.

In the months that followed, my intellectual understanding gave way to something much deeper, and fuller. We can only call it love because we don't have another name for it. Love can be a way of life, if it is His. My search is over. I pray for you in yours. ♡

Weakness
preferable

to strength,
and

practice
better
than
knowledge

I am told, my dear child in our Lord, that you are suffering from sickness. I suffer with you, for I love you dearly; but I cannot but kiss the hand that smites you, and I pray you to kiss it lovingly with me. You have heretofore abused your health and the pleasures derived from it; this weakness and its attendant pains are the natural consequence of such a course.

I pray God only that He may depress your spirit even more than your body, and while He comforts the latter according to your need, that He may

entirely vanquish the former. O how strong we are when we begin to perceive that we are but weakness and infirmity! Then we are ever ready to believe that we are mistaken, and to correct ourselves while confessing it; our minds are ever open to the illumination of others; then we are authoritative in nothing, and say the most decided things with simplicity and deference for others; then we do not object to be judged, and submit without hesitation to the censure of the first comer. At the same time, we judge no one without absolute necessity; we speak only to those who desire it, mentioning the imperfections we seem to have discovered, without dogmatism, and rather to gratify their wishes than from a desire to be believed or create a reputation for wisdom.

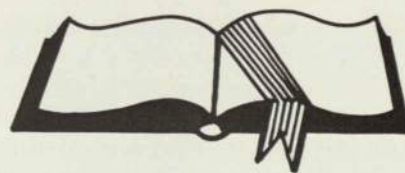
I pray God that He may keep you faithful to His grace, and that He who hath begun a good work in you will perform it until the day of Jesus Christ. (Phil. 1:6) We must bear with ourselves with patience and without flattery, and remain in unceasing subjection to every means of overcoming our thoughts and inward repugnances; we shall thus become more pliable to the impressions of grace in the practice of the gospel. But let this work be done quietly and peacefully, and let it not be entered upon too eagerly, as though it could all be accomplished in a single day. Let us *reason* little, but *do* much. If we are not careful, the acquisition of knowledge will so occupy this life that we shall need another to reduce our acquirements into practice. We are in danger of believing ourselves advanced towards perfection in proportion to our knowledge of the way; but all our beautiful theories, far from assisting in the death of self, only serve to nourish the life of Adam in us by a secret delight and confidence in our illumination. Be quit then of all trust in your own power and in your own knowledge of the way, and you will make a great stride towards perfection. Humility and self-distrust, with a frank ingenuousness, are fundamental virtues for you. ☞

From "Spiritual
Letters" by Fenelon
(1651-1751)

BIBLE

STUDY

by Howard Coffey



BOOKS OF THE PROPHETS

The prophetic office came in to its own with the ministry of Samuel (Acts 3:24), though there had been prophets of the Lord prior to his time. Enoch, the seventh from Adam, is an example (Jude 14, 15). The Bible also refers to Abraham, Aaron, and Moses as prophets (Genesis 20:7; Exodus 7:1; Deuteronomy 18:15; 34:10). There were others also who prophesied (Numbers 11:24–29; Judges 6:8).

Due to the spiritual decline during the Kingdom Period, it seems that God accelerated the prophetic ministry, raising up His mouthpieces to speak forth His oracles. "Again and again the Lord sent prophets to warn both Israel and Judah to turn from their evil ways; he had warned both Israel and Judah to turn from their evil ways; he warned them to obey his commandments which he had given to their ancestors through the prophets, but Israel wouldn't listen. The people were as stubborn as their ancestors and refused to believe in the Lord their God." (II Kings 17:13, 14 L.B.).

The fourth and fifth natural divisions of the Old Testament are the MAJOR PROPHETS and the MINOR PROPHETS, respectively, though they are not in historical or chronological order. In our study we shall divide them in this manner, in canonical order, merely for convenience, and not necessarily as to importance, for each prophetic book, whether MAJOR or MINOR, plays an important role in the unfolding of God's prophetic message to His people. MAJOR or MINOR would really indicate rather the length of the books, the amount of subject matter, and the period of time covered by the prophetic work.

Another manner in which the Prophets can be divided is according to the era in which they ministered, that is, Pre-exilic, Exilic, or Post-exilic, as follows:

PRE-EXILIC: Isaiah, Jeremiah (Lamentations), Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah.

EXILIC: Daniel and Ezekiel.

POST-EXILIC: Haggai, Zechariah and Malachi.

THE MAJOR PROPHETS – Part I: ISAIAH AND JEREMIAH (LAMENTATIONS)

ISAIAH

SYNOPSIS – The book of Isaiah has been called the "Fifth Gospel" by some, due to the emphasis on the grace of God and His redemption of Israel and the presentation of the redeeming Messiah. Though the Church is not mentioned, the promise of God's grace to be extended to the Gentiles is very present. I recently heard of an incident in which someone read the 53rd chapter of Isaiah to a Jew, and, not being knowledgeable of the book, he thought it was from one of the Gospels of the New Testament. It does read like it. It is beyond every shadow of doubt that Jesus Christ our Lord is presented there, as also in many other passages.

Outside of a short historic section, the book divides naturally into two sections, the SECTION OF DENUNCIATIONS and the SECTION OF CONSOLATIONS. In both sections, Isaiah presents the future in the light of the present. Upon presenting an immediate tribulation or judgement, and restoration to follow, by the "law of double reference" he presents an aspect of final tribulation or judgement and restoration to follow. Immediate or primary fulfillment of prophecy became the event that foreshadowed the future in major perspective. For example, thus the Babylonian Captivity and the restoration to Jerusalem and Judah foreshadowed the dispersion of 70 A.D., and the regathering that is taking place in our time, and the final eternal glory that shall follow.

Isaiah, which means "Salvation of Jehovah" (a fact referred to by Isaiah himself – 8:18), was the greatest of the prophets. He belongs to the Pre-exilic group. He was called to the prophetic office in Judah, and he ministered for

approximately 62 years during the reigns of Uzziah, Jotham, Ahaz, Hezekiah, and perhaps into the reign of Manasseh. Tradition says that he was killed by the wicked Manasseh, who had him sawn to pieces.

OUTLINE

Introduction – Chapter 1:1, 2.

I. Section of Denunciations – 1:3–39:8.

Interspersed with bright spots and promises; examples: A tender call to repentance (1:16–18); The Lord's revelation and call to Isaiah (6:1–13); Israel's Songs of Redemption (Chapters 12, 25, 26, 27).

Messianic prophecies; examples: "Immanuel – God with us" (7:13, 14); "Unto us a child is born" (9:6, 7); The Branch and His kingdom (Chapter 11); The Cornerstone (28:16); "A Righteous King is coming" (32:1–8); Israel's Redemption Promised (Chapter 35).

(A) *Judgement of Judah and Jerusalem* – Chapters 1–12, 22, 29, 30, 31.

(B) *Judgement of Other Nations* – (1) Babylon (13:1–14:27; 21:1–10); (2) Palestina [Philistines] (14:28–32); (3) Moab (Chapters 15 and 16); (4) Damascus [Syria] (Chapter 17); (5) Ethiopia (Chapter 18); (6) Egypt (Chapters 19 and 20); (7) Edom (21:11–12; 34:5–17); (8) Tyre (Chapter 23); (9) Samaria (Chapter 28); (10) Assyria (Chapter 33); (11) Nations of the Earth (34:1–4).

II. Section of History – Chapters 36–39.

(A) King Hezekiah's defeat of Sennacherib, King of Assyria. Chapters 36 and 37. (Compare II Kings 15:13–20:19).

(B) King Hezekiah's healing. Chapter 38.

(C) King Hezekiah and the Ambassadors from Babylon. Chapter 39.

III. Section of Consolations – Chapters 40–66.

(A) Restoration of Israel from Babylonia captivity by edict of Cyrus. Chapters 40–48.

Just as the prophecies of denunciation and judgement were forewarnings of Judah's eventual exile to Babylon (plainly stated by Isaiah to King Hezekiah for his thoughtless reception of the Babylonian ambassadors — 39:5–8), this section of consolations looks beyond the exile to restoration. The name of the benefactor of His people, Cyrus, whose edict ended the 70 year captivity in Babylon, is foretold by Isaiah 210 years before his appearance (44:28;45:1–7).

(B) Redemption by the Messiah, the Lord Jesus Christ: 49–57:

(1) Redemption by "My Servant . . . the Light" (Chapter 49); (2) Redemption through humiliation of "his servant" (Chapter 50); (3) Hope of redemption stimulated by these promises (Chapter 51:1–52:12); (4) Redemption completed by the rejection, humiliation, death and resurrection of the Messiah, "My Servant" (52:13–53:12); (5) Redemption of Israel brought in by repentance for rejection of the Messiah (Chapter 54); (6) Results of the Redemption — a call to all nations to faith in the Messiah, and reproof of the wicked and consolation for the faithful remnant (Chapters 55–57).

(c) Future Glory of God's People. Chapters 58–66.

Just as this section of consolations looked beyond the Babylonian captivity to the restoration of Israel, these chapters go beyond that one restoration to the future glory of His people in realization of the fulness of Christ's sufferings. His suffering was not only for the restoration of the individual, but also of a people.

(1) Millennial glory (65:17–66:24); (2) Messianic prophecies [Interspersed in this Section of Consolations] (42:1–9, 61:1–7, 63:1–9 and as already stated, chapters 49–57).

