



JANUARY 1974  
THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH

# new wine

*Thou art weighed  
in the balances,  
and art found wanting.*

*Daniel 5:27*

**THE MORAL AND ETHICAL CRISIS**  
Watergate of Western Civilization • Mumford page 4  
The First Mile • Prince page 9  
The Vulnerability of Leadership • Hatfield page 23  
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## PREACHIN' WHAT'S PRACTICED

Thank you for your excellent magazine — especially the October issue with Derek Prince's "History Shaped Through Prayer." I like this type of article telling HOW God works. I prefer this to the more lengthy expository features in which it seems the writers try almost *too hard* to get the truth across.

We are interested in method — but even more interested in results. In other words, preacher, what happened to you when you put your preachments into practice!

F.R.  
Natrona Heights, Pa.

## NEW WINE FORUM CHALLENGED

In the September issue, in their discussion on tithing and stewardship, Derek Prince and Dick Coleman each refer to Malachi 3:8-10. Each interprets the "storehouse" as the local church "from which you are fed." Each man goes on to say that if the local church does not feed us then we should not feel compelled to tithe to that church. This seems very unscriptural and downright dangerous doctrine. This condones the practice of the charismatic Christian of not supporting the local church because the pastor may not expound the value of the charismatic gifts. How then does the charismatic Christian differ from his religious fellows who threaten to cancel their pledge unless they "do it my way"?

It seems essential that if one is not fed by his local church then the burden is on him to find a more comfortable church home. If on the other hand he feels convicted that God has placed him in an inhospitable, unenriching church what kind of a witness will he be to the congregation if he supports the church less than 100%. I don't read the scripture as optional "bring me the tithes as long as you like it here."

J.O.  
Hillsboro, Oregon

## TIMELY EDITORIALS

Just wanted to say that *New Wine* has meant so much to me. The last two or three editorials have been timely — the saints need so much to be reminded not to discourage others by their exuberant sharing of "what happened to me." So many of us feel just a little let down, like "what's wrong with me?" Of course we rejoice in the wonderful things that are happening in the lives of many and we praise God for it. But it does help us to know that the saints don't *always* live on the mountaintop. We learn from walking in the valleys.

V.M.W.  
Dendron, Va.

# Letters to Editor

## REFLECTIONS

In discussing your work with close friends, I have come to a couple of suggestions for improvement which I hope will be taken in the spirit of love in which they are given.

May I point you to the article in *Christianity Today*, September 14, "The New Pentecostalism: Reflections by a Well-Wisher," by Clark Pinnock. Some of his observations bring excellent perspective. It seems that a life in the spirit frequently is accompanied by a *know-it-all* attitude. Since being baptized into the realm of spiritual gifts, I have sat under the teaching of both charismatics and non-charismatics, and I've found that the non-charismatics by and large teach with a spirit of greater humility.

Also, if there is a greater emphasis on fulfillment of responsibility through a walk in the Spirit than on the exclusive experience of charismatic prayer meetings, I think the church community will be served.

Please take these comments from, not only a well-wisher, but one who has been in the charismatic fellowship for ten years. I appreciate your authoritative teaching, and pray that all of us will work for a healing of Christ's church.

G.E.V.  
Santa Barbara, Calif.

*One of our greatest burdens is the over-coming of walls and labels, such as "charismatic" and "non-charismatic," which have divided the body of Christ. (Watch for our February issue — it deals with this subject) Thank you for your comments, we are aware of our shortcomings and we are working on them. — Ed.*

## HOW'S OUR TESTIMONY?

I appreciate the good balance in your magazine and I know it's meeting a real need for many.

It's good to see a "testimony" in the contents now and then. After all, God's Word is filled with the personal witness of men like David and Paul and sometimes a personal witness may be an encouragement or warning badly needed.

Rev. D.V.H.  
Macon, Georgia

## THANKS FOR GUIDANCE

The November issue on Divine Guidance seemed to be written just for us. Thank you so much, we now have an inner peace as to what we knew we must do.

Mr. & Mrs. C.W.R.

The November issue on Guidance came one day after another sister and myself were asking the very same questions. Thanks so much for looking to the Holy Spirit for your material.

Mrs. M.S.  
Midland, Texas

The articles on guidance and deception were especially timely. Bob Mumford sets such good guidelines in his article "Caution: Deception Ahead." Those scriptures he mentions that the devil will use to his advantage have been used on me countless times. Please write more about this type of deception.

Mrs. J.W.M.

## UNIVERSAL GOSPEL UPHELD

We have been especially encouraged to note that while so many so-called "Christian" groups are embarking on a nationalistic path of civil religion, you seem to be upholding the universal character of the Gospel. I am referring in particular to your October editorial reminding us that spiritual warfare is not against "peoples, nations or even ideologies."

Thank you! The Church today needs more who will minister the whole Gospel.

J.M.Y.

## OCTOBER GOOFS!

In reference to the October 1973 issue, page 23, the biblical reference Matthew 13:43 is incorrect with what is quoted. What is the correct reference to "... when the unclean spirit is gone out of a man...?"

Mrs. J.M.S.  
Morgan City, Louisiana

*Our mistake! The reference should be Matthew 12:43, not 13:43. — Ed.*

The October issue of *New Wine* Magazine (which carries the third part of your series "A Renewed Mind") quotes you in the following language, in part, "This we inherited from the first Adam and the second Adam, Jesus Christ, came to restore that image."

In 1 Corinthians chapter 15:45 and 47 (A.S.V.) Jesus Christ is referred to as the last Adam and the second man, not as the second Adam.

F.B.  
Jersey City, N.J.



# Editorial

Of late, we have been thinking about the condition of our nation and our society in general, and pondering the whereabouts of the New Testament Church — the light of the world and the salt of the earth. The impact of the twentieth-century Church on Western civilization has been somewhat less than outstanding.

Perhaps the Church has concentrated on taking the speck out of the eye of society and missed the yule log hanging in its own.

Many Christians have pointed the finger at corruption in our political system, but the Watergate finger should be pointed at us — our own covered sin and unrepentant hearts have rotted the moral fiber of a nation, allowing corruption at all levels of government. The problems of corrupt politicians, police departments and courts; the failing schools and family units cannot be charged to the "new morality" or to "communist subversion." The Church needs a Nathan to stand before us and say, "Thou art the man!"

We speak of prejudice, discrimination, immorality, poverty, and "the credibility gap"; yet within our own fellowships we play favorites, talk behind each other's back, gossip, distrust and withhold material goods from the elderly, the widow, and the man out of a job, when we have an abundance to share. Solomon once said, "Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee." When the community of the "redeemed" behaves this way, can we expect anything different from unregenerate society?

In matters of social concern and political consideration, it has not been the policy of *New Wine* to stand with a political party or candidate. However, we desire to speak to issues in our world where we as the body of Christ may be felt as "salt"; while we continue to declare the Kingdom of God to all men.

## new wine MAGAZINE

JANUARY 1974

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*In the next several issues of New Wine it is our desire and direction to deal with some vital issues of daily life having to do with ethics and morals. Right living — by a standard which we will describe — is God's requirement for all mankind; but especially for those of us who profess to be followers of Jesus.*

In our day of moral and ethical confusion, both political and spiritual leadership is being put to the test. Most of us learned the story of the man who built his house on the sand, and his house collapsed because the foundation was shifting and unstable. It should not surprise us when the men to whom we have looked for moral and ethical leadership fail personally and officially in the realms of ethics and morals. Most of these lives have been built upon the shifting sands of twentieth-century ethical philosophy and should not be expected to stand the storms of temptation in our day.

Present ethical and moral problems in Washington, D.C., the sudden resignation of the Vice President; plus increased surges of white collar crime, moral and sexual breakdowns of many apparently successful clergy; coupled with the open violence, murder, rape and organized crime, condoned by a corrupt and bribed police, leave many of us with a cold chill running down the spiritual spine.



MORALS  
AND  
ETHICS

## HOW DID WE GET HERE?

"Where do we go from here?" may be a valid question which needs to be answered; but first let me explain in simple language how we got where we are as individuals, as a church and as a nation.

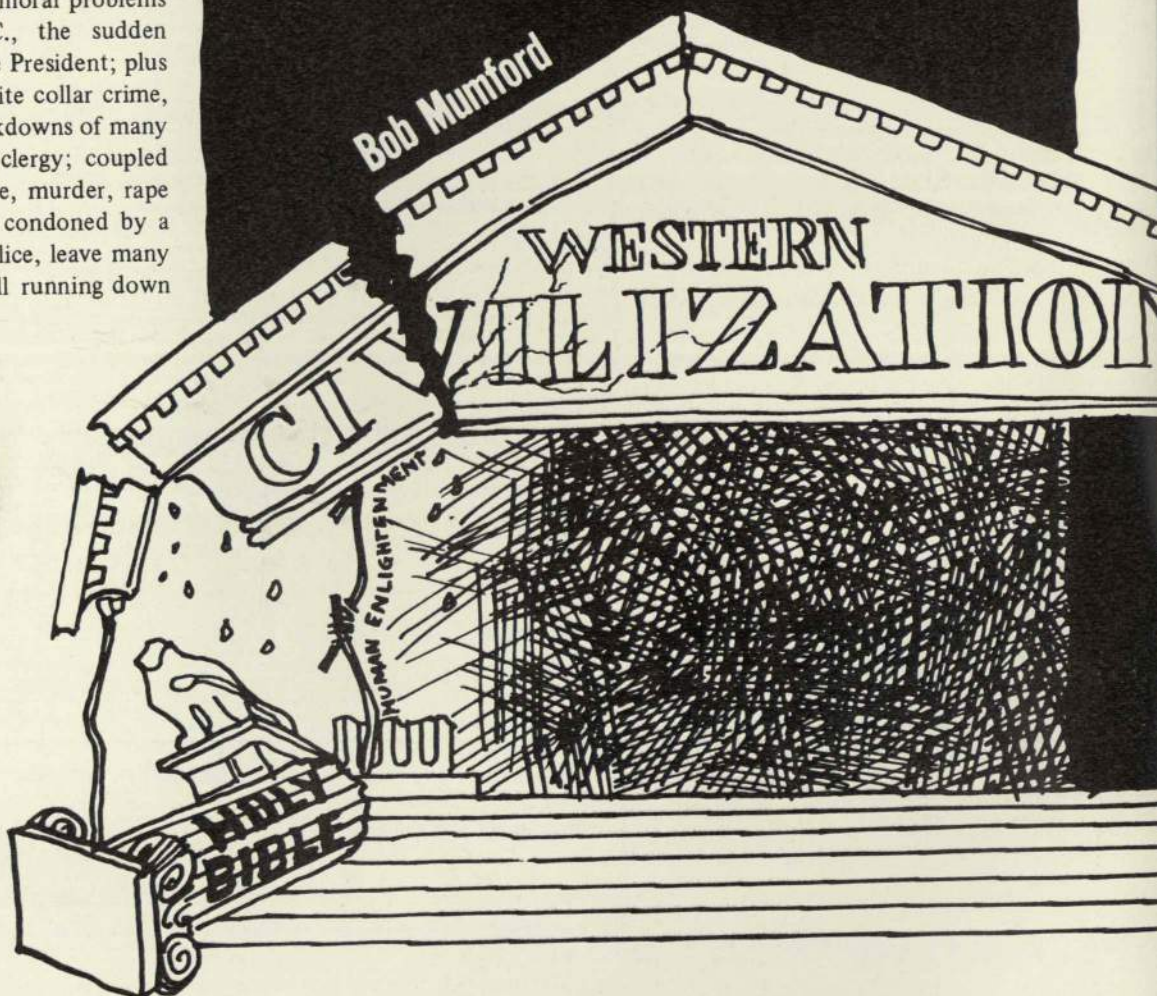
It may seem trite to some for me to say our nation was founded on godly principles, especially if you research the personal lives of some of the early heroes. Sinners they were — as are we. There was one ingredient, however, which may have been overlooked and that is the place which the Scriptures held among these people.

Everywhere in Colonial America, the Bible was held — consciously or unconsciously — as a standard of conduct. This was true in business, the school, the court, the legislature, as well as the church.

Because they had a common inheritance to which they all looked, even if one was not a professed believer, the Bible was a source of social and moral stability from which all benefited, because it functioned as a standard or common ground, whereby they could at least communicate. Words were understood and had meaning, because from a common source they drew a frame of reference, which gave them

The moral and ethical crisis facing our generation.

## The Watergate of Western Civilization





A graduate of Northeast Bible College in Pennsylvania, Bob Mumford studied at the University of Delaware, completing his Bachelor of Divinity at Reformed Episcopal Seminary in Philadelphia. He has served as an evangelist and pastor, and as Dean and Professor of Bible and Missions at Elim Bible Institute in New York. He currently ministers and teaches from Ft. Lauderdale, Florida.

meaning. The word "love" was understood, as was the word "steal," "lazy," "sin" or "responsibility."

Today in our society — from the elementary schools to the Supreme Court — we are groping. No one can agree as to what is a "norm," a standard, or even what the word "steal" means. Adultery, for instance, has lost its meaning. How did this happen? The maze of semantics, relative values, who or what is authority, leaves the ordinary person in an intellectual and spiritual dilemma.

When I was following the U.S. Senate Ethics Committee a few years ago, and watching their frustrated attempts to establish a standard, much of what I seek to share now was made vividly clear. *There is no standard!!* Who are *you* to judge *me*? How can you tell me what is right or wrong?



Suddenly we saw exposed in our own governmental system the anarchy of ethical situation: Each man doing what is right in his own eyes. Dr. Carl Henry said in essence: "Theologians no longer declare a biblical norm as a rule for faith and morals, but rather suggest 'what is the norm for me.'" All of us should be able to see where that will lead us — complete anarchy — and it very nearly has. There are as many "norms" as there are people, and there appears to be no solution to each doing his own thing.

## THE LOST STANDARD

Permit us to go back a few years and show how this happened and some chronological sequence. A casual reading of church history will reveal a continual drift from the place of Scripture in the lives of people, churches and nations. It also reveals that a nation is blessed or blighted in proportion to the place given the Scriptures by its leaders. America and India would be the two most dramatic examples of the results of following and not following the teaching of Scripture and the result in national blessing.

Why the Bible? Simply, because the Bible comes from the ultimate authority, God Almighty. The minister cannot be our ultimate authority for he has problems of his own. The judge — never, "we all know that he takes bribes." The policeman? No, he is involved in an adulterous relationship with the waitress at the local diner. Perhaps the school teacher can . . . but no, he or she is involved in divorce and has too many personal problems to have the authority to tell anyone what to do. The ultimate authority of God is the only source to which we may turn with the assurance that His judgments will be equally fair to the man on the street or the man in the White House.

The new morality would have us believe that "right" and "wrong" are to be determined by the results; are they good or bad. Of course, we must then face the dilemma of what

standard we use to judge the "goodness" or "badness" of the result!! We must face the only alternative — a thing is right or wrong, good or bad, simply because God said it is so. It is the only answer which we may embrace with confidence in its stability and fairness.

No one, however, will dare to suggest that the authority they search for is the eternal Word of the living God who in love provided for us what someone has called the *Manufacturer's Handbook* — the Bible.

God, as creator, gave us in those sixty-six books an objective, propositional revelation which is the guide to successful living for business, home, marriage, . . . and politics! It does, when properly understood, speak with an eternal and authoritative voice to all issues of life — both personal and spiritual.

As a nation, we have taken the Scriptures from the schools, rejected their authority in the seminary and personally mocked those who sought to conduct themselves in the light of their authority; seeing them as impractical or fanatical! We have taken the Bible from them in the schools and have sought someone to give it back to them when they are in the jails.

When a people, church or nation leaves the concept of the Scriptures as a unique and final authority, it takes only a generation or two to see the decline and degeneration of the home and family. Then follows degeneration in sexual conduct, morals, business and ethics. Bible-pounder, you say! biblioatry in its most blatant form! It has been charged that in our day such an approach to ethical questions is mere obscurantism, the resistance to human progress and enlightenment; or a form of resurrectionism, the desire to return to old ideas and concepts, thus avoiding the future. To this we must answer — NO, NEVER!

## SCRIPTURE REJECTED

Follow with me now as we trace the rejection of the Scripture. During the seventeenth century, the intellectual and philosophical world



entered the period of Rationalism. Rationalism, according to Francis Schaeffer, is "man, beginning only from himself, gathering enough details in order to make a universal with no knowledge from outside himself — and particularly *no knowledge from God.*"\*

"No knowledge from God," of course, means the Bible. On the heels of Rationalism came the liberal theology and Higher Criticism (Literary — the Bible is full of contradictions, etc.), and Lower Criticism (Textual — the original manuscripts are dubious, etc. The effect of these three thrusts was tantamount to the emasculation of the authority of the Bible as the Word of God. Gradually, this filtered down to pastors and finally to the man on the street — people like you and me. Its practical result was that the Scriptures no longer could require anything from me, for, after all, the Bible is not "from God" as originally supposed and therefore has no real authority.

There followed the teaching in the seminaries and pulpits which was basically subjective, rooted in experience and man-centered. Due to the loss of the Bible as any final authority, people began to look within, establishing their own authority. This is the essence of modern theology. Man thinks that God and the Scriptures are the problem and *he* is perfectly normal!

The loss of the authority of the Scripture leads us to search for a new authority, for no matter what happens, there must be one. Could some theologian, or perhaps a philosopher, give us a certain standard by which to form some personal ethics and morals? Theologians and philosophers could not, because they themselves have been cut loose from the standard given by God and are themselves floating in an uncharted sea in a boat made of salt water.

In the absence of solid leadership, a clear standard or someone to tell us what is right or wrong, we entered what is called the "new morality." New morality is a result of the

rejection of the morals and beliefs of the Holy Scriptures. New morality — we are told — is based on love. As long as we love, we can do anything to anyone in any manner, for *who* has the authority to tell you that what you are doing is "wrong."

#### SIX-INCH RULER

Our dilemma can be clearly illustrated. In Washington, D.C., there is a department of the government called the Bureau of Standards. It is the job of this department to maintain a fixed standard of all measurements used in the United States. They have a standard measurement for a foot, a yard, a pint, a gallon, a pound, etc. All other measuring devices — ruler, scales, graduates, etc. — are calibrated against the common standard thus assuring uniformity of measurement in all parts of our land. Without that single standard, there would be no way of saying that my six-inch ruler were any more accurate than your six-inch ruler. Without a fixed standard, all measurement becomes a matter of opinion.

In like manner, then, the Scriptures are a ruler which enables us to measure right and wrong. Without this standard we find ourselves totally unable to measure or judge moral and ethical questions.

Here we are, even as Christians, without a clear understanding of the authority of the Scriptures over the life of the believer. In our confusion, we embrace self-realization, mystic and subjective feelings, new morality, situation ethics, or different and various forms of spiritual anarchy with all of its related diseases. As the church sows, so shall she reap. Across our nation — police chiefs, judges, ministers, school teachers, presidents and other men of esteem, lie, cheat, steal, misrepresent and otherwise perjure themselves before God and their fellowman. Why? Because we have lost the authority of God's Word as that which we should and must obey, if we are to be pleasing in His sight. It is the answer to our present moral and political confusion.

Listen to the Prophet Jeremiah describe the situation in his day — a people who rejected the authority of the Scriptures in daily conduct:

Oh, that my eyes were a fountain of tears; I would weep forever; I would sob day and night for the slain of my people! Oh, that I could go away and forget them and live in some wayside shack in the desert, for they are all adulterous, treacherous men.

"They bend their tongues like bows to shoot their arrows of untruth. They care nothing for right and go from bad to worse; they care nothing for me," says the Lord.

"Beware of your neighbor! Beware of your brother! All take advantage of one another and spread their slanderous lies. With practiced tongues they fool and defraud each other; they wear themselves out with all their sinning.

"They pile evil upon evil, lie upon lie, and utterly refuse to come to me," says the Lord.

Therefore the Lord of Hosts says this, "See, I will melt them in a crucible of affliction, I will refine them and test them like metal. What else can I do with them? For their tongues aim lies like poisoned spears. They speak cleverly to their neighbors while planning to kill them. Should not I punish them for such things as this?" asks the Lord. "Shall not my soul be avenged on such a nation as this?" (Jeremiah 9:1-9, Living Bible)

Let us who profess to call upon His name hear a clear call to personal integrity, proper business conduct, fidelity in marriage, trust between neighbors and friends. Let us learn to depend upon the rock of God's authoritative and infallible Word, and when we do, we shall find the joy of the Kingdom of God. Our own confidence can then be manifested to a confused and degenerate nation. We could, as someone has suggested, need only one *genuine* Christian for each ten square miles. ♡

\*New Wine, July — August, 1973; "Where Are We?" Francis Schaeffer.



# ECHOES OF THE SPIRIT

Significant events in the body of Christ.

## INTERCESSORS FOR AMERICA

As the Holy Spirit has laid an emphasis in the body of Christ on prayer and fasting for the nation, various responses to this call have begun to come forth.

One response has been the formation of a group which will be known as "Intercessors for America." Patterned similarly to Intercessors for Britain, which has been functioning for some years, and Intercessors for Canada, which has been recently formed, Intercessors for America is aimed at calling Christians in America to meet the challenge of the present crisis by concerted action based on the principles and promises of the Bible. Currently headed by Mr. John G. Talcott of Plymouth, Massachusetts, Intercessors for America purposes to promote systematic, coordinated intercession by groups of Christians around the country who are willing to commit themselves to meet regularly for prayer and fasting on behalf of their nation.

The non-profit group, which will be operating from P.O. Box PRAY, Plymouth, Massachusetts, 02360, will be open to all Christians on a non-partisan basis, without respect of religious or political affiliation.

A newsletter will coordinate the various groups by carrying specific prayer needs, reports on answered prayers, news items of concern to Christians, reports from different prayer groups and teaching on prayer. If special needs arise for prayer, a call can be sent out asking all groups to pray for a particular situation in the nation or the world.

Specific prayer needs in local areas will be handled through local and state leaders who will coordinate prayer for cities, counties and states, while helping new groups become organized.

The only formal connection between Intercessors and the individual groups will be their commitment to pray. Intercessors for America will not sponsor a particular group nor will it interfere with the internal functions of any group. Methods of procedure and questions of doctrinal or denominational emphasis will be left to the discretion of each group.