CONCLUSION — "Heaven is My throne and the earth my footstool: What temple can you build for me as good as that? My hand has made both earth and skies, and they are mine. Yet I will look with pity on the man who has a humble and a contrite heart, who trembles at my word. — Who has heard or seen anything as strange as this? For in one day, suddenly, a nation, Israel, shall be born, even before the birth pains came — rejoice with Jerusalem; be glad with her, all you who love her, you

who mourned for her — there they shall declare my glory to the Gentiles, and they shall bring back all your brethren from every nation as a gift to the Lord. — As surely as my new heavens and earth shall remain, so surely shall you always be my people, with a name that shall never disappear. All mankind shall come to worship me from week to week and month to month." (66:1, 2, 7, 10, 19, 20, 22, 23 L.B.)

JEREMIAH

SYNOPSIS — Jeremiah, "the weeping prophet", ministered in the prophetic office during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiakin and Zedekiah, the last king of Judah, a period of 40 years that ended with Babylonian captivity. However, he did continue to prophesy after the final deportation by Nebuchadnezzar. For the historic background of the book read II Kings 22–25.

He was of priestly descent, the son of Hilkiah, of the town of Anathoth, three miles from Jerusalem, where he lived until he moved to Jerusalem, perhaps because of the persecution he suffered from his friends and family. (Jeremiah 11:21, 12:6). He was called by the Lord to this ministry when he was very young, in the thirteenth year of King Josiah (Chapter 1). Zephaniah and Habakkuk in Judah, and Ezekiel and Daniel in exile, were his contemporaries.

Evidently he was given full freedom to prophesy during the reign of Josiah and the very short reign of his son Jehoahaz. His message was in reality a continuation of the warning God had given through the prophetess Huldah pertaining to the ultimate destruction of the city of Jerusalem, though very much more specific and detailed.

This was not a new message then to Josiah, a man who loved God, and was receptive to His warnings. This was demonstrated especially at the time of the finding of the Book of the Law of Moses in the Temple. (II Chronicles 34:14–21). Because of his humility and repentance God promised to spare him, not sending judgement until after his death. (II Chronicles 34:22–33).

The end of Josiah's reign was the virtual end of the Kingdom of Judah, for the kings who followed him were mere puppets of Egypt and Babylon, and

their 22 years of so-called rulership were filled with constant foreign interventions, vassalage, and deportations of exiles. It is no wonder that the lament of Jeremiah for the death of Josiah became, even after the Captivity, the song of deepest national sorrow and affliction (II Chronicles 35:25; Lamentations 4:20).

The principal burden of Jeremiah's ministry was during the years of the puppet kings, years of warnings, rejection, false accusations, intrigue, persecution, and imprisonment. It was during this period that Jehoiakim burned his written prophecies, which were rewritten by God's order, with further prophecy of the destruction and desolation of Judah, and the 70 years of exile (Jeremiah 25:11), which was shown King Cyrus, along with the prophecies of Isaiah mentioning his name, influencing his release of the Jews to return (II Chronicles 36:21–23).

Among the many problems that Jeremiah faced in those latter years of prophetic ministry was that of denunciation by his enemies as a traitor because of the nature of his message, that Judah should yield to the demands of Babylon and surrender, though he added that God's judgement against Babylon would not fail. (Chapter 24; compare Chapters 50 and 51). His message could be summed up in part this way: Rebellious Judah who would not trust in God was foolish to try to contend with a world empire. And as she had not submitted to Him, she must learn submission by surrender to a heathen empire, especially when said empire was destined by God to purify Judah of her rebellion so that she might come into God's perfected purpose and role, to give His Word and His Messiah to a lost world. (Compare Jeremiah 18:1–17 with Matthew 5:25, 26, 38–42; Romans 9:20, 21; Hebrews 12:5–11 ". . . afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby . . ." and Romans 13:1, 2).

When Jerusalem was taken by Nebuchadnezzar, he befriended Jeremiah, taking him from prison, and offering to take him to Babylon, evidently with special privileges, but he chose to stay with the remnant of Jews in Jerusalem, under Gedaliah, appointed governor by the Babylonians. He was later taken to Egypt by a remnant of Jews, against his

Both Isaiah and Jeremiah denounced Israel's and Judah's apostasy. However, Isaiah was vigorously severe, while Jeremiah, comparatively speaking, was moderately soft. Isaiah expressed God's wrath and Jeremiah expressed God's sorrow. Both Isaiah and Jeremiah rise from their denunciations to rapturous expressions of future restoration in Messianic grandeur (see especially Jeremiah 22 and 23), but even this is not sufficient to wipe away the tears of the latter. Tearful lamentation befitted the twilight and sunset hour of Judah brought on by rebellion against God and the inevitable captivity, even though other sunrises were promised.

Introduction – The call of Jeremiah.
Chapter 1.

I. Pre-exilic Prophecies – (1) Early ministry (Chapters 2–17); (2) Latter ministry (Chapters 18–29, 45).

(Continued from page 3)

It is vital to the maturity of the believer and the cry of the unsaved, as well as to those who are tormented, that we do not take one part and claim to have the whole!

Our Lord Jesus Christ provided for the church what may be termed a full box of tools. These are the *means of grace* so necessary to every believer. Included in this tool box is a variety of implements — none really capable of replacing or displacing the other. Above all, let us avoid the danger of believing that all God desires to do for us and through us could be done with *one* tool — whatever it is or however great it may presently appear.

We need healing and deliverance ministries in the body of Christ. The ministry of praise is so vital that it deserves the attention we are presently giving to it. No one can minimize the necessity and effect of water baptism. But what about prayer, the Lord's Supper, the Scriptures, fasting and

III. *Post-exilic Prophecies* – (1) To remnant after final deportation (Chapters 40–42); (2) To remnant in Egypt (Chapters 43–44).

IV. Miscellaneous Prophecies against Gentile Nations (46:1) – (1) Egypt (46:2–28); (2) Philistia, Tyre, Zidon, Caphtor, Gaza and Ashkelon (47:1–7); (3) Moab (48:1–47); (4) Ammonites (49:1–6); (5) Edom (49:7–22); (6) Damascus (49:23–27); (7) Kedar and Hazor (49:28–33); (8) Elam (49:34–39); (9) Babylon and Chaldea (50:1–51:64).

Conclusion – A review of the final fall of Jerusalem and the final deportation of exiles to Babylon. Chapter 52.

SYNOPSIS – The Book of Lamentations is in reality an appendix to the Book of Jeremiah, in which he sums up

giving? The word of wisdom and knowledge . . . praying in the Spirit . . . fellowship . . . are not these part of the whole? How important that we include evangelism, divine order, submission and commitment. Which of these are *most* important?


OUTLINE

I. First Poem — Jerusalem, as a widow, weeps in silence and abandonment. Chapter 1.

II. *Second Poem* – Jerusalem, as a widow, sits in desolation surrounded by her dying children. Chapter 2.

III. *Third Poem* – Jerusalem, represented by the prophet himself, cries out before the judge. Chapter 3.

IV. *Fourth Poem* – Jerusalem, represented by tarnished gold, scattered in the streets, is destroyed, doomed. Chapter 4.

V. *Fifth Poem* – Jerusalem, represented as one who cries for mercy to the Lord, makes a final appeal for mercy. Chapter 5. 

I'm not especially called to be so brave or bold;
But *very* special is the call

to do as I am told.

And as down through the ages my Father's plan unfolds;
I need not be uneasy, but

just do as I am told.

It's not my place to plan great strategy untold;
And anyway — it's easier

to do as I am told.

Not mine to struggle determinately to deliver someone's soul;
I'm much more help to others when

I do as I am told.

As the furnace melts ambitions into this simple role:

We find sweet joy when we submit, and

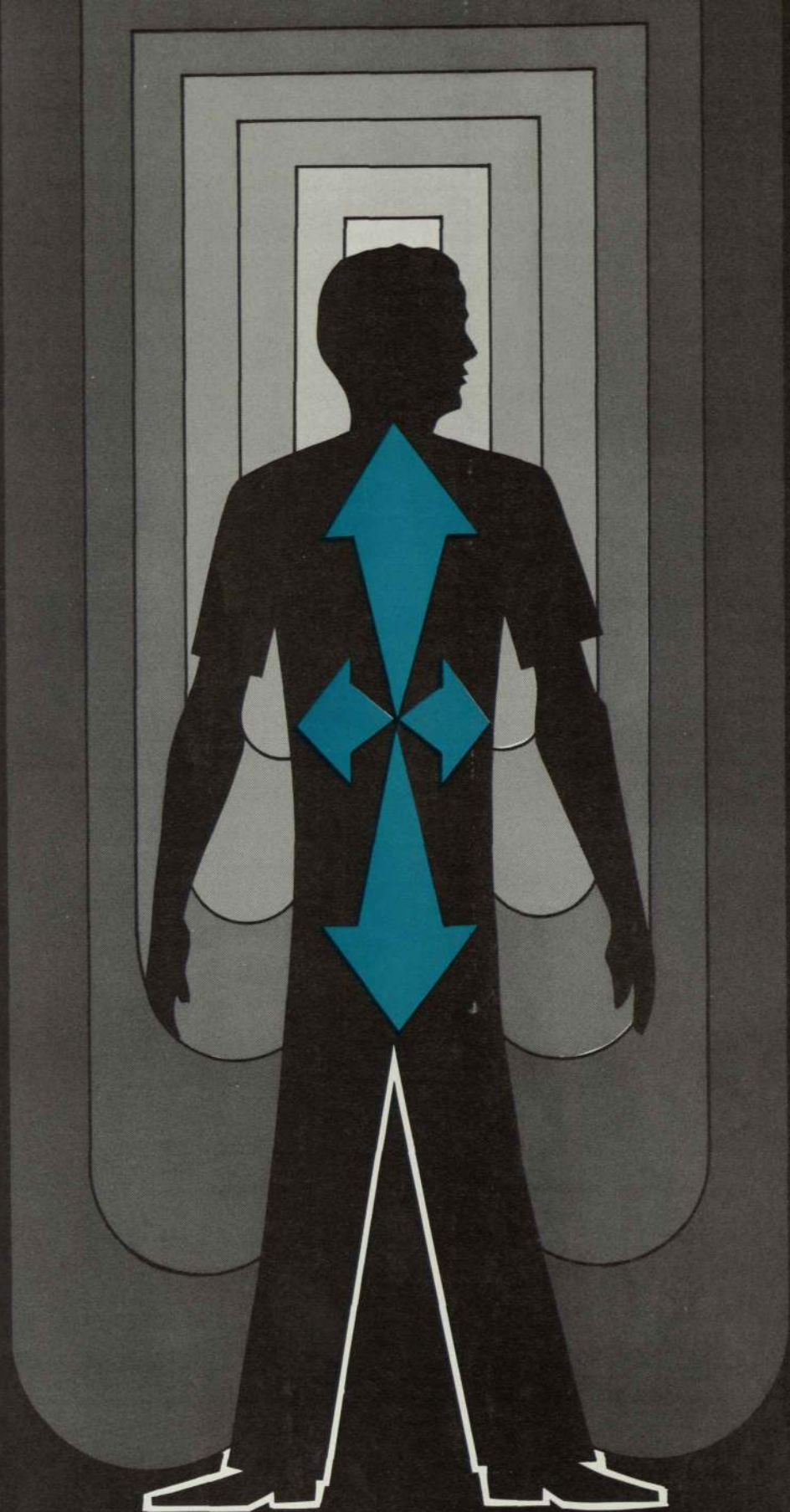
do as we are told.

Oh! What a loving Father, who creates purest gold:

By using dross like me! — When

I do as I am told.

—Carolyn Y. Wilson



Announcing a new series . . .

RESTORATION OF THE INDIVIDUAL

Did you ever wonder where you are going as a Christian? And how you are going to get there? This series of four articles will examine God's way of making us into new men.

by Charles Simpson

As we try to define what God is doing in our times, I think one of the key words is *restoration*. There are many different ideas about exactly what this entails, but I think it is one of the major themes the Holy Spirit is speaking to the church today.

Do you believe God wants to restore the damage done by the devil? I do. His plan of restoration for the individual, the church and the whole creation is to bring back everything to a place even beyond where it was before the enemy took over. The devil can tear a thing down, but it takes God to rebuild it. This is one of the hallmarks of the Spirit of God — He is a builder . . . an edifier.

Before God can do what He wants to do with the church, there must first be a restoration in individual lives. Christ is the standard and we are all being restored into His image — both corporately and individually.

The way in which God goes about restoring us, as individuals, is the theme of our study. We need to understand what we can do to cooperate with God in the process, rather than hinder His workings in our lives. First, look with me at I Thessalonians 5:23-24:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

What will He do? He will sanctify you *wholly*. This is not *holy*. It is *wholly* — completely! He will sanctify you *completely*.

THE PROCESS

One point needs to be established before proceeding. Many members in the body of Christ today are looking for instant sanctification. We want an experience that will enable us to say, "Now I have it!" We want all of our problems to be over and done with . . . no more sin . . . no more devil . . . no more flesh. Some of us have an experience and think we have everything we need — then we find out we don't — and in our defeat, we start to pretend we do have it, thus getting into deeper trouble.

When we are saved, *we have it!* Then someone tells us about an experience in sanctification and we receive that — this time we are sure we have it! Next we hear about the baptism in the Holy Spirit and feel this must be the answer. Along comes deliverance . . . and so on.

God desires to show us the full implications of salvation. I believe that there is something instantaneous in salvation, and that is regeneration, or the new birth. This happens at a point in time when we place our trust in Jesus Christ and He comes to live in us. The New Testament concept of salvation is the entire process by which we are pre-

sented to the throne of God. The key word is *process*. It *begins* with the new birth, or regeneration, and is the entire redemptive process of the individual — God's whole provision for man.

We *must* see that salvation is a walk with God and not a once-for-all experience that takes care of everything. How do we grow in the natural? ZIP!!! Four years old. ZIP!!! Ten years old. ZIP!!! Fifteen years old. No, it doesn't work this way — it is a *process*. We do not feel any older when we are sixteen than we did when we were fifteen and three-quarters. We grow a little every day and mark our progress by birthdays. We need to learn to do the same in our walk with God.

Most of us are adolescents in our walk with God. If you have adolescents in your home, you know what I mean . . . too old to act like little children and yet not able to function as adults — it is a difficult period of growing up. Most adolescents would like to grow up and be finished with the growing pains. Can you see that we do the same in the way we try to grow up in God? We want to have a single experience that will make us mature so we will not have to go through the pain of the growing-up process.

However, it doesn't happen that way. We grow for awhile and then God gives us an experience that will serve as a "spiritual birthday" and mark a little progress along the way. If we could learn to cultivate this concept and live

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with it, we would no longer find our lives so experience-oriented.

SETTING APART

Returning to our reference from I Thessalonians 5:23-24, we see that God wants to sanctify us. *Sanctify*, basically, means to *set apart*. On one extreme, we find ourselves in the world, with its values . . . behavioral patterns . . . ideals. On the other extreme, we have the kingdom of God and all this entails. In the sanctification process we are moving from one of these extremes to the other — apart from the world and its life style — into the kingdom of God and the life of Christ. Verse 23 shows us how this process works. God will sanctify your whole *spirit* and *soul* and *body*. We shall use this pattern of God's workings and build our study around it.

The Apostle Paul recalls his own experience in God as he tells us in II Corinthians 1:10:

"Who hath delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us."

Here is our process. Notice that it has three phases which are represented by three tenses of verbs:

(1) "Who delivered us . . ." This is past tense. Should someone ask, "Are you saved?" you would answer, "Yes, God *saved* me."

(2) ". . . and *doth deliver* us . . ." This is present and continuing tense. We are being saved and delivered from the world and death.

(3) ". . . will yet deliver us . . ." Here is future tense. He continues His work. It is a process: *We have been saved . . . We are being saved . . . and we will yet be saved.*

Can you see, with me, that in this process is the saving of the entire individual — spirit . . . soul . . . body? When I was born again, my spirit was

delivered, or saved. God gave me a new spirit. In the present, my soul *is being* saved or delivered as I grow into the likeness of Christ. Finally, at the resurrection, my body *will be* delivered into the likeness of Christ's body. We are in the process of being renewed and transformed, totally into the pattern of Christ.

If we are going to use spirit, soul and body as our pattern, we need to understand these terms more fully. For many years I was a dualist. I believed that man was made up of two parts: the *material*, or the body; and the *non-material*, or spirit and soul, which I considered to be one. However, Hebrews 4:12 tells us that the word of God can divide between the soul and the spirit. You see, there is a difference.

THE SPIRIT AND SOUL

Scripture presents the difference in this way. The word "spirit", both in Hebrew and Greek, means "breath" or "wind". The Spirit of God is the breath of God. The word "inspire" means to "breathe on." The Scripture was written by men who were inspired, or *breathed upon* by God. The wind is often used as a picture of the Holy Spirit. Jesus said you can hear the sound of it, but you cannot see it or know where it comes from.

The word "soul", however, is an entirely different thing. The Greek word is *psuche*, from which we get words like psychology, etc. This mainly applies in the realm of the intellect and mind. The soul is where the learning and thought processes take place. The soul includes the emotions. Many also include the will. For emphasis sake, we will deal with "soul" as the will, intellect and emotions.

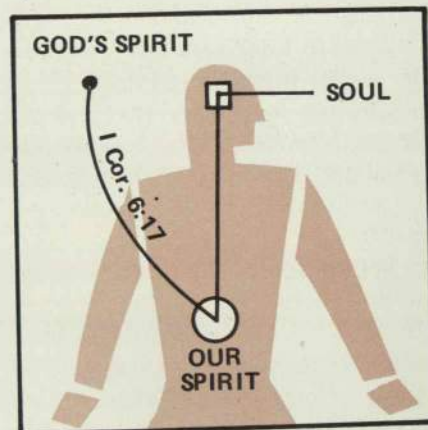
Of course, the physical realm is obvious to all — the body.

We must understand, as the world and many Christians do not, that religion and doctrines, right or wrong, belong to the *soul realm*. You can learn religion. You can learn a set of words that make you sound "spiritual", or a list of doctrines and scriptures with

which you can defend your beliefs. But this is all in the realm of the soul. I am not opposed to right doctrine and proper understanding of the Scripture — we need more of it; but I am saying that this is not what makes you "spiritually" alive to God.

Your spiritual life comes *from your spirit*; it is your breath. It is the motivating force of your life. Did you ever come into a meeting with a tired soul? What happens when the Spirit of God comes on you? Your soul is "breathed on" and it is quickened — it comes alive! There is a distinct difference, even though the two are interrelated. I hope this will become clearer as we progress in our series.

In the restoration process, everything originates in the spirit. This is God's pattern. I Corinthians 6:17 tells us: "*He that is joined to God is one Spirit.*" We must be joined to God in spirit before our soul nature can be renewed or our bodies be quickened. We begin by considering a new spirit and what it means to receive a "new spirit".



Hear this explanation from I Corinthians 15:45 — "And so it is written, the first man, Adam, was made a living soul: (This was a conscious mind . . . an intellect . . . a being capable of intellectual and emotional processes); the last Adam (Jesus Christ) was made a quickening spirit." The writer used *two different words* for a very good reason. The Bible says that God breathed into Adam . . . He put *spirit* in Adam, and he became a living *soul*.