The commitment to Intercessors for America on behalf of those participating will be for the duration of the year in which the commitment is made, starting with 1974. It is intended, however, to build up to a climax of prayer that will usher in and continue through 1976, our bicentennial year.

As Intercessors begins to grow into a solid base of committed groups and individuals, contact will be made with political and government officials to offer prayer support, and ascertain their prayer needs.

Throughout the groups certain general prayer topics will be recommended: (1) Repentance — acknowledging our sins as a people and turning from them. (2) Intercession — asking God's mercy and intervention on behalf of our nation. (3) Direction — seeking to understand God's purpose for the Church and the nation at this time.

Specific topics of prayer will be for national and local officials, officers, and administrators in government, education, industry and the news media.

Prayer for our nation is a theme around which all Christians can gather and find unity in Christ. Intercessors for America has the promise of having a significant impact, not only on our national destiny, but on the body of Christ as it stands together, united in a common cause.

## PRAYER FOR THE NATION

In the October issue of *New Wine* we published an article entitled, "Will America's Course Be Changed?" This reflected a belief of the editors and directors of *New Wine* that there be some type of open call to the body of Christ to begin to fast and pray for the United States. We challenged our readers to make a regular commitment to fast and pray; and we asked that they take the time to write to us and tell us about their commitment.

It soon became evident that the Holy Spirit had already been laying this burden on the hearts of many of His people. From all around the nation, letters came expressing not only a willingness, but a burden to join in praying and fasting for the nation. Many had been feeling a burden in recent months but had not known what to do about it. Others who were already praying, expressed an appreciation in the knowledge that other members of the body of Christ were carrying the same burden, and that together they were joining unseen partners in a common prayer.

Groups around the country are beginning to take a stand in prayer and fasting:

### DETROIT, MICHIGAN:

The Maranatha Fellowship made up of 27 different groups and around 500 members has issued a call in their newsletter to join in prayer and fasting for the nation.

### BALTIMORE, MARYLAND:

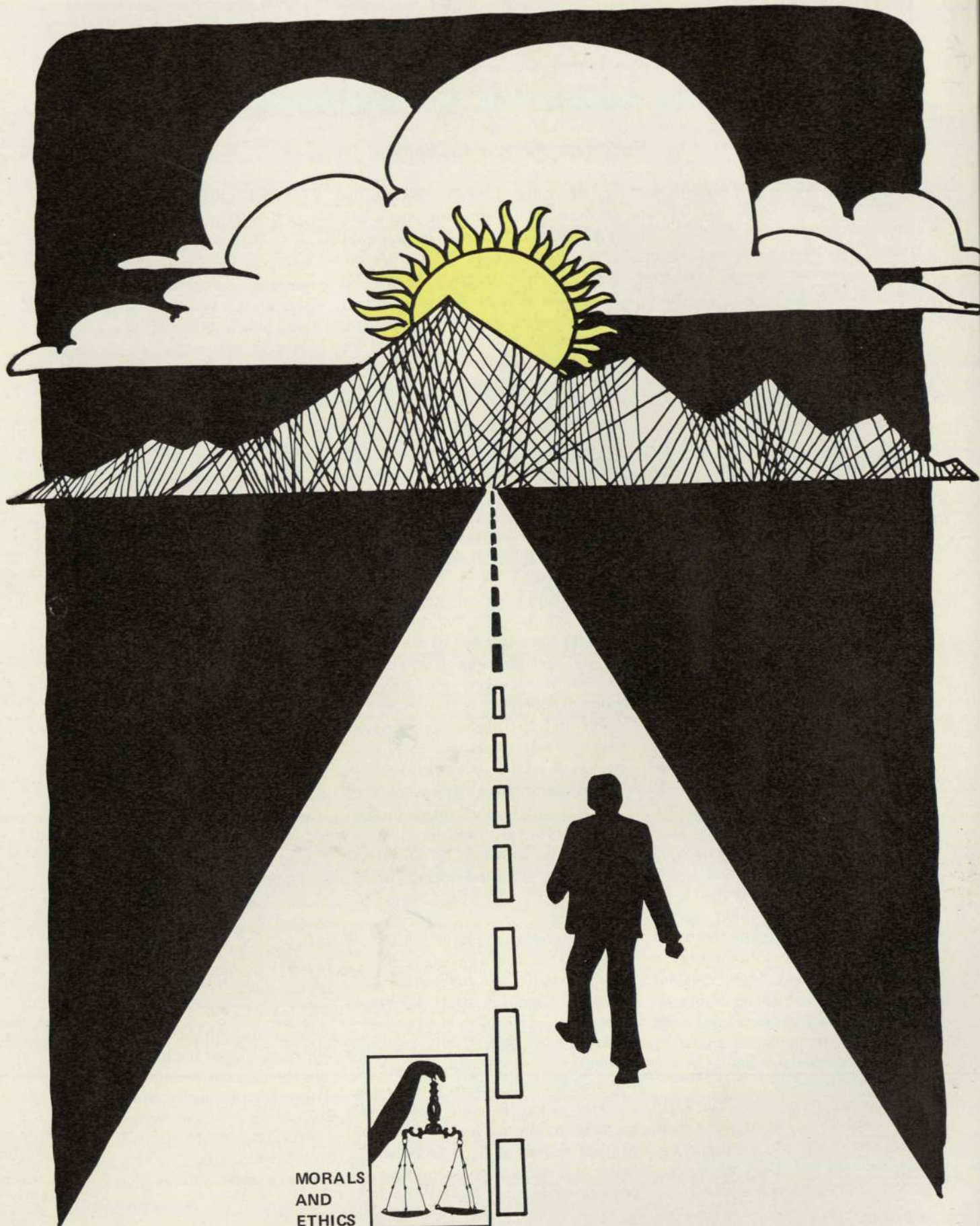
A group called "Concerned Christians" asked the leaders of many fellowships from around the country to proclaim Thursday, November 15, 1973, a day of prayer and fasting.

### GARLAND, TEXAS:

Christian Education is asking that the approximately 330 schools in their

(Continued on page 20)





MORALS  
AND  
ETHICS





Going the "second mile" is only possible after we have gone . . .

# THE Derek Prince

# FIRST MILE

And whosoever shall compel thee to go a mile, go with him twain (Matthew 5:41).

Jesus here depicts a situation in which law, or social custom, gives a man the right to compel another to walk a mile together with him. Speaking to His disciples, Jesus says in effect: "If this should happen to you, do not merely walk one mile with such a man, walk two miles with him. Go twice as far as he has a right to demand of you." We may say that the first mile represents *duty*, the second mile represents *love*. Love freely does twice as much as duty can demand.

These words of Jesus have given rise to the expression "going the second mile." However, they carry with them a simple, logical implication which is often overlooked. Many Christians speak and act as though the exercise of love automatically releases them from normal personal and social duties. But the truth is just the opposite. You can only go the *second* mile *after* you have gone the *first*. The expression of love can only begin after the demands of duty have first been met.

The same principle is expressed by Paul in Romans 13:8, "Owe no man any thing, but to love one another." Here again the order is important. The negative requirement comes first: "Owe no man anything." This covers all our legal and ethical obligations. We must first fulfill all these, then we can move on to the positive requirement "to love one another." Christian love

is inconsistent with the failure to fulfill our legal and ethical duties. We might paraphrase this by saying: *Genuine love first makes sure that all its debts are paid.*

## SLOPPY AGAPE

Many Christians have a wrong concept of biblical love. Love of this kind is not a sentimental attitude expressed in religious cliches or honey-sweet phrases. Someone has characterized this unscriptural counterfeit of love as "sloppy agape." The Apostle John warns us against this: "Let us not love in word, neither tongue; but in deed and in truth" (1 John 3:18). True, biblical love is expressed primarily in acts, not in words.

In the book of Ruth we find a pointed contrast in the behavior of Naomi's two daughters-in-law: "And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her" (Ruth 1:14). Orpah exhibited the outward expression of love — a kiss; but Ruth loved in deed — she stood by her mother-in-law in her need. In my hour of crisis I am not so much interested in who will kiss me. I want to know who will stand by me.

The book of Proverbs also has a warning concerning this: "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are

deceitful" (Proverbs 27:5-6). Counterfeit love will flatter us with sweet words when things are going well, but betray us in the hour of need. Genuine love will tell us the truth and, if necessary, rebuke us, although at the time it may actually wound us. But love of this kind will not betray us later.

It is not without significance that Judas actually betrayed Jesus to his enemies by a kiss. Jesus Himself commented on this: "Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48). The outward expression of love, without the corresponding actions, is betrayal.

In Ephesians 4:15 Paul describes the only way that we can grow to Christian maturity: "But speaking the truth in love (we) may grow up into him (Christ) in all things." Any love that does not speak the truth is a counterfeit. Any fellowship of lasting value must be based on mutual honesty.

"If we walk in the light, as he is in the light, we have fellowship one with another . . ." (1 John 1:7). True fellowship is possible only in the light. We cannot have fellowship in the dark. The Apostle John makes two simple, but profound statements about the nature of God: "God is light" (1 John 1:5); and "God is love" (1 John 4:8,16). God's love can never be separated from God's light. God's love does not operate in the dark.



## LOVE "COVERS," NOT "COVERS UP"

The Apostle Peter tells us that "charity (love) shall cover the multitude of sins" (I Peter 4:8). Here again, there is much misunderstanding among Christians. Peter says "cover," but he does not say "cover up." Peter is not talking about the custom prevalent in many Christian groups of sweeping sin under the rug, and then pretending that it never happened and everything is all right. Christian love covers sin in the same way that God covers sin. First, sin must be brought out into the light. It must be acknowledged, confessed, repented of. If necessary, restitution must be made. Only after that can sin be *covered* with true, biblical forgiveness.

From time to time we are brought into contact with Christian groups who have only one theme — "love." Experience has convinced me that in such groups there is either doctrinal error or unconfessed sin — or both. "Love" is used as a "cover-up." If sin is the problem, it is usually found in the lives of the leaders of the group. If we begin to get below the surface and lay bare the problem, we are immediately headed off with the accusation, "Now, brother, you're not being loving!" Let it be emphasized once again: *True, biblical love is expressed primarily in acts, not in words.*

Let us return to the parable of the first and second mile — the relationship between love and duty. We have seen that true love begins only after we have fulfilled our legal and ethical obligations. Conversely, love that does not fulfill these obligations is a counterfeit. There are innumerable ways in which this principle applies to daily Christian living. In what follows I will briefly point out some of the most common inconsistencies that I myself have observed among Christians.

### THE FOREIGN MISSIONS IDOL

At one time I was associated with a church that was extremely proud of its "foreign missions program." The

congregation was fairly small, but it had a disproportionately large commitment for foreign missions. A preacher who specialized in the promotion of missions was invited to conduct a two-week's campaign with the understanding that his honorarium would be ten percent of all offerings that were pledged for missions. In the course of two weeks, over \$50,000 was pledged. Some of these pledges came in very tardily; others never came in at all. However, the preacher had no reason to complain about his honorarium of over \$5,000 for two weeks' ministry!