My personal conviction is that when Adam sinned, his spirit died. To say

the least, his spirit was disconnected from the spirit of God. Since God is the sustainer of life, Adam's spirit died. All men are born into natural life with dead spirits, or spirits unrelated to life's source. When we are born with death in our spirits, then our souls (will, intellect and emotion) are perverted and our bodies will eventually die because of the death that is within us. The problems that we face today are not just due to sick minds or sick bodies; these are only symptoms of *dead spirits*.

BEGINNING IN THE SPIRIT

Jesus Christ came to do something about man's dead condition and He begins at the root of the problem — the spirit. If man's whole problem were in the realm of the soul, then all we would have to do would be to educate people and everything would work out satisfactorily. History has proven that this does not work. We can teach people about God and about religion, but it will not help them because that is in the realm of the soul — and that is not where the problem lies. All of the social programs, psychology groups, and self-help plans will never give us the basic answer. I am not opposed to these things, but they do not get to the root of man's basic problem — that dead spirit.

The Bible says of God, "All of our springs are in thee." This is our life source. Whenever you find the Spirit of God, you will find life. When the church lost the manifestation of the Spirit of God, history experienced what is known as "the Dark Ages". When the Reformation and Counter Reformation came, God's Spirit started to move in the church and the light came back into the world. We had the Enlightenment and the beginning of the modern era. But it came about because of the Reformation and the moving of the Spirit of God.

The old Adam, or the first Adam, begat a race of men who are dead in their spirits. Now God sent a new Adam to begin a new race in order to give us back everything which we lost

in the old Adam. When God begins His restoration process, He begins at the foundation. He begins by giving us a new spirit.

If someone comes to me for help, I know now that the place to begin is not in the soul realm. I begin in the realm of the spirit.

Sometime ago I was forced to take a bus to a series of meetings due to an airline strike. Seated next to me on the bus was an elderly gentleman who had turned away from God some years before. He had been given a lot of religion and had all that he felt he could take. (I'm glad I was never faced with what he had to face.) He was hard and profane. I knew he would not be interested in me being a preacher, so I got the conversation around to Jesus.

Soon I began to feel the breath of God. The Spirit of the Lord came into that bus and the man's countenance began to light up. He quit using so much profanity and began to get rather soft. I thought he was going to melt into the seat! God breathed on that man's spirit and he felt *life* as he had never felt it in years of religion. Do you see something of *restoration* in this incident?

Paul presents this theme in I Corinthians chapter 15:

(46) "*Howbeit, that was not first which is spiritual, but that which is natural.* (God first gave us the natural — then the spiritual.)

(47) "*The first man is of the earth, earthy* (Adam was of the earth, and he was earthy. All who are born of Adam are the same — earthy.); *the second man is the Lord from heaven.*

(48) "*As in the earthy, such are they also that are earthy:* (those that are born after Adam are like Adam and they will do what Adam did. The natural man always behaves like Adam) *and as is the heavenly, such are they also that are heavenly.*

(49) "*And as we have born the image of the earthy, we shall also bear the image of the heavenly.*"

Paul is telling us that in the same way that we are like Adam, we shall also be like Jesus Christ. This is the promise of restoration. It excites me! I

take everything that Jesus is to be a promise of what I will be like someday!

This promise will not work if we try to get a man's soul or body sanctified before his spirit is sanctified. I have seen people with "sanctified" souls or bodies, but with dead spirits. I am completely in favor of having a sanctified soul or body; but we need to begin at the beginning — and that is in the realm of the spirit. Once a man is sanctified in his spirit, then he will naturally want to have his soul and body follow along.

A NEW SPIRIT

How do we receive a new spirit? John 1:12-13 tells us: "But as many as received him, to them gave he power to become the sons of God, (that is the growing process) even to them that believe on his name; Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Spirit).

Notice, birth in the spirit does not come from the will (soul); nor does it come from the flesh (body). It comes from God (Spirit). Who takes the initiative in spiritual birth? God. All we can do is stand still and receive. Quit trying! God says, "Be still and know that I am God." The new birth is from God; all we can do is receive it. Is "begatting" of the child or of the father? Spiritual birth is of God — literally, "Out from" God. All we do is yield.

Chapter 3 of John's gospel brings this into clearer focus. We are told of a man named Nicodemus, who was a Pharisee and a ruler of the Jews. The Pharisees were good people, in spite of the connotations we have given to the word today. In fact, they were the fundamentalists of Jesus' time. They believed in the scriptures literally. But, unfortunately, they had the wrong spirit or attitude. They had "religion", which was in the realm of the soul.

Nicodemus saw something in Jesus which he did not see in his religion. He saw lives changed . . . miracles . . . healings . . . authority over demon spirits — and he knew he was seeing

God in action. "Soul" cannot perform miracles. Positive thinking cannot turn water into wine. Right doctrine will not heal the sick and raise the dead.

John 3:2 says that Nicodemus came to Jesus one night and said, "We know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

He knew that God is a spirit and that the spirit of God was with Jesus. He sensed and saw something different in Jesus. God was with this man. Jesus cut right through the realm of the soul and into the spirit where the issue lay, and He said, "Unless a man be born again (literally, from above) he cannot see the kingdom of God." It is not just a matter of a *second* birth — the birth must come from the right source — Above!

Jesus was telling Nicodemus that if he ever was to see or experience the kingdom of God, he would have to have a *new spirit*. Without this new spirit he would never comprehend or see what God was doing in the earth. Why doesn't the world understand what is going on today on the world scene and in the spiritual realm? Why can't you explain to a man of the world why he will get into difficulty if he dabbles in the occult? Because these things have to do with the Spirit of God and those who have never been born from above will never understand them.

BEING BORN

Essentially, I see three things in the new birth. The word, the Spirit and faith. We have already seen that the new life comes from the Spirit; there is no question about that. I Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

It takes a seed to beget life and birth. A seed must be involved in conception. The seed which impregnates us with the life of God is the word of God. The One who puts the seed in us is the Holy Spirit. The Spirit gives to us the word — a quickening living word — and Christ is formed in us.

Chapter one of Luke presents an excellent illustration of this truth. The angel, Gabriel, came to Mary and delivered the message that she was to have a child that would be the savior of His people. The angel was a messenger who brought the word of God. Mary said, "How can that happen? I don't have a husband."

Then Gabriel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the son of God."

Now I feel (and this is strictly my opinion) that at that moment, when the word was being spoken, the Spirit of the Lord came upon Mary and Jesus was conceived in her. The seed of God was conceived and made flesh. How? By the word (from the angel) and from the Spirit (the Holy Spirit).

This is the way God's life comes into all of us. This is why we must not preach psychology or philosophy, but the word of God under the anointing of the Holy Spirit. There are many people who are very "religious" but who have never had the new birth. They need to yield to God and receive the new Spirit which has been promised to all of us.

Perhaps the best way to tell *how* one yields to God and to His Spirit is a remarkable incident that occurred a few years ago. I was teaching on the Holy Spirit one Sunday and after the service a very dignified man of about seventy years stepped up to me and said, "I understand that you believe in the gifts of the Spirit and being filled with the Holy Spirit."

I replied, "Yes, sir, I do."

The man was a minister and quite learned. I felt very much like a novice in his presence. He was wearing a black suit and carried a black bowler hat in his hand. His next remark was, "I want to talk to you about being filled with the Spirit."

Without thinking, I asked, "Have you been born again?" Then I caught myself and apologized. "I'm sorry, that is a habit. You see, the Holy spirit is for God's children."

He looked at me quite sternly and stated, "Young man, I have been preaching for forty-one years."

That was the wrong answer! However, I apologized, "Please forgive me. I have embarrassed you. But, you see, the Holy Spirit is only for those who have been born again."

He was quiet for a moment. Then he said, "Nobody ever asked me that before."

To which I replied, "Well, I'm sorry, but I think you had better consider that before I pray with you." I gave him some scriptures to read and he went home. He lived about thirty-five miles away and we set up an appointment to meet the following week.

The time we had set was Friday at 10:00 A.M. I did not arrive until 10:30 and was humiliated. The gentleman was waiting for me on the porch. I thought, "Not only have I embarrassed him, but here I am thirty minutes late for this appointment."

As we began our conversation I noted that he was very sober. He handed me a piece of paper with these words, "Young man, on this paper is a list of all the sins I can think of and I have written at the bottom of the list, *If there be any more, Lord Jesus, put them also under the blood.* What do I do next?"

I said, "Let's go inside and pray."

As we knelt together in the living room, the sun shone through the lace curtain onto his flowing white hair. It looked as if the glory of God was upon him. With the simple faith of a little child, this man of seventy years asked Jesus Christ to come into his life and forgive his sins.

Suddenly that stern, dignified man seemed to come alive! His face glowed . . . it was as bright as the sunshine. We wept together for joy. After seventy years, he had just begun to live!

This is the new life . . . that is a new spirit. Everyone must begin here. If we do not start in simple faith as this gentleman did, then there is no restoration process — there is no new spirit — there is no new life. To find life, we can never skip birth! ☞

I want reality — don't you? I want it in every area and operation of my life. I want it in my family life . . . in my business relations . . . at social gatherings . . . and in the spiritual realm. How do I go about accomplishing this objective? How can I tell what is "for real" and what is merely a shadow of the real? Is it possible that in any or all of these relationships in life I have only been experiencing a shadow of the real? Could this be why my heart continues to cry out for something I can embrace that will give me satisfaction for the daily demands of life?

Like many in our day, I travel quite a bit. When I come home from a long trip what a welcome sight it is to have my wife meet me at the door. I see her standing there — beside her is a shadow. Which do you think I go for? Do I run up and grab the shadow and say, "Oh Honey, it's good to see you!" If I do, I soon find there is nothing there — my arms are just wrapped around a blob of nothing. Can it be that in our seeking for reality we have reached for the shadow and left the "real" standing alongside waiting to be recognized?