At the time that these pledges were being paid to foreign missions, the church was grievously in arrears with its own local obligations — its telephone bill, fuel bill, etc. Eventually I challenged the congregation about this way of doing things. "If we say that we are offering all this money to missions, we are deceiving ourselves," I told them. "The people from whom this money really comes are our creditors. We are taking the money due our creditors to support missions. But that is dishonest and unfair. Our creditors may be Catholics and the missions we are supporting are Protestant. We have no right to take money belonging to our creditors to support something they themselves may not even approve of."

In reality, in that particular situation, "foreign missions" was the church "idol." The members sacrificed to their idol, while blatantly failing to fulfill their own obligations at home. Sometimes it is much easier to be occupied with a "foreign field" than to demonstrate the validity of our faith among our neighbors. "The eyes of a fool are in the ends of the earth" (Proverbs 17:24).

### ALCOHOLICS OR CHARISMATICS?

At one time I found myself in the position of being landlord over a number of houses adjacent to each other. In one of these houses I had as tenants a couple who made no profession of being Christians and who were,

in fact, alcoholics. They paid their rent regularly and kept the property in good condition. During their tenancy a lady in one of the adjacent houses was suddenly bereaved of her husband. The first person to show practical sympathy was the alcoholic lady. She came over the next morning with a check for \$200.

In due course this alcoholic couple moved out and new tenants moved in — a family who was active in charismatic circles. This family made quite extensive purchases for themselves, but rarely paid their rent on time. They so failed to care for their children and the property that some of the neighbors complained to me and threatened to take the matter to the city authorities.

One day I found myself reflecting over this situation. Suppose I myself were not a Christian, and someone were to ask me: *Which kind of tenants do you prefer, alcoholics or charismatics?* There would be no doubt about my answer: *Give me alcoholics any day!*

### "JUST TO GET THE WORD OUT, BROTHER"

At one period in my ministry some fellow Christians duplicated and sold large numbers of tapes of messages that I had preached. This was done without information being given to me, or permission requested from me. After a while I realized that there must be a very substantial margin of profit involved. I began to request some kind of accounting and to suggest that some royalty could reasonably be offered to me. I was met with protestations of love and the assurance that the whole thing was being done "just to get the Word out, Brother!" But I received no accounts and no royalty.

Later, the very people who were profiting from my ministry accused me of being "mercenary" in my motives. Worse still, they did not make this accusation to my face, but circulated it behind my back. I ask myself: *Can God really be satisfied that His Word is distributed on this basis?*



## EFFICIENCY IS CHRISTIAN

In II Peter 1:5-7 we are given a list of seven stages of spiritual development that should follow our initial faith in Christ. To "faith" we are exhorted to *add* the following: virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity (love). This brings us back to the parable of the first and second mile. "Love" must be built on a foundation of orderly spiritual development. Where this foundation is not laid, true Christian love can never come into operation.

The first thing we must add to "faith" is "virtue." This latter word could be translated "excellence" or "efficiency." How few Christians seem to realize that efficiency is a necessary Christian virtue! On the other hand, the Bible has not one good word to say about laziness or foolishness. In fact, both are more severely condemned, and more deadly in their consequences than drunkenness.

For five years in East Africa I was in charge of a college for training teachers for African schools. During their training many of our students came to know Christ, and were also baptized in the Holy Spirit. I discovered that once they had become Christians, they expected me to show them special favor — to be less exacting in my judgment of their written tests or their practical teaching. I had to explain to them that it was just the other way round.

"Now that you are a Christian," I would say, "you have all sorts of resources that you did not have before. You have God's peace in your heart, and the power of prayer and of the Holy Spirit to call upon. If you could pass your tests or succeed in your teaching without these resources, you should be twice as successful now that you are a Christian. I do not expect less of you, but more. And God does the same!"

The same principle applies in every field of activity in which a Christian serves and earns his living. A Christian may serve as a teacher, a doctor, a nurse, a waitress, a technician, a

janitor. No matter what the field, a Christian should always excel in his service. He should be more faithful, more reliable, more efficient than the non-Christian.

I have observed that the Lord never calls a person out of failure in a secular job or profession into "full time" spiritual ministry. A person must always prove himself in his secular employment before God will ever commit enlarged spiritual responsibility to him. Faithfulness begins in the small and the secular; then it is more fully worked out in the great and the spiritual. Jesus very firmly establishes this principle in Luke 16:10-11:

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye (*religious people*) have not been faithful in the unrighteous mammon (*your secular and material obligations*), who will commit to your trust the true riches (*enlarged spiritual ministry*)?

## FAMILY OBLIGATIONS COME FIRST

In I Timothy chapter 5 Paul deals systematically with the obligations of Christians toward the members of their own families. In this connection he says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel (unbeliever)" (I Timothy 5:8).

In each family the primary obligation for provision normally rests upon the father. This includes much more than the mere provisions of food, clothing and money. In Ephesians 5:25-28 Paul compares the relationship between Christ and the church to that between husband and wife. As Christ sanctifies the church with the pure water of the Word, so the husband is responsible to minister the cleansing, sanctifying truth of God's Word to his wife and children. The father should be the source of spiritual truth to his family.

In Ephesians 6:4 Paul places the

responsibility for the spiritual education of the children directly upon the fathers: "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition (education) of the Lord."

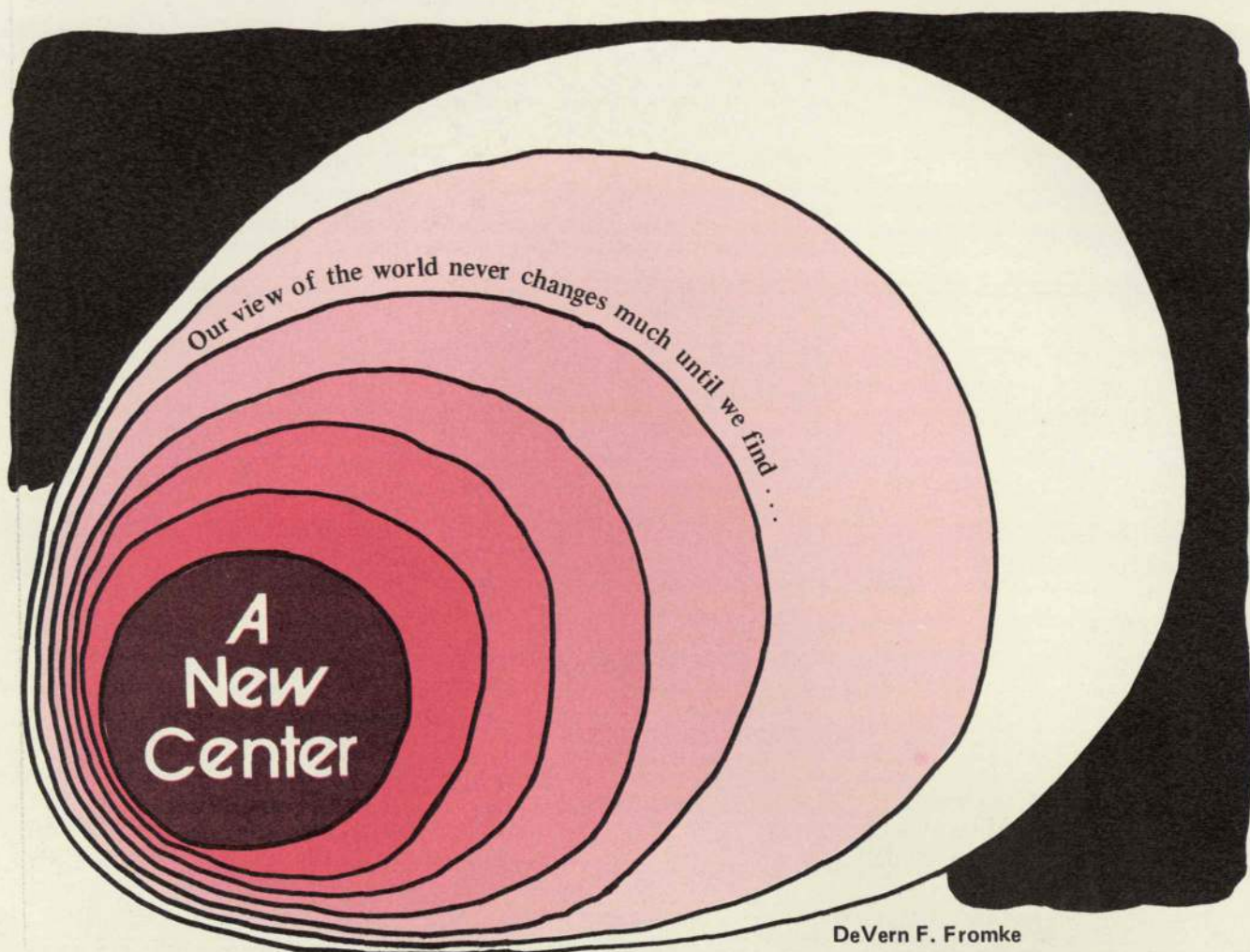
We may sum this up by saying that in every home the father has two God-given ministries from which he cannot abdicate: he is both prophet and priest to his family. As prophet, he represents God to his family; as priest, he represents his family to God. The faithful discharge of these duties demands a certain minimum amount of time devoted to the family.

Among the many men who fail to devote sufficient time to these family obligations, professional ministers are probably the most common offenders. This applies both to resident and to itinerant ministries. The resident pastor is frequently so taken up with board meetings, committees and church-centered functions that he hardly has any time at home with his family. The itinerant minister traverses the world like a knight errant for Christ, but leaves behind him at home a wife and children torn apart by frustration, bitterness and rebellion — caused primarily by his neglect of them. I always remember a comment once made by a young person whose parents had served many years as missionaries in Africa: "Our parents sure loved the Africans, but they didn't love us!"

The verdict of Scripture on a parent who fails in these primary obligations is that "he has denied the faith and is worse than an unbeliever." *Does a man who is 'worse than an unbeliever' have any business preaching the Gospel?*

Writing to (charismatic) Christians at Corinth, Paul says: "Examine yourselves whether ye be in the faith; prove your own selves" (II Corinthians 13:5). Many of us need to heed this warning today. Before we use religious clichés about "going the second mile," let us make sure that we have really "gone the first mile." Before we make a large display of love, let us make sure that all our debts *have been paid*. ☞





DeVern F. Fromke

It would indeed be wonderful if we could live, as some have sought to do, in the delusion that there really was no Fall and, therefore, is no sin. But we know better. Sin is a reality — we all bear the marks of the Fall. Hence we must consider how God makes provision to lift the sinner out of his man-centered universe into a God-centered position. We shall see how the work of the Cross moves man from the old center . . .

#### TO A NEW CENTER

A friend of mine has recently printed a little motto which reads: **KEEP LOOKING DOWN.** It, of course, causes no little comment from those who are accustomed to the phrase: **KEEP LOOKING UP.** The shock most often achieves its intention. If the observer is a believer, it serves to remind him that it does make a difference where he is positioned. If

down here, of course, we *must look up to Him.* But if we have truly entered into our position "with Christ in God" we have risen to a heavenly vantage point from which to view a whole new life.

A simple story will illustrate this. Little Billy promised faithfully that he would not leave the yard. He was reminded there would be throngs of people on the street that day to watch the parade. But once the bands started playing and the floats began moving by, he suddenly realized what he was missing. Oh, to be free of the tall board fence that surrounded the safety of his yard! All Billy could see of the parade was what he glimpsed through a small knot hole in the board fence. People were constantly getting in his way.

Then he heard the voice of his big brother calling from the upstairs veranda, "Billy, why don't you come

up here." Billy couldn't quite reach the bottom rung of the outside ladder, so his brother came down, lifted him in one strong arm and carried him to the top.

Of course! Here was the place to see everything! He looked down at the wide avenue from one end to the other. He thrilled with excitement. "Oh," he cried, "now I can even see what went before, and what's passing now, and way up the street I can see what's coming. It's like living in a new world."

For Billy the past, present and future had come to blend into one big *now.* So it is when we come by God's invitation to view the parade of time from the heavenly vantage point. God not only sees in one vast sweep the events of time, He sees all He had planned before the book of Genesis began and all that will be consummated after the Revelation. As viewed



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from His *eternal now*, eternity becomes one complete whole, with the span we call time as a minute parenthesis.

It would seem that the Psalmist must have been desirous of this heavenly position when he wrote: "The Lord looked down from heaven upon the children of men, to see if there were any that did *understand* and seek God." Understand! What? Did the Psalmist sense our need to look out from God's viewpoint before we could understand all He intended? But it is really the Apostle Paul who considers this viewpoint imperative. In his prayer for the Colossians, as given in Phillip's translation, he makes this thought clear: "We are asking God *that you may see things* as it were *from His point of view*, by being given spiritual insight and understanding . . ." (Colossians 1:9).

Thus every man is either still centered in himself, "looking up" from his own viewpoint, or he is enjoying the viewpoint Paul prayed about: He is "looking down" from God's vantage point — looking out through His eyes.

But mere wishful thinking will not move fallen man into this new position. It is not man's doing, but God's. It was God who entered into humanity completely enough to raise man to another plane of life, to deliver manhood into a new center where all things become new. Notice that below we have pictured the means by which God translates man from the family of Adam into the kingdom of His son.

"A" illustrates *all men in Adam* as they live unto themselves, relating all life's happenings to self. Instead of enthroning God, Adam enthroned himself by deliberately eating of the forbidden fruit. From that time everything has been out of order for Adam's entire family. By attempting to be ultimate himself, man seeks to use God and relate all His works for his own desires.

God expresses man's predicament in this way: "Destruction and misery are in their ways" — not as a result of their ways but inherently "in their ways." Nothing will come out right for the person who either consciously or subconsciously makes the universe to revolve around himself. What a penalty, to live with a self you can't live with! As long as you center in yourself, you won't like yourself. Another has put it this way. "It's so wonderful to get yourself off your own hands and into the hands of God. It's like living in a new world!"

Man was not created to be the *center*, and any attempt to build this false, self-centered universe will only cause confusion. God has made life that way, and there is no use kicking against the goad, as Paul did to his hurt.

"B" illustrates how God, through the work of Christ on the Cross, has put an end to the old race of Adam. Paul explains it this way, "We thus judge that one died for all, therefore all died; and he died for all, that they which live *should no longer live unto themselves*, but unto Him who for them died and rose again" (II Corinthians 5:14-15).

Paul reveals that it was God's purpose to take all of Adam's race to the Cross in order to deal with the "I" that stands in opposition to God. So when God looked down upon the Cross, He saw us united in death with His Son. All that is involved in the treachery of S-I-N (Selfishness, Independence, Negation) is dealt with there. Thus from God's viewpoint man was crucified *with Christ* — but more,

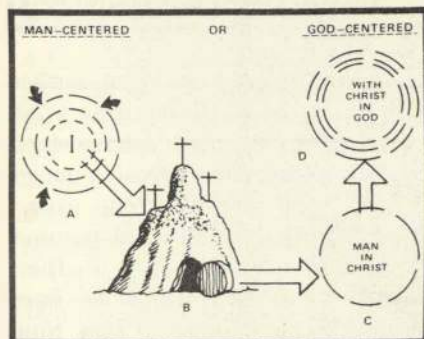
he was raised *with Christ* in Joseph's new tomb. He was raised *with Christ* to newness of life. But still more than that, he was positioned with Christ in God in a new heavenly position.

Now all this which God reckons to have happened from his viewpoint, we must likewise reckon to be our experience by faith-appropriation. So Paul describes it in four words: *crucified, buried, risen* and *ascended*. This is not something we do. No, we see it by revelation — see that it happened to us "in Him" — and we by faith live in that reckoning.

"C" illustrates how man has been raised with Christ and is now in a new position "in Him." We know of multitudes of believers who have been well-taught about their position in Christ. They speak with conviction of the finished work by which they have forgiveness, deliverance, victory and authority. And well they might rejoice in all that has been done for them. Yet here is the trouble — the snare. They have missed the deepest severing power of the Cross which would deliver them to a life centered in God where all things are related to Him.

For almost fifteen years this writer preached the glories of our position in Christ and emphasized the truths of identification in the death and resurrection of Christ as this made available a victorious walk — a truth which is now being taught by hundreds throughout the country. Yet, I was, without realizing it, always relating all this to man and his needs and welfare. It was all *for man* — what man received through his new position in Christ. Thus the center had not really changed.

Then one day the truth exploded. I realized just how short this emphasis was of bringing man to a full and total emancipation from his man-centeredness whereby he could live a whole, new life with a new center of relatedness. It became evident that as long as one is still appealing to man *for what man can get*, it fits into the popular approach. But it is a vastly different thing to experience the radical working of the Cross which liberates one





from self to a new center. As long as one is still more alive to what God does for man, to what the Cross realizes for man, to what our position in Christ means for man — that individual has never grasped the Father's full intention for placing us in His Son: that we might come to the same vision, purpose, dedication and philosophy of life as the Son shares in the Father.

"D" illustrates what it means to live with an utterly new center of gravity. We are not merely centered "in Christ" but, with Him, are centered in God the Father. As we shall see, in this God-centered position it is no longer our victory, but living in His victory; it is no longer our purpose, but living in His purpose; it is no longer our dedication, but living in His dedication. All things have truly become new.

The vast majority of believers stop at "C" where they seek to enjoy all that comes to them through their position "in Christ." They hear the cry, "possess your possessions, live in your full inheritance." But soon many wonder why their attempt to appropriate all their blessings leaves them cold, empty and dissatisfied. It is because the full light has not dawned. God is not calling them to a life of getting, but instead to be centered in Him where all is giving, where . . .

## ALL THINGS ARE NEW

In II Corinthians, chapter 5, Paul seems to share the very heart of the issue. He explains what caused him to live a completely God-centered life. With Paul, being a new creature in Christ was more than a doctrinal position; it was an actual experience which became real by revelation. To be with Christ in God meant to look out through God's eyes, to see and interpret and relate all things to Him. One who has entered into this experience needs no one to explain it to him. He knows what it means to be released from the captivity of the old-world-center where all was self-relating and to be translated into a new world where all is God-related.

*"Therefore if any man be IN CHRIST, he is a new creature; old things are passed away, BEHOLD ALL THINGS ARE BECOME NEW" (I Corinthians 5:17).*

Let us consider four of the changes this will bring as we begin to look out *through His eyes* and appreciate all things as they work to realize His ultimate intention.

**A New Viewpoint:** In II Corinthians 5:16 Paul writes, ". . . from now on we estimate and regard no one from a (purely) human point of view — in terms of natural standards of value. (NO) even though we once did estimate Christ from a human viewpoint . . . we know him (THUS) no longer . . ." (A.N.T.).

Once we looked at our own weakness and failure and it only brought despair. Once we lived under the scrutinizing eyes of others and it only brought bondage. Now we look out through His eyes and behold the rough stone upon which He is working — but we also see beyond to the finished product which He will make. We see ourselves as He sees us — not as the rough stone, but as the finished stone which will bring delight to Him.

What a difference! Seeing ourselves and others no longer after the flesh, but seeing as God sees — living stones that He will fit into the Temple of the Ages. How small this makes our wishes and our problems! Yet how great to be a part of something so tremendous as His ultimate intention.

**A New Relatedness:** From this new viewpoint we begin to see with Paul, how all things work according to God's purpose. Previously we might have related events to ourselves and considered them as they affected us, but now we see them as related to His ultimate intention. So we say with Paul, "All things are of God . . ." (II Corinthians 5:18).

One night a veteran missionary on furlough sat with us before the fireplace. She told how God had prepared her heart to move away from a self-centered to a God-centered life. She explained how for several years she bit

her lip when pressures or problems came and inwardly groaned, "Well Lord, you know about this. I am sure 'all things work together for (my) good.' So I guess I can endure, since it will eventually work out for my benefit."

Then she continued, "Tonight, I've entered a new life with a new relatedness." She went on to explain how for years she had been a victim (unconsciously) of self-reference. She saw everything as it related to her and trusted all to work out eventually for her own good! "How much," she confessed, "I've been the center of my little religious world. Without realizing it, I have been trying to use God and interpret the bitter experiences just for me. I always meant well, but I have been utterly blind."

"Tonight I have come to see the great difference between being occupied with God Himself, instead of with myself. The Holy Spirit has unveiled to me what Paul meant when from his new viewpoint he related all to God: 'I would that ye should understand brethren, that the things which have happened *unto me have fallen out rather unto the furtherance of the gospel.*'"

What an emancipation! When we begin to relate all the parts to the whole we will see how God is doing everything with a perfect relatedness to that desire He has purposed in Himself.



**A New Occupation:** Paul further reminds us in II Corinthians 5:20, ". . . so we are Christ's Ambassadors, God making His appeal through us . . ." The songwriter who understood something of this new position put it thus: "Once I tried to use Him, now He uses me." Once we were occupied with working *for Him*. Now



we are occupied *with Him* and He works through us.

So it is the new man "in Him" who clearly understands his separation unto God. He refuses to meet men any longer on the ground of the flesh. Now as Christ's personal representatives this is our message: "We beg you *for His sake*, to lay hold of divine favor . . ." No longer do we appeal to men merely *for their own sake*, but rather *for His sake*. Only from this new viewpoint do we understand our new occupation: We are first occupied with a Person, then with His purpose; first with worship and then with His work.

*A New Yardstick:* So much is being said these days about being adjusted to God, and coming into harmony with Him. But with what shall we measure? Adjusted — but to what?

Too much of the preaching about reconciliation has been reconciliation to God — but wholly for ourselves. Surely Paul has much more in view when he says (vs. 19): "God reconciled us to Himself (brought us into harmony with Himself) and gave to us the ministry of reconciliation that by word and deed we might bring others into harmony with Him" (A.N.T.)

The question is: What is the yardstick for measuring whether we are fulfilling or falling short of God's purpose? We can only be in full harmony with the Father as we are dedicated to and living for the same thing: HIS ULTIMATE INTENTION.

It is imperative to recognize that the Father has purposed at least three things FOR HIS SON. Let us see the several phrases which, when pieced together, give us the full picture of this intention.

(1) Paul speaks of "my knowledge in the mystery of Christ" (Ephesians 3:4). What was that mystery? It was that the Son might have a corporate Body through which to express Himself. It is the mystery of Christ in you — the means by which God's glory shall be manifest in every believer (Colossians 1:27).