I met the Lord in a church in Atlantic City, New Jersey. The church had stairs leading directly from the entrance down to a street level. As I came out of the church that morning, I was smiling and happy. I was a sailor at the time and didn't yet understand all that had happened to me, but I knew it was something real and definite. A woman standing at the bottom of those church steps said to me, "Bob, you have given your heart to Jesus. The day is coming when the things of Christ will be more real to you than this street."

My immediate reaction was, "Oh, brother!" Looking down that street, I thought, "The things of Christ more real than this street? Impossible!" But

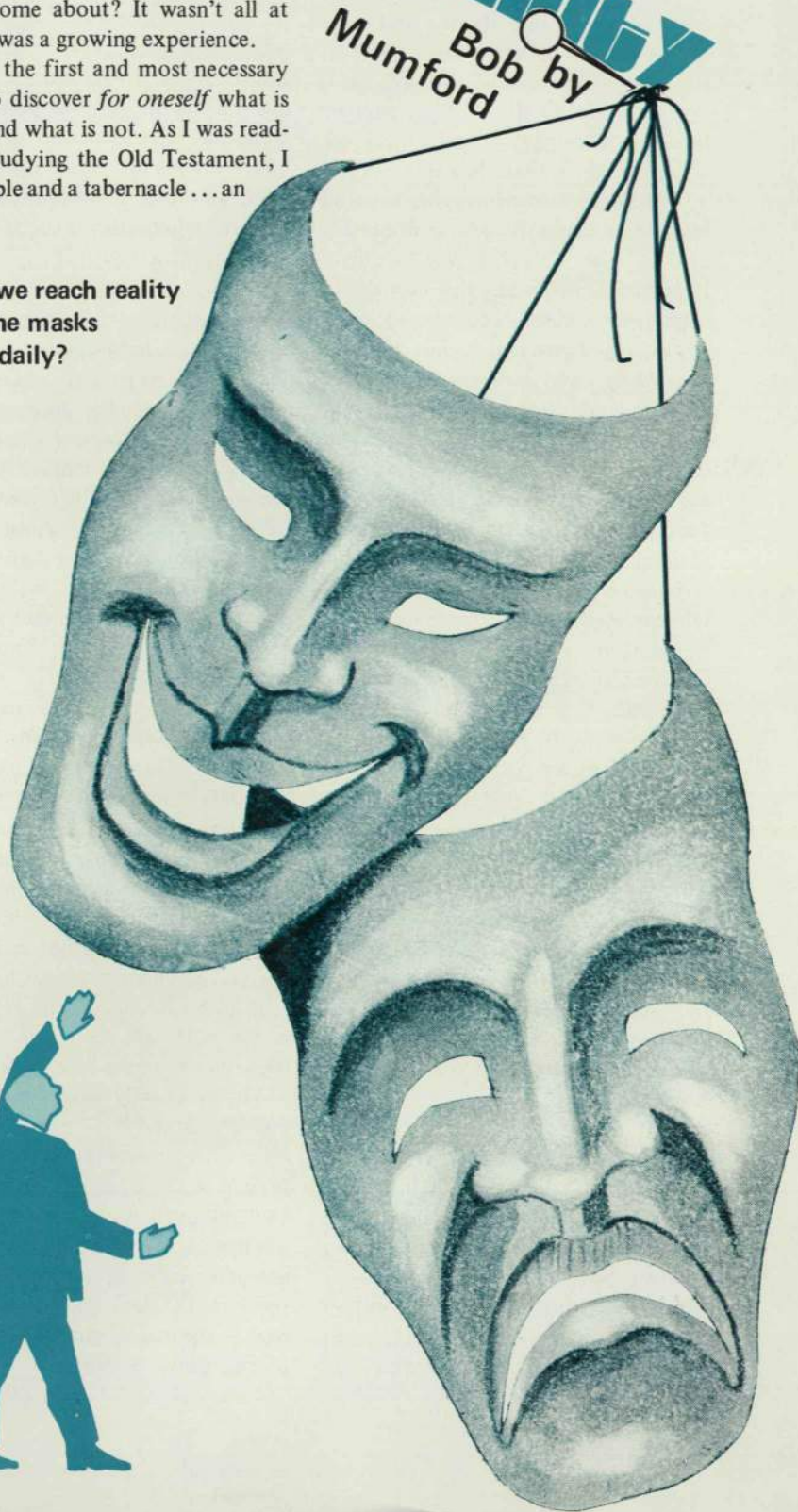
upon returning to the church a year and a half later on a visit and coming down those steps again, I looked at the street — and it suddenly dawned on me that her prophetic word had become a reality in my life. The things of Jesus had become so real to me that I knew I possessed the unseen and the eternal within me, and that the street was only the seen and temporal. How did this come about? It wasn't all at once — it was a growing experience.

One of the first and most necessary steps is to discover *for oneself* what is for real and what is not. As I was reading and studying the Old Testament, I saw a temple and a tabernacle . . . an

How do we reach reality behind the masks we wear daily?

reaching for reality

Bob by Mumford



Bob Mumford, well-known author and Bible teacher, will be one of the featured speakers at JESUS 73.

ark with candlesticks, mercy seat, the veil. It all seemed so concrete that I found myself saying, "I like reality."

But I was surprised to have the Lord say to me, "No, Bob, that is not the substance of the thing — that is the shadow. *I am reality.*"

My response was, "But, I thought You were the shadow!"

That's the way it seemed at times. I would look up into the sky and want to shout, "God, why don't you just step out of the clouds and say, 'Hey, Bob, it's me, God!' " If we will be honest with ourselves and others, we will all admit to times like this.

An Old Testament prophet who did his best to bring the people of his day into a sense of reality was Jeremiah. Hear him as he speaks this message to them from Jehovah God:

And I will give you leaders after my own heart, who will guide you with wisdom and understanding . . . you will no longer wish for the 'good old days of long ago' when you possessed the ark of God's covenant . . . for the Lord himself will be among you. (Jeremiah 3:15-17, Living Bible)

Imagine someone brave enough to tell the Jewish people there would ever be anything more real than the Ark and the Tabernacle!

In the New Testament Paul also tried to bring to those of his generation the reality of Christ by contrasting Him to the man-made and seemingly concretes of their religion:

So don't let anyone criticize you for what you eat or drink, or for not celebrating Jewish holidays and feasts or new moon ceremonies or Sabbaths. For these were only temporary rules that ended when Christ came. They were only shadows of the real thing — of Christ Himself. (Colossians 2:17, Living Bible)

This article was taken from Chapter 1 of Bob Mumford's latest book, *Christ In Session*. (See back page for information.)

Is it possible that one of the greatest snares in coming into the *real* is religion? Yes, I think it is. For so long we have presented substance in the form of the concretes — brick and mortar . . . church buildings, duly constituted and denominationally oriented structures, rules and regulations . . . do this, don't do that. We run to these concrete substances, cling to them, try to build on them. Yet, reality most often eludes us. Somehow the deep cry in our spirits for reality and satisfaction cannot be met in the concrete. The concrete cannot love back; it does not respond. So we find what we thought was substance is only shadow. Where *then* is the real?

In my own search, I have found the real is the Body of Christ — the many-membered Body which God has ordained and established through which He can express Himself and make Himself real. Remember Jeremiah's word, ". . . for the Lord himself will be among you"; and Paul's, ". . . They were only shadows of the real thing — of Christ Himself." Another thing which I discovered was that there were many others across the land and around the globe who had found this same truth. Reality is found in the Body of Christ!

This is nothing really new — it is just new to some of us who have been trying for a long time to fight our way out of the shadows. It is what Paul found in his searching. For many years he had been grasping for reality in the "concretes" of his Jewish heritage and training. He found that which he had been embracing was not satisfying his needs. Then he met Jesus Christ on the road to Damascus and he knew, "This is for real!" He spent the rest of his life trying to make it real to others.

This is exactly what I am trying to do. My desire is to communicate to others the substance which I realize is present in the intimate group structure God ordained when He said, through the lips of Jesus, "Where two or three are gathered together into my name, there am I!" Here, with others who are part of the many-membered fellowship of the Body of Christ, we find love

and response and true substance.

Psychology offers substitutes for the benefits of this intimate group structure God instituted. Group therapy and sensitivity training are patterned along these same principles. In such settings it soon becomes apparent how really sensitive one is! But when a person comes together *with others of the Body of Christ*, Christ Himself is present to bring out the sensitive areas and to show us what we can do to bring them into true alignment with His desires for us.

As people meet in these sharings, one thing we are apt to find is that we have to admit there is dwelling in each of us more than one "self". I found I had four selves — the business self . . . the church self . . . the social self . . . and the one who went home at 5:30 P.M.! Let's be as honest as we might be in a small gathering and look at some of the shadows of our real "self".

How about the shadow who goes out into the business world — whether it be executive office, machine shop or to the super-market. Is the bravado I sometimes display pure camouflage for an aching heart or a confused mind? Then there is the shadow who goes off to parties . . . the golf course . . . the pizza parlor. I can appear the life of the party or the proverbial wall-flower without truly expressing the real "me". Moving closer to home — is the one who gets up in the morning . . . sits down to meals . . . mows the lawn or makes the beds — is this only a reasonable (and at times unreasonable!) facsimile of the self I long to be? Still another "self" gets dressed up on Sunday morning and goes off for spiritual refueling. A certain pew . . . a special hymn . . . nodding to fellow members . . . a hand-shake from the preacher on the way out. Has reality been a part of any of these mechanics?