(2) Again, it is the Father's intention that His Son shall be the Head of this Body, the altogether preeminent

One who expresses not only Himself, but the fulness of the Godhead. Thus the Father and the Holy Spirit also are revealed and expressed throughout the whole universe by the lives of His many sons (Colossians 1:18).

(3) Further, the Father has intended to make Him (the Son) to be the center and gathering point for all things in heaven and earth — "to sum up all things in Christ" (Ephesians 1:10). All things were not only created "by Him," but "FOR HIM" (Colossians 1:16).

What a glorious unveiling — almost beyond our comprehension. To think that the Father hath purposed in Himself to make Christ the *center* of His working. The altogether lovely One, His Son, is to have the preeminence.

Knowing this ultimate intention for the Son we can better understand the Father's intention for His many sons who make up Christ's Body.

Now we can recognize that whatever comes short of revealing *that which the Father ultimately intends for His Son* is just short — it needs to

be rectified, brought into harmony. Looking out from His Father-heart, we now have the ultimate yardstick by which we can measure things which fulfill or fall short of the Father's intention. Everything that harmonizes with this has His approval.

To some it may seem strange that the Father would dedicate Himself to such an end. Yet, that is what He has purposed in Himself from the counsels of eternity past. But let us remember, the eternal Son and His Body of rectified sons are destined to live for one thing: the most complete and supreme honor, glory, pleasure and satisfaction which they can bring to the heavenly Father. So while the Father is concerned for His Son, the Son is also concerned for the Father. The divine rule of action which governs all heaven, is that all His sons shall be invited to embrace this divine purpose and philosophy of life. ♥

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# THE GOSPEL OF GOD'S GOVERNMENT

JUAN CARLOS ORTIZ

The ramifications of being the "salt of the earth" are more far-reaching than most of us have imagined.



*This article was taken from a pamphlet entitled, "The Socio-Economic Definitions of the Church for the Latin American Problem." Though it was written within the Latin American spiritual, social, political and economic context, the message is for the whole body of Christ.*

## RECONSIDERING THE MESSAGE

In the last four years, a growing group of evangelical leaders in Buenos Aires, Argentina, has begun to re-read the gospels under the renovating light of the Holy Spirit. We have sought to take off the colored glasses of our group, or system, and to measure our lives, our ministry, and the lives of those of our congregation against what Jesus Christ and the Apostles really taught.

To do this with sincerity, we had to come together in prayer, asking God to give us strength and courage to begin, in a measured and wise way, to change the structure of our lives and our communion, as such a re-reading demanded of us. Everything was shaken in our lives, and in our ministries; it was scrutinized meticulously without any fear before God. Among the many things we found, was a problem of the social ethics of the Church. The Scriptures do not divide the social from the spiritual; it's one package! In the past we divided these aspects of the gospel, and caused conflict in many sincere Christians concerning whether the Church should become involved in social ethics or not.

Even though it may seem impossible, whether conscious of it or not, we have not moved into all the teachings of Jesus Christ. We have taken verses that formed the structure of our Christian philosophy, or way of belief, leaving to one side, (perhaps because of its apparent inadaptability to our way of life) the other clear passages of the same gospel that have to do with the social, as we differentiate it from the spiritual.

In many of our evangelical circles, being spiritual, almost has the same meaning as supporting the individualistic or capitalistic system of life. When some Christian had a feeling of social concern, he was accused of preaching "The Social Gospel." In reality, there is no such thing as a social gospel and a spiritual one.

In the church of which I am a part, we have been guided by all of the scriptures which have to do with the glorious apostolic epic, and the glorious future to come in heaven. We have, however, evaded the responsibility of a solution to the problems here and now. We have rarely identified ourselves with the present. Sermons, hymns and choruses speak to us of the beautiful thing that heaven will be, no sorrow there, no misery, no sin, etc. Nevertheless, in the Scriptures there is no such gospel. The eschatological truth of heaven with all its glory is a tremendous reality, but this is interlaced with the truth, now, at the present time on earth. Jesus Christ told us that we were and had to be the light of the *world*, not of heaven; the salt of the *earth*, not of the "sweet-by-and-by." We were to be as a city set upon a hill, this is to say, we had to be a community type, an example of what God desires upon this earth for all humanity. For this reason, He taught us to pray, "Thy Kingdom come, Thy will be done *on earth* as it is in heaven."

## ANOTHER GOSPEL

I believe there is another gospel apart from Saint Matthew, Saint Mark, Saint Luke, and Saint John. It is a gospel according to "Saint Evangelicals." This gospel is composed of all we have picked out of the others, everything which refers to eternal life and heaven; leaving to one side all scriptures which refer to our

Juan Carlos Ortiz is a pastor from Buenos Aires, Argentina, who has recently been traveling and sharing in the United States.

social and community responsibility, even though they were written under the same anointing as the ones we accepted. The gospel according to "Saint Evangelicals" is the gospel which has systematically grouped together all the passages which have to do with the offers of God, and has concealed, and at times ignored very plainly, certain demands of Jesus Christ, especially those that have to do with one's neighbor.

The gospel according to "Saint Evangelicals," is an individualistic gospel, whose cross has only the vertical beam toward heaven, a gospel of only God and myself. We say "my *personal* Savior," "*personal* evangelism," "*personal* devotion," and even though we say "*Our* Father," the attitude is "*My* Father." The plan of God for salvation as we present it to the unsaved, the four things God wants you to know, the four steps to salvation, is completely backwards, and deprives the gospel of much of its riches. We leave out the demand of Jesus in His first contact with those He evangelized. I call the gospel, "a Gospel of Offers." It is individualistic, personal, vertical, eschatological and partial, and omits much of what Jesus demanded, as a "step towards salvation," of the rich young ruler and Zaccheus. In the first case, Jesus Himself demanded that he give his goods to the poor, as a condition for him to obtain eternal life. In the second case, Zaccheus said he would use his goods to repay those whom he had defrauded, and give to the poor. Jesus then said that salvation had come to the house of Zaccheus.

Jesus Christ makes His demands not only of Zaccheus and the rich young ruler, but of everyone. But seeing the multitudes, He said, "Whosoever of you that does not renounce all that he has cannot be My disciple." (Luke 14:33) How is it that we have forgotten to include this in the four steps to salvation? Jesus Christ taught us this way. Jesus Christ also said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms;



provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where you treasure is, there will your heart be also" (Luke 12:32-34).

How is it that we preach much regarding the first part of this declaration of Jesus and never touch on the second part? Is it not all an integral part of the gospel? Is not one part as much gospel as the other? To renounce everything one possesses, according to apostolic interpretation, was to put all at the disposition of the community of believers. The parable of the good Samaritan is not to be spiritualized, but is given for an example. Our Master said, "Give to him that asketh thee." Can we ignore the thousands that are asking for work, for bread, for education? Jesus said to give to them. Paul also tells us that the purpose of working is not only to maintain ourselves individually but also that we might be able to share with him who suffers need (Ephesians 4:28).

If we make a sincere study in the New Testament of the purpose of all of the offerings and collections taken, we will be very surprised that they were never used for the purpose for which they are used today. They were not pro-temple, pro-organ, pro-carpet, etc. In almost every case they were for the necessities of the community. On some occasions the faithful believers of far-away communities sent their offering to maintain a whole community of another locality suffering because of famine or other causes.

The way in which we use our offering today is not biblical. To raise the poor from his misery by means of personal sacrifice by those who possess goods is pure gospel. If we look into scriptures regarding the social responsibility of the church we shall be very surprised. But neither is it sound to seek out all the scriptures that speak about only our social responsibilities, and then in a systematic and practical way declare it without presenting the rest of the gospel, for this leads to a "Social Gospel." For the true disciple

of Jesus Christ, the gospel is one — complete and integral. The epistles are not divided into two parts: an important theological part and then a second part as a practical approach. The epistles present one gospel. A theology that is not put into practice is not the theology of Jesus and His apostles.

### "SAINT LEFTISTS"

An exaggerated and opposing view of the "Gospel of Offers" (which we are calling here the gospel of the "Saint Evangelicals") has appeared in these times, which we shall call the gospel according to "Saint Leftists." It emphasizes all that is social as presented in the gospel and, like the "Saint Evangelicals" gospel, has a biblical base, but is equally partial.

I am afraid the sector called the "Third World" falls into this error. Someone has made a study of certain aspects of the life of Jesus and falsely concluded that Jesus was a mere "guerrilla." But, of course, he failed to mention that this "guerrilla" passed nights in interceding prayer, days of fasting, spoke continually of His Father God, and did not move a finger if God the Father did not authorize Him to do so. He was a very unique "guerrilla." Jesus Christ was intensely horizontal and intensely vertical. He loved God the Father intensely and He loved His neighbor intensely. He was troubled over both spiritual and social problems.

We cannot say that the gospel of Jesus Christ is social or spiritual. It is the gospel of the Kingdom of God, or of the Government of God. Where God governs, His laws include in one package the spiritual, social, economic, agrarian (distribution of lands), sanitation, etc., everything. It is impossible to say that an evangelical propagates only the *spiritual* and the other side emphasizes only the *social*. Can we have spirituality without moving into the social realm? And can one live an ideal social program without being spiritual? We ought to forego the use of the words "spiritual" and "social" when we are referring to the gospel.

The gospel of the Kingdom of God is sufficient, if we re-read the gospels paying attention to the verses we have *not* underlined; that is, that which we have lost, then we have a complete, integrated gospel. Then we leave the preaching of the gospel according to "Saint Evangelicals" and we begin to live the gospel of Jesus Christ, that is, offers *and* demands. Jesus wishes to say to us in His complete message: Everything that is Mine becomes yours; everything of yours becomes Mine.

### THE SALT—THE LIGHT—THE CITY

When Jesus said His disciples were to be the light of the world, the salt of the earth, and an example of the way of life to the rest of humanity, He meant to say that His disciples were to be *totally committed*. When I speak of commitment I mean that the light, upon being lit, lights *everything*. Nothing remains that the light does not overtake. Light of the World!! "Tremendous!" we say. Are we going to deny part of the world this light, because we, according to our traditions, cannot concern ourselves with certain aspects of human life?

In order that the salt preserve human society, can there be any place it does not reach with its preserving and purifying affect? Shall we let any part of human life become decomposed depraved or rotten because we should not be involved in that which we mistakenly believe is not "spiritual"? Imagine it, we the "Salt of the Earth!" Where should we *not* be functioning as salt!

When we say that the people of God are like a city upon a hill, as an example, ought we not also to be an example as a community to the whole world? We ought to be as that city upon a hill that cannot be hidden; a community of love, justice and peace. Instead of this, we are like a group of timid persons in a large hall, some here, some there, with a life identical to the rest of the world, so that we can neither be light, salt, city nor example.

A committed Church has the



A little of the Kingdom comes by . . .

## A GIFT OF HELPS

*Edwin R. Jones is with the Sudan Interior Mission, Goba, Bale, Ethiopia.*

In Amharic, Ethiopia's national language, the word translated "helps" as used in I Corinthians 12:28 (King James Version) is "agilgelote." This is the term used to describe the relationship of a slave to his master . . . the place of service . . . the place of doing for his master those nasty jobs the master doesn't want to do for himself. Life is full of these, isn't it?

We hear and read much more about the gifts of healing, tongues and prophecy than we do about the gift of helps. I wonder why? Could it be that the former gifts receive better audience than the little-publicized gift of helps? The latter could involve hard and humiliating work. There is an almost electric expectancy when we speak of the manifestations evident in the more spectacular gifts. The latter may mean helping the janitor unplug a blocked toilet if the word "helps" really means doing things the human master does not like to do.

I am especially conscious of this comparison because my

wife has the gift of helps. Through twenty-five years of marriage, I have seen the gift in operation many times. She doesn't speak in tongues and doesn't prophesy — she just helps people . . . anybody and everybody. She just cannot seem to look the other way when someone is in difficulty. She has to help them — and this gets her into trouble at times.

Join the two of us on a walk down a busy street in our adopted country. It is market day. The educated business people rub elbows with the less educated merchandisers. Children run in and out among the crowd. Along comes a poor illiterate peasant woman carrying a basket on her head. The basket is brimming to the top with coffee beans — her livelihood. Accidentally someone bumps into her . . . the basket tips . . . coffee beans spill all over the roadside.

A few well-dressed people laugh at the scene. Others appear to feel a bit sorry, but quickly turn the other way. I am embarrassed. I *know* what I should do as a Christian, but I'm too proud to do it. My wife? Immediately she is down on her knees beside that dismayed peasant woman helping her to pick up the rolling beans. The woman is amazed. A few bystanders gape in amazement, too. Why is this *foreign* woman lowering herself this way? Degrading! In my pride, I stand there, not willing to be seen on all fours scrambling about for a few beans. But my thoughts go back to a parable Jesus related in His day — and I hear Him say, "Which now of these . . . thinkest thou, was neighbor . . .?" (Luke 10:36).

responsibility of the spiritual, social and economic needs of the world. The Church should be involved in *all* human relations, in *every* channel of communication and existence. The Church ought to be the structural steel of the great human edifice. We cannot be spectators. The light is not fashioned to be a spectator, nor is salt, much less is the city set upon a hill — it is fashioned to be the leader from which the rest learn.

Abraham, Moses, Daniel, David, Nathan, Solomon, Elijah, Nehemiah, Ezra, Jesus Christ, and the apostles, were totally committed to everything having to do with the people. All of the political, spiritual, social, economic, sanitary, interior and exterior needs, etc., of God's people, had the seal of God and His presence. Not only in Israel, was this true, but in all of the governments and pagan countries where the prophets of God lived. The prophetic spirit of the Church has to be awakened.

There is no dividing line between the spiritual and the social-economic structure. The obligation is general with regard to man whom God has created. We cannot save a soul of a

person and leave him in his "cast" of misery, or his "cast" of abundance just because the governing world system wants it this way. Neither can we permit men to become slaves to an atheistic system — stained with blood, having eliminated the liberties of men and being an enemy of faith in God — as the only alternative for a change of structure. To permit this would be like washing our hands, as we have always done, and becoming accomplices.

## FOLDED ARMS

The Latin American church should not defend the actual system, but neither should it fold its arms thus giving its approval to the avalanche of materialistic ideas which are completely opposed to faith in God. By folding our arms yesterday we helped the unjust system, for which we are greatly suffering today. To fold our arms today, signifies that we are helping the unjust system of atheistic materialism which would deprive our sons of the faith of their fathers. This is the great error of the Church: To remain with folded arms permitting the spirit of darkness to do what it

pleases in this world in which we are supposed to be vigilant. We are supposed to be "vigilantes," police, salt, light, and example! Every time the Church folds its arms, the results will be the same — error and injustice — be it from the left or the right. To stand with folded arms is to be the salt that has lost its savor, being good for nothing in this world. Folded arms allow the light of the world to become so dim that the powers of darkness have a fiesta. When arms are folded, the city set upon a hill is moved to the dark caves of their temples of thick walls and strange appearance. Edifices closed during the week, with a system of religious services, which, without meaning to, says to the world: "Do not enter here, this is for us, only, the honorable members of the Church!"

Where is the salt? We have folded arms, and we are without *savor*, without *power*, without *influence*. Where is the light? Standing with folded arms, now opaque, not showing men the way nor the communion of love. Where is the city set upon a hill? Where is this exemplary community, pattern for the world, that community that should show the world how to



live — a true community of justice, love and peace? It just does not exist.

But when I say that the Church should be a committed Church, I am not just speaking of being present when it is time to denounce the social evils of the governments or systems. I am not speaking about commitments with activists who cause disturbances, violence and discontent to undermine and deteriorate the existing system more rapidly. No! The activist says, "We are in favor of dialogues for change, but if nothing is gained by dialogues or if progress is too slow, then there is no other remedy, or means, but strong action — and violence." This is not what I mean by commitment, because many times the medicine is far worse than the illness. Our commitment as salt, light and example should be according to the therapy that God gave us for this world.

### HORIZONTALISM

The Scriptures and the apostolic example are extremely clear in the way to intervene in the problems of this earth as light, salt and example. We should not separate ourselves from the instructions and example of Jesus Christ and His apostles because we will run the risk of falling — whether we wish to or not — into equal or worse error than the one we wish to combat. The *horizontalism* of many sectors of the Catholic and Protestant churches is very dangerous for it prepares and cultivates the ground among Christians so that atheistic materialism can gain power. Atheistic materialism (Marxism) is very well organized — much better organized than any other disquieting movement of social concern in the Church. The great materialistic boiling pot with its organization, intellect and passion will devour and augment every other horizontal ecclesiastical group that wants to flirt with it while it fails to accentuate an emphasis that is vertical and charismatic.

To have horizontalism without danger, you must have a clear vision of

verticality at the same time. This is perfection — the cross. Horizontalism — the horizontalism of love for your neighbor, and social commitment — accompanied by the vertical relationship of faith in God, the charismas of the Holy Spirit, fervent worship, and continuous prayer to God. These are the only signs of salt, light and example that Jesus Christ wanted. Atheistic materialism is not the alternative for the Church, nor is unjust Capitalism. Both are materialistic, even though Marxism may achieve a seeming more just distribution of its goods by way of executions, kidnaping, hatred and other types of violence — the Holy Spirit has told us very clearly that "even though I give all my goods to feed the poor and have not love (agape), it profits me nothing."

We must not only be pure in the motives which inspire us, but also in the way we use them. This is what Jesus Christ and the apostles taught. What atheistic Marxism uses cannot be carried out in the name of Jesus Christ.

Many are of the opinion that because the Church has flirted and committed adultery with capitalism and its injustices, that it now has no moral authority toward its children when it forbids them to flirt with Marxism. But my question is this: Because we made a mistake yesterday must we make the same mistake today? We have learned a very hard lesson, allowing ourselves to be taken over by established norms and adapting our ecclesiastical institutions to that which has been decided by lovers of the social differences. Let us not do the same thing now.

### "LET US DO IT!"

Someone has said "the revolution will be made with us, without us, or against us. Let us allow it to be made with us." My response to this has been, "Rather let us (the Church) do it." Do we suffer with complexes? Do we not have clear and precise scriptural instructions regarding the

system of justice? Do we not pray "Thy kingdom come, Thy will be done *here on earth* even as it is in heaven?" When will we dedicate ourselves to allowing the *Kingdom to come* and His will to be done here on this earth? The Kingdom of Jesus Christ is a kingdom of peace, of social justice and the love of God for our neighbor. The gospel He was sent to preach to all nations is the gospel of the Government of God. This was well understood by the first Christians. Then, do we not have faith, that in the gospel of the Kingdom of God is *the* philosophy and *the* principles, and that in the Holy Spirit is the power, in the form of light, salt and an example, needed to transform the whole world? ♡

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(Continued from page 7)

association across the nation participate in a Thanksgiving day of prayer and fasting for the nation.

WASHINGTON, D.C.

At the time of this magazine's printing there are plans being made by various influential Christians to approach Senators Mark Hatfield and Harold Hughes with an appeal to introduce a joint motion in the Senate (on behalf of both parties) to set aside Tuesday, December 11, as a national day of humiliation, prayer and fasting, basing their appeal on the pattern set by Abraham Lincoln in his proclamation dated March 30, 1863.

God is moving around the nation!

We again encourage our readers who feel that God has laid it on their hearts to make a commitment to pray and fast for this nation to write to *New Wine* and tell us about it. We would also like to hear from those who are already praying and fasting — your burdens . . . your victories . . . and how God is leading you as you pray. Address your letters to: PRAYER FOR THE NATION, *New Wine* Magazine, P.O. Box 22888, Fort Lauderdale, Florida 33315. ♡

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For free reprints of the article, "Will America's Course Be Changed?" send a self-addressed-stamped envelope to the above address and we will be happy to provide them.



# PRIORITIES OF A PATRIOT

Howard  
Coffey

"The one who follows Christ belongs to two 'cities.' He is a citizen of a different kingdom, he has another Master, his allegiance is to a new order from which he derives his ways of thinking. He therefore cannot give ultimate allegiance to the world and its way of operating."

—Mark O. Hatfield  
U.S. Senator

**A**s a flag-waving, red-blooded Christian American, coming from a long line of Christian patriots — as one whose eyes water at the playing of our National Anthem and the remembrance of God-fearing heroes and forefathers, I have had to reexamine my heart to see where my loyalties and priorities lay in the light of the demands of Jesus and His Kingdom, as we approach the darkness of this hour.

I have had to stop and consider: What would I do if this nation were to fall into an anti-Christian and godless world system? What would I do in case of revolutionary upheaval? What must I do with deep-rooted sentimentalities about a nation which I have loved?

In these times, while old beloved structures come crashing down around us and foundations crack and crumble, it is time that we, as subjects of the Kingdom of God, search ourselves to see where the allegiance of our hearts lies.

## ALLEGIANCE TO THE STATE

A Christian is called upon to be a loyal citizen of the country in which he lives. He is commanded by Scripture to be an example to other citizens by his own life, and his submission "to the higher powers" (Romans 13:1–7). The believer is told to submit to governmental authority

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under His control. We fail to remember that Paul made the statement, "All authority is from God" at a time when the land was under the domination of the Roman Emperor. Even though the Roman Empire was under Satanic control, Paul knew that God held the reins of Satan and was over even his workings.

Paul understood this so thoroughly that when he sat in a Roman prison cell, he was able to write: "I am a prisoner of *Christ Jesus*," (Ephesians 3:1). He knew that behind the Roman government was an almighty God who was ordaining the affairs of men; and He was using the Roman authority to carry on the work of the Kingdom of God. This is why Paul was able to tell us to be in submission to the ruling authorities.

As Americans we have been most blest to live in a free democratic nation which, under God and through Christian leadership, has been an instrument in the evangelization of many nations. We have been the recipients of God's blessing because this nation was founded by God-fearing men and upon biblical principles of righteousness, justice and the freedom for the gospel to be preached.

All of us are aware that we live in a generation of flux. Long-established structures are toppling under the strain and many foundations which we hold dear are giving way. We must face the possibility that the United States may one day bear no resemblance to the free country in which we live today. The Scriptures tell us that there is a time coming when this world system is going to be ruled over by the anti-Christ and that his system will bring lawlessness and persecution into the world.