Let me tell you — the world has been watching closely these masks that Christians put on and take off according to occasion and demand. It is not any more satisfying to them than it is to us. They are asking themselves — is this reality? It bears the label of re-

ligion — is this all there is to it? Am I supposed to buy that?

Yes, we can go on with “business as usual” in the spiritual realm and continue living behind the barriers we have erected around ourselves for protection and security — or we can say, “Lord Jesus, I want to be real in Your presence. I don’t want the shadow. I want the substance. I want to take off these false fronts. Help me to be real at all times and present *one* consistent man as a testimony to the world!”

This is what God wants from us. He is waiting to hear that heart-cry and bring us out of the shadows into the reality He has provided. Then, as we gather together in small groups of believers and begin sharing, we find the masks coming off and reality being exposed. God wants to break through the false exteriors and surface the real. You cannot be spiritual alone. God has made us so that we need each other. This is the meaning and joy of being a member of one Body. This is how God has planned to meet our needs.

Sociologists tell us that man has four basic needs and these *must* be supplied. They are:

- (1) Security
- (2) Recognition
- (3) Intimate response or love
- (4) Adventure

These needs are scriptural and were placed within man by His creator.

Yes, our Creator intended to meet every one of these needs to the fullest when He implanted them within us. And He intended them to *best* be met through His intended means — in Jesus Christ *through* the Body of Christ. You should know one thing — if you don’t get satisfaction *His* way, you’ll get it from the world — for you’ll get it one way or another! Let me repeat — Jesus can and will supply all the basic needs of your inner man through the Body of Christ if you will permit Him to. Let’s look at these needs and see how this works.

SECURITY: America is a slave to security. Our society is all bound up with armed guards at doors . . . steel bars on windows . . . electric

alarms . . . tear gas. No, security is not here. Neither is it found in money, a certain political party or an “award-of-the-month” for best all-around father/mother/student! Security is not an outward thing. Do you recall the Psalmist saying, “Some trust in horses, others in chariots, but we shall trust in the name of our Lord”? In the midst of insecurity, there comes something that only God can supply.

Do you know where I have found security? In the Body of Christ. I find it with my brothers who love me enough to correct and rebuke me. The knowledge that if I were sick or couldn’t pay my bills, the members of the Body of Christ would come to my rescue gives me confidence and peace. Church attendance is to be desired; however, security is not found in church attendance alone, but *it depends on being rightly related to the Body of Christ*. It is being surrounded with fellow Christians who love you enough to correct you when you are in error and who are there to strengthen you in time of trouble.

RECOGNITION: This need is built-in by God. It, too can be supplied through the Body. Jesus taught on the ultimate in recognition when He told us that one day we can stand before the Father and hear Him say, “Well done, good and faithful servant.” Until then, He has arranged for us to receive this recognition through others rightly related to Him and to each other. *There is a divine inter-change possible as we receive from our brothers and sisters in Christ.*

This need is satisfied when we recognize each other as fellow members of the Body — for what we are and not for what we have. Have you ever met up with a brother whom you hadn’t seen for some time and had him say, “Hey, it’s good to see you!” Something leaps within your spirit — it is not because of anything you have, but because of the bond you share in Christ. He recognizes me and I recognize him — one in the same Body.

LOVE — INTIMATE RESPONSE:

This is different from recognition. Have you ever made the mistake of patting a stray dog on the head? It will take you three weeks to get rid of him. You don’t have to feed him. He may go off somewhere else to eat but he will come back to you for love. We all need to be loved.

Sex is often equated with love. However, sex is only a small part of the basic need to be loved. God created sex as a part of the whole out-working between husband and wife. Much of the world’s understanding and supply of “love” is twisted and warped. Today, the words “sexual revolution . . . love-ins . . . pads” picture this. So do our advertisements of the right kind of deodorant and tooth-paste having anything to do with this intimate relationship. These are neither sexual or surface matters we are considering. No wonder the shadows in this area are formidable!

And it isn’t just in the sexual areas that shadows confuse. Shadows are evident in our churches. One can be a Christian and lack love and there can be churches without love. Paul discussed these possibilities in I Corinthians chapter 13 — the Love chapter.

The educated may feel the lack of love when he goes into a little storefront church. Or the uneducated may receive instant rebuff when he steps into the staid and formal lines drawn by the members in another church. Someone may be Black — another Mexican — still another may not be conforming in matters of dress and personal appearance. Our practices and prejudices can create an atmosphere that is not conducive to even acceptance, let alone radiating an expression of love. Intimate response is a fantastic commodity and the world is starving for it.

Personally, my need for love is being supplied through right relationship to my wife and family . . . my brothers in Christ . . . the group with which we fellowship . . . our church family, as well as others of the Body outside our immediate circle. *The moment we meet, the love of God for*

each other begins to flow among us. IT is felt and my needs are met!

ADVENTURE: Some of us may think this is not a basic need in our lives just because we do not actively pursue the adventuresome. It may be that we have suppressed this need and pushed it so far down within ourselves that it doesn't seem a part of our personalities. But, if we will investigate the matter, we may find that we do have these needs and are getting them met vicariously through the television programs we watch . . . the magazines or books we choose to read . . . the society or sports pages of the newspaper. Did you realize that hundreds of millions of crime magazines are sold annually because someone is vicariously getting his need for adventure filled through their pages?

When I came to the Lord, I came with an admitted need for adventure. And He has abundantly supplied in this area. Life has been one adventure followed by another.

One year my family and I traveled through Las Vegas on our way to California. We walked down that world-famous gaudy main street with its lights flashing — jangling noises and loud laughter ringing in the air. We looked into hotels and watched the people caught in a frenzy as they put money into the slot machines — descriptively called “One Armed Bandits”. My wife and I looked at each other and she said to me, with tears rimming her eyes, “Honey, aren't you glad we are not a part of this?” We were overwhelmed with gratitude to God that *He had given us a more perfect way of supplying our need for adventure.*

Yes, I am glad that in a day when most of the world is gripped in insecurity there is a people who are finding security in the Body of Christ. I rejoice that in the struggle for recognition, there are those who find this need met through looking to their Father and to the Body of Christ. I am grateful, too, that He has arranged for the intimate response and flow of love

I need, as well as providing in the area of adventure. He has offered us *substance*. There is no need to be satisfied with *shadow*.

Alright, now that we have become conscious of some areas in our lives where shadow and substance may have been vying for control, permit me to outline some suggestions for evaluating the situation and moving into reality.

FIVE WAYS TO REJECT THE SHADOW AND EMBRACE THE REAL

1. Recognize your need:

Emptiness or loneliness in the midst of a crowd is a symptom not to be overlooked.

False identities and the need to create impressions signal the fact that you have not embraced the real.

Complacency is deadly.

Mary, the mother of Jesus said, “. . . he hath filled the hungry with good things; and the rich hath sent empty away” (Luke 1:53).

2. Re-examine the foundation of your Christian walk:

In order to move forward in the Christian experience, especially in relationship, there needs to be a proper and secure foundation beneath the person who is searching for spiritual reality. This foundation consists of three aspects of one experience.

(a) You should have a clear understanding of Jesus Christ as the Lamb of God, Who is our Saviour. Forgiveness of sin and a life free from condemnation is a pre-requisite to participation in the Body relationship (John 1:29).

(b) You should have in your possession a valid, satisfying experience of water baptism by immersion (Acts 2:38).

(c) You should have embraced Jesus Christ as the One Who baptizes in the Holy Spirit. A free-flowing experience in prayer and worship, both in understanding and in a heavenly language is important (I Corinthians 14:15).

3. Hold to the Headship of Christ:

There is a clear organic relationship in the Body of Christ which is supplied by a new recognition of the Headship of Christ.

In a simple act of faith and obedience, confess Jesus as the Lord and functional head for you, personally, and for your home and family. Receive Him, as well, as the Head of your group, fellowship and church. Finally, confess Him as Lord and Head of the whole Body of Christ here and in the nations of the world.

Understanding this and confessing it connects us in a life-giving way to the Lord Jesus and each other (Colossians 1:24, 2:19).

4. Place your emphasis on relationship:

For years, we have been impressed with large churches and big crowds. The Lord, as I understand it, begins from the other end. How can we have a functional Body when we gather in the larger group, if it has not been worked out on the most basic levels?

Consider the husband/wife relationship as the very basic cellular structure of the Body of Christ — nucleus and its surrounding protoplasm. If these two are not in agreement (Ephesians 5:31–32) when the Body of Christ does come together, it is infected with a form of “Cellulitis”.

Jesus taught us in Matthew 18 that we should begin with two or three. Get these into some form of harmony and, Jesus said, “I will be present, and I will answer their requests.”

I suggest, to move from shadow to reality, that after you establish a right relationship to your own mate/family, you find a cell group — not to make a new church or hold another meeting, but for the purpose of fellowship. Don't be religious, or too introspective — just fellowship — with the emphasis on learning how to come into relationship with the Lord and with each other.

Read carefully the third chapter of Colossians and see the apostle's emphasis on relationship — wives . . . husbands . . . children . . . fathers . . . servants . . . masters!

5. *Participate — don't dominate:*

Whenever relationship is involved, we have to deal with the two human tendencies which are always present:

(a) Those who sit, like the proverbial wall-flower — who could never come into relationship by virtue of being closed and fearful, with their talent wrapped in a napkin and neatly concealed.

(b) The dominating, gregarious and over-compensating personality — who, if not pruned and disciplined, will destroy all hope of relationship.

Opening those who are closed, and pruning those who dominate, is part of the adventure!

QUESTIONS — AND — ANSWERS

1. *What's next for me as I make the move from shadow to substance?*

2. *Do words like: relationship . . . the Body of Christ . . . cell group . . . fellowship . . . represent something alive and vital to me?*

3. *How do I go about establishing reality within this context?*

THERE IS ONLY ONE CORRECT ANSWER to these legitimate questions.

There are no YES/NO choices provided.

There are no multiple choices provided.

No particular page in a reference book holds the answer.

No man-made premise can supply the answer.

THE ANSWER is provided by God through His Son, Jesus Christ! *HE SAID, "I am the way, the truth, and the life" (John 14:6).*

JESUS' life, death and resurrection provide the *WAY* to reality.

JESUS' teachings provide the *TRUTH* about reality.

JESUS' sending of the Holy Spirit provides the *LIFE* — making it possible for men of every generation to *experience reality* as they become members of *HIS BODY* — active and operative upon the earth! 🍷

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forum

Where's it at?

THIS MONTH'S FORUM

"Where's it at?" The question may lack grammatical polish, but it aptly expresses the cry of a new generation of Christians. The problems faced by today's young generation of Christians in their society are some of the most difficult ever encountered. These questions are only a sampling, but they represent some of those asked most frequently.

Next month's FORUM will discuss the important matter of Stewardship — of our time, money and abilities.

"How do you reconcile being spiritual and not being of the world, with things like college education, having a job, or a profession?"

Swindle — Maybe *first of all*, we should establish what we mean by being "spiritual" and how we get that way before we try to reconcile it to specific areas of our lives.

To me, being spiritual is a growing process, and obedience is the determining factor in the progress. Let's take John 14:21 and II Peter 3:18 for some guidelines:

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I shall love him, and *will manifest myself to him*" (John 14:21).

"*But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever*" (II Peter 3:18).

As we obey, Jesus manifests Himself to us. Under His revelation and instruction, we can "grow in grace and knowledge".

Secondly, we need to realize that

PANELISTS:

Dick Key

Bob Grant

Bob Swindle

God is not as concerned about *what* we do (in the way of education . . . profession . . . etc.) as He is in *how* we do it. In I Corinthians 7:20-24, Paul says, "Let every man abide in the same calling wherein he was called . . . therein abide with God." If you are a college student . . . remain there unless and until God gives definite orders for a change. If you are a mechanic . . . dentist . . . the same thing goes. Remember Jesus' prayer for his disciples in John 17:15? "*I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*" We need to claim His protection from the Evil One and move forward in existing conditions until such time as God makes it plain for a move in another direction.

Grant — Let me continue on with some thoughts on Jesus' words in John 17. I believe He meant just what He said — we are really in this world! We are not foreign elements waiting to be evacuated, we are the "salt of the earth" (Matthew 5:13). Our heavenly Father knows just where to place the salt to obtain the desired seasoning effect, too! Father is placing His children in many vocational and professional fields and He is blessing them there. Many are being directed into colleges and universities to prepare for these positions.

This often raises the question of whether to attend a Christian college or a secular university. I am grateful for the many fine Christian institutions for learning, but Christian maturity comes from being in the place where God wants you and knowing God in the midst of that place. Going to a Christian college simply because it is Christian in philosophy will not guarantee spiritual maturity. The real issue is knowing where God wants to plant us; that is the place where spiritual growth and fruit-bearing will occur.

The Holy Spirit is helping us to be freed from false concepts of holiness which would dictate a sort of "dropping out" from participation in the normal processes of life. Instead, He is

showing us that we can be right in the middle of all the business and confusion, yet with the peace, joy and righteousness of the Kingdom reigning in our hearts.

This does not automatically insure us against troubles or tensions resulting from being present in situations which are ruled by the kingdom of this world. This is, perhaps, especially true in the field of education where students are required to consider things that are sometimes infectious. These things do need to be worked out. The good report is that He is able to keep that which we have committed to Him and bring us through the points of stress into a place of victory (II Timothy 1:12).

Key — To be a spiritual person does not mean that you can't have a college education or have some kind of profession. Many of us have been raised with the idea that the only way you could really be spiritual would be to be a preacher or work in some kind of "full-time Christian service." A spiritual person is one who purposes in his heart to do the will of God. The greatest sermon a person can preach is to live an upright life in whatever profession he may be. Where God has you, is where he wants to use your life as an example to draw those around you to Himself.

I remember when I was working in the Haight-Ashbury area, a young fellow, whom I had never seen before, came up to me and said, "I have been watching you for three weeks, you don't smoke dope, you don't do the things that the rest of us are doing, but just walk up and down the streets. What are you doing here anyway?" I had the opportunity to talk to him about Jesus, and one week later he came to the Lord. It really caused me to see the influence every Christian has on people wherever he is.

"How do I know what God wants me to do with my life?"

Grant — Since the very beginning of my walk with Jesus, I have desired to know where God was leading me. In fact, a detailed set of blueprints with all of the final objectives clearly set forth in bold print would have done just fine! It didn't take me long to realize that it wasn't going to happen that way. Instead, I began to learn something of God's ways that was of infinitely higher value for my life. This was the ability to trust Him with my whole life, and the confident knowledge that He would lead me into a meaningful place in life.

Two thoughts from the Book of Proverbs helped me. Chapter 3, verse 5, exhorts us to trust Him with all of our hearts, lean on Him, acknowledge Him in everything and He will be faithful to direct our paths. Chapter 16, verse 3, says that if we present our works unto the Lord, our thoughts will be established. In other words, the spontaneous outworking of our natural thought processes will be permeated with the will of God. It becomes a matter of His will and our thoughts about what to do, becoming harmonious.

Many times our Father will give us insight into what He has ahead for us in the future. This is exciting and has tremendous motivating power. However, I believe that if and when God gives us a vision, *He does not intend for us to go out and make it happen*; but He wants to alert us to the *importance* or *unimportance* of our present activity in relation to what He is doing. In some cases, our present activity will actually defer us from where God is taking us rather than contribute.

In this daily walk, we need to profess our confidence to God that He is in charge and knows what He is doing. Trust Him and lean on His direction, knowing that God does not "tease" His kids when it comes to finding His will for us.

Swindle — My basic answer to this question would be, *Let ministry develop naturally out of faithfulness*. What does this entail?

Jesus stressed faithfulness. Many of

His parables related to the stewardship of personality and possessions. Faithfulness is the basis of good stewardship. Luke 19:17, 16:10-12 and Matthew 25:23 are only a few references to faithfulness. The fruit of faithfulness is greater responsibility and greater faithfulness.

We will never find out *what* God wants us to do, until we first establish the fact that we are faithful and willing to do whatever He commands. In Luke 22:27, Jesus asks his disciples which is greater: he that sits at meat or the one who serves meat? The answer of the world would, of course, be "the one who sits at meat". But Jesus said in *his kingdom*, the one who serves is the greater. So we must learn what it is to be a faithful servant.

In Acts 6:1-4, we have some qualifications for serving: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." It looks like a good reputation, being filled with the Spirit and having wisdom (correct use of knowledge) are to be desired.

An illustration of these qualifications is also given in Acts. Chapter 16:1-3 tells of Paul's choice of Timothy as a working partner. It is noted that Timothy was . . . "well reported of by the brethren . . ." The local body at Lystra and Iconium recommended the young man.

I Corinthians 14:12 also stresses the importance of service within the local church: "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

How do I know? Seek to serve . . . be faithful . . . and God will work in your behalf!

Key — I might add that after you do know what God wants you to do with your life, there comes the matter of doing it. This is sometimes more difficult than we would like! It requires, first of all, a complete surrender of your life to Him. When you turn your life over to Him, He begins to place His desires in your heart. Bob Grant mentioned Proverbs 3:5,6. Let me

quote it here: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths."

'What about the 'Jesus Movement' — past, present and future?'

Key — I believe that the Jesus Movement was God's way of getting the attention of the institutional church. He needed to show us that we were so caught up in tradition that we needed something to shake us loose from our past way of doing things and become relevant to the needs of the society of our day.

Today the Holy Spirit is bringing forth the body of Christ and He will not bless any movement that does not encompass the whole body of Christ. Every movement in history has failed because it became exclusive, or had certain doctrines one had to subscribe to in order to become part of it. The work of the Spirit is presently evidenced, not just with any particular age group or organization built around doctrine or creed, but in the fact that every major Protestant denomination . . . Catholics . . . Jews . . . youth . . . all are experiencing the movement of God through His Holy Spirit. He is breaking down walls of man's making and bringing unity to the body.

Swindle — While working with young people in the Los Angeles area back in 1967-70, it was easy for me to lead young people to Jesus. The youth of the 60's had become fed up with the standards of their society and thus was birthed the hippie culture. Drugs, communes, illicit sex, runaways — this became a way of life for thousands of them. Filled with rebellion, resentment and independent spirits, they began to create havoc in modern society.

Then along came the moving of God's Spirit. Tired of violence, immorality and ending up on dead-end streets, the youth began, one by one,

to take on the name of Jesus. Soon the movement grew into thousands of converts and a real hunger for the things of God was manifested. Their first impulse was to turn to the established churches, but there they found very little acceptance. Length of hair . . . dress . . . language — these all became barriers to communication. So the new Jesus People began to teach each other. Soon three-to-six-month-old babes in the Lord became elders and teachers in commune houses across the land.

In my opinion, because of the failure of the Body of Christ, which had capable teachers, these unprepared youth were forced to be teachers and leaders before they were properly matured.

I am not saying that many of those in the Jesus Movement have not gone on with the Lord. But there cannot be true spiritual maturity and progress — in or out of the Jesus Movement — except qualified teachers assume the responsibility to present sound doctrine and guidance. See Hebrews 5:12-14 and 6:1-2 for information on teachers and teaching.

Grant — The importance or value of any movement will be determined by what the movement eventually becomes. John the Baptist represents this well as the leader of a definite historical movement. He perceived an important principle when he said, "He must increase and I must decrease" (John 3:30). . . he was referring to Jesus. John was not concerned about perpetuating what he represented or extending the purpose for his existence. John was prepared to give way to what was to come. I, personally, believe that any movement truly born of God should have that same characteristic: a readiness to give way to Jesus and what He is doing. There are real dangers to making provision for perpetuation. We can cause a thing to go beyond God's intended purpose and produce a religious system built after man's thinking.

It seems to me that many young people identified with the Jesus Movement are being motivated by the Holy

Spirit to “go on” into what God is doing. Questions like, “Where do we go from here?” and “What are some safeguards for us to follow?”, reflect desire to give way to Jesus. In other words, there is an absence of concern to persevere any identification as a particular movement or to perpetuate that movement. Instead, the character and definition of it will begin to change considerably. People formerly seen as street people are finding a meaningful relationship with a community of believers. Here they are experiencing discipline and oversight where real character development is taking place. The corporate experience of worship and fellowship provide an environment where gifts and ministries are cultivated. All of this describes for me the characteristics of an emerging church which will be a visible expression of Jesus Christ in the earth. This in no way diminishes the evangelistic impact of the Jesus Movement, but rather brings forth a more significant process of “making disciples” of all nations.

“How obedient should you be to an unsaved parent?”

Swindle — Since God’s Word is the basis for both asking and answering these questions, let’s take a look at what the Bible says on this subject.

1. “*Children obey your parents in all things: for this is well pleasing unto the Lord*” (Colossians 3:20). Note that nothing is said about saved or unsaved parents — if you want to please the Lord, you obey.

2. “*Train up a child in the way he should go . . .*” (Proverbs 22:6). Doesn’t this picture a parent’s responsibility, as well as obedient children?

3. “*Submit yourselves to every ordinance of man for the Lord’s sake*” (I Peter 2:13). Here is basic submission and the fact that all authority is of God. He knows your parents and vested them with authority.

4. “*And he went down with them, and came to Nazareth, and was subject unto them*” (Luke 2:51). This is speaking of Jesus — He was an obe-

dient young person.

5. “*Though he were a Son, yet learned he obedience by the things which he suffered. . .*” (Hebrews 5:8). This, too, is speaking of Jesus. He was not only obedient to His earthly parents, but also to His heavenly Father.

Agreed, it may be easier to obey saved parents than it is to obey unsaved parents. But the first thing we must do is recognize the authority and headship of parents. Our *attitude* is all important. God will honor our obedience, not our parents’ condition. God knows our needs and situation. He knows there may be suffering but that we will be strengthened by submitting. Granted there are times when we may need to consider the demands made upon us — as to their actual scriptural rightness. But here *attitude* — even in telling our parents how we stand on a certain matter — is the important issue.

Trust God for divine guidance and follow His commands. He will take care of the outcome if we are truly submissive.

Key — The Lord places a lot of emphasis on relationships of husbands and wives, parents and children, and servants and masters. I think that the reason for this is so we can learn obedience. If we can’t learn in natural situations, how can we do it in relation to our heavenly Father? To obey is not an easy thing as we find ourselves having to do things that we don’t want to do.

Whether saved or unsaved, your parents are still your parents; and we must honor and obey them. Sometimes after we have come to the Lord we take on a superior attitude toward our parents because we are Christians. This is not only wrong, but it is not conducive to good relationships. If you really want to be obedient to your parents, the only time you can act contrary to their wishes would be if they interfered with your personal relationship with the Lord. God can use your unsaved parents to bring out the rebellion in your life and deal with you in this area, if necessary.

We must also realize that the trend today is to rebel against parents, government, employers — all authority. How much more should we, as Christians, desire to learn obedience rather than disobedience.

Grant — Yes, I certainly agree with Bob and Dick that God is at work to bring us into the spirit of obedience. By “spirit of obedience”, I mean a certain delighting of the heart over doing the will of our heavenly Father. This is a wonderful relationship with God to experience.

Ephesians 6:1 simply says, “Children, obey your parents . . .” There is no exception made or provision set forth for not obeying. This says to me that as the children of our earthly parents, we are to anticipate with joy doing what they would require of us. It is as simple as that. The moment we begin to anticipate conditions *for not obeying*, we begin to give place in our thinking for thoughts that become breeding grounds for rebellion.

I, too, would give consideration to the very real problem of unregenerate parents requiring of the Christian young person something that is a violation of their walk before God. I would have to acknowledge, however, that in my own experience of counselling with young people, this has been very rare. In the case where such an incident occurs, I believe there are some safe steps to take.

First, don’t take matters in your own hands! This is a sure invitation for trouble.

Secondly, do appeal to those whom you acknowledge as your Christian leaders or spiritual fathers. That is why God has given them to you. Their wisdom and counsel will save you heartache and help direct your attitude into the proper place.

It has happened many times that a young person, exercising obedience and praying for their unsaved parents, has seen God intervene and radically alter the undesirable circumstances. I believe that in obeying our parents and keeping God in control of the situation, we will see Him do miracles we never thought possible!



For four years, DICK KEY maintained a rehabilitation home, Clayton House, in the very center of the "action" — San Francisco's Haight-Ashbury! Presently living in Fort Lauderdale, Florida, with his wife Lydia and their four children, he serves as Administrator for Christian Growth Ministries.



BOB SWINDLE spent five years in street and youth ministry on the West Coast, followed by two years of training under Bob Mumford. The Swindles, Bob, Sue and their four children, are returning to Washington to establish a teaching-resource center in Bellingham.



BOB GRANT began his public ministry at Christian Center Church in Anaheim, California. Later in Washington, D.C., he and his wife founded House of Bread Ministry, followed by nine months of itinerant teaching to European nationals and American military personnel abroad. They now minister to the community in Albany, Georgia.

"What are some guidelines for good dating habits? What are some pitfalls of dating?"

Grant — The joining together of two persons into one flesh which occurs at marriage, doesn't just happen. It is the consummation of a developing relationship. This relationship begins when two people meet and discover a growing interest in being with one another and sharing experiences of life. I believe that God has designed it to be just that way. The spending of time together and the deepening of feelings and emotions bring the two individuals to a significant place of responsibility. It becomes a question of stewardship over God's trust in us to use His gifts and blessings for their intended purpose. It is God's design that the developing of love and desire between a man and a woman reach a point in time where their relationship be consummated in marriage, a physical and emotional experience.

I do not need to establish the tragedy resulting from the selfish misuse of the gifts of God in this area. You don't have to look far for someone to give you a first-hand report. What can be done to avoid this remorse?

First, I believe that God holds the young man responsible for allowing situations and circumstances to occur

which give place to strong physical desire. Temptation does not have nearly as much power when you are together with friends in Christian fellowship as when you are in the back of a parked car.

Then, the girls have their part to exercise in not dressing in a manner which creates problems for her date. You can make his responsibility easier to perform by not playing games with his emotions.

Each situation requires individual advice and definition. But it is sufficient to say that the Holy Spirit dwelling within you will bear witness to your heart what is pleasing to the Father. If your desire is to please Him in your dating relationships, you will see I Corinthians 10:13 become a reality in your experience.

"Without taking a course in comparative religions, what would be an approach to the many youthful believers of Hari Krishna and other Buddhist sects?"

Grant — In Acts, chapter 1, we see Jesus making the very clear statement that we would be witnesses to Him. The corporate message of the Gospels is one of proclaiming the Kingdom of God and lifting up the person of Jesus.

It is the work and ministry of the Holy Spirit to bring conviction of sin and a bearing witness of truth (John 16:13). I, personally, do not find it necessary to understand the Buddhist's background or his religious system in order to bring him the living Christ.

I was invited some time ago to present to a high school sociology class a report on the Jesus Movement. There was a rich time of sharing Jesus, followed by an opportunity for questions. A young man raised his hand and asked specifically about the way of Buddha. I responded by saying that I did not know Buddha, but I did know Jesus, and Jesus had changed my life. Later, I saw the wisdom of the Holy Spirit in the response and how it avoided any debate or exchange which would have diminished the previous testimony of what Jesus could do.

If we look at witnessing to the Buddhist or Hari Krishna follower in the light of a courtroom drama, I believe we can learn a valuable lesson. Jesus said we would be witnesses. A witness does not prosecute, nor does he defend. Remember the Holy Spirit is the defense attorney. The witness does not argue the case, nor does he pass judgment. God is the only one who can make the final decree. What then does the witness do? He simply tells the facts of what he knows about the person on trial. That is our role in this walk — telling the facts about Jesus. ☞

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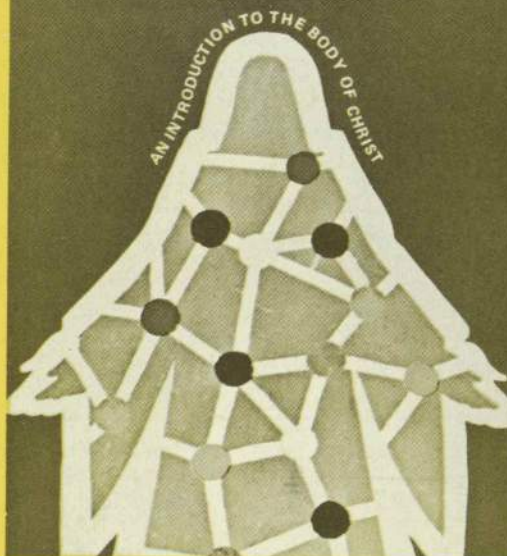
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