And it was given unto him to make war with the saints, and to overcome them; and power was given him [the beast, the anti-Christ] over all *kindreds, tongues and nations and all that dwell on the earth* shall worship him, whose names are not written in the Book of life of the Lamb, slain from the foundation of the world (Revelation 13:7,8).

... the final removal and transformation of all [that can be] shaken, that is, of that which has been created, in order that what cannot be shaken may remain and continue. Let us therefore, receiving a *Kingdom that is firm and stable and cannot be shaken*, offer to God pleasing service and acceptable worship, with modesty and pious care and Godly fear and awe; for our God [is indeed] a consuming fire (Hebrews 12:27-29 AMP).

The stage is being set today for the system of the anti-Christ Nationalism and patriotism are being destroyed around the world, and the cry is for one world — politically, economically, socially and religiously. As citizens of the Kingdom of God, what should be our responsibilities and actions in such a world and in such a society?

#### ALLEGIANCE TO THE KINGDOM OF GOD

When Jesus came, He preached that a new Kingdom was coming. This was the Kingdom of God. By His own life He demonstrated that this Kingdom was a reality as He submitted to the will of His Father. After His resurrection, He ascended to heaven and entered into His Kingship at the right hand of His Father. When He poured forth His Holy Spirit on Pentecost, He began to reign and His Kingdom became established.

His kingdom, of course, is a spiritual one, but it is established on earth for the furtherance of His will and divine intentions. The New Testament presents the Kingdom of God as an established fact, and not merely a future concept. He has begun to reign, and His Kingdom is being established daily. The battle for its final fulfillment is still going on, but the fact of its existence is undisputed. Jesus' primary interest was not one of bettering the system of man. He came to do away with the old order and establish a new one. The betterment of the systems of men is a by-product of the working of the Kingdom of God and a result of its presence. In His Kingdom, He is Lord. There is no

other. There can be no higher allegiance. There can be no higher loyalty.

This must not be misconstrued to mean that the defense of a national cause is wrong, or that we are to be traitorous in the discharge of our just duties to those who rule over us. We are speaking of *priorities*. As those who profess allegiance to the Kingdom of Christ, there is coming a day when we will have to sift our priorities and take a stand for that which we know to be the highest of all personal values.

There was a time when Israel was instructed to conquer and to defend herself; and did so with God's blessing and protection. There came a day, however, when — because of the rebellion of Israel — the hand of God turned against her and she came under His judgement. Jeremiah told the people that they were not to resist the conquerors, but to submit to them. God's purpose had changed and the first allegiance of the people was now to be to God and not to their homeland.

In like manner, there may be a day when God would require that we choose to be obedient to His commands at the expense of national pride, patriotism or obedience to our ruling authorities.

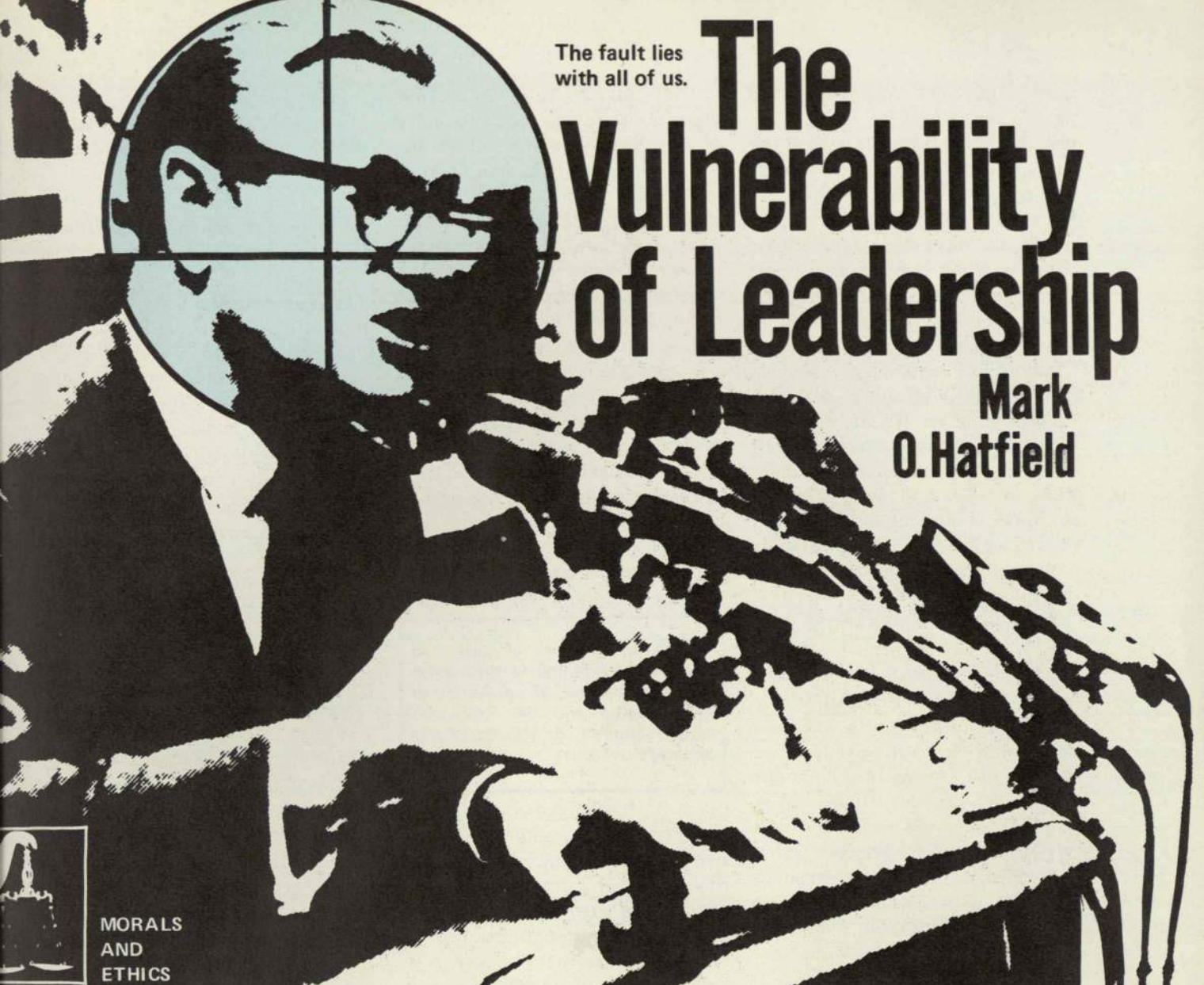
Our loyalty is to one Kingdom, and as long as that loyalty coincides with the right of any nation of this earth — well and good. Though a traitor we must never be, when there is conflict of interest, a Christian's choice can be no other than that of the Kingdom of God, over and above allegiance to any earthly power.

We must settle the issue of obedience to the principles of the King and His Kingdom in this hour, so that there is no unnecessary conflict when this time comes.

In preparation for such a time, Jesus said to His followers: "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

"For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:19-20). ♡






The fault lies  
with all of us.

# The Vulnerability of Leadership

Mark  
O. Hatfield



MORALS  
AND  
ETHICS

**W**e have been living through days that try the soul of the nation and test the resiliency of our republic. All of us who hold positions of leadership, whether in the political, the economic, or the religious sphere of life, must think through the meaning of the tragic affairs that have afflicted the highest leadership of our nation.

However, we would always rather hide our wounds than heal them. It is always more comfortable to believe in the symbols of righteousness than to acknowledge the reality of evil. This is especially true in our national political life. And we have become adroit at manipulating religious impulses in our land to sanctify this political life. That is the temptation of our "civil

religion." We run the risk of misplaced allegiance, if not idolatry, by failing to distinguish between the god of an American civil religion and the God who reveals himself in the Scriptures and in Jesus Christ.

We want to believe that our nation and its leaders are right, just, and pure. We want to put our country beyond the reach of God's judgment. Why? Because everything is so much simpler then. We want to believe in the words printed on the back of our Great Seal, that "God hath ordained our undertakings," and not believe that God also judges them.

This impulse is born out of our own lives. We want to believe we merit God's blessing. How hard it is to admit that we stand in need of God's

forgiveness. We would rather celebrate Easter than Good Friday. But without Good Friday, there can be no Easter.

We must look to biblical religion — not civil religion — for the wisdom to guide our lives, and the life of the nation. Then we discover that our prayers must begin with prayers of repentance. We must start talking about sin again — sin in our personal lives, and sin in the corporate life of our country.

Sin is an old-fashioned word that

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many people think is irrelevant to this modern age. But if we really reflect upon the crisis that afflicts us at the national level, and the dilemmas in our own personal lives, then we come face to face with the unavoidable reality of sin. In the words of St. John: "If we refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us" (I John 1:8).

Any of us in positions of leadership find it terribly difficult to deal with the concept of sin. We may be able to handle this in our personal lives well enough. We have some idea about what is right and wrong in our personal treatment of others. But when we enter our public or professional lives, we tend to leave our thoughts about sin behind.

For a leader, this is all the more true. When we are given a position of leadership, it becomes almost second nature to avoid admitting that we may be wrong. Confession becomes equated with weakness. The urge toward self-vindication becomes enormous, almost overpowering. A politician faces this temptation in a very special way, for somehow it has become a political maxim never to admit that one is wrong. Now, that may be wise politics. But it's terrible Christianity. In fact, it's the very opposite of biblical faith.

Herein lies the vulnerability of leadership. For the more one gains power, whether in business, economics, government, or religion, the greater the temptation to believe that he stands beyond the scope of transcendent judgment. We see this especially clearly in the office of the Presidency. Every man who has held that office has known the unbelievable temptation of identifying the power of that office with self-righteousness.

When power becomes the end, in and of itself, power will always corrupt. Any means that sustains power becomes justifiable. So in the end we feel we can transgress upon the law, whether man's or God's, because we are accountable only to ourselves, and our ability to wield power.

The roots of this temptation, however, lie not only within the hearts of those who aspire to power but also within the attitudes in each of us, in our worship of political power. There is an idolatry of the Presidency; we, as Americans, bow to the powers and prestige associated with that office in a way that can be ungodly. This makes temptations and burdens that fall on the shoulders of any mortal who occupies that office to be almost unbearable, and corrupting.

That is why any President deserves our compassion, and needs our fervent prayers. For in certain ways he is victimized by our idolatrous expectations. We impose demands of righteousness, wisdom, and virtue that no mere man can meet.

Often a cultism springs up around

**"We run the risk of misplaced allegiance by failing to distinguish between the god of an American civil religion and the God who reveals Himself in the Scriptures and in Jesus Christ."**

personalities of power. Perspective becomes lost and reality distorted, as the ego is constantly massaged. The plaudits, the honor, and the unswerving allegiance can create a moral vacuum. So bribes become referred to as inappropriate gifts. Crime is reduced to misguided zeal. Lies become mispoken words.

But the fault lies with us all. Why do we want so desperately to believe in man-centered power? Why do we want to place such a total and uncritical faith in our institutions? Why does each one of us want to believe that God blesses America more than he blesses any other land?

I believe it is because we have let the wellsprings of deep spiritual faith in our lives run dry. Man will always have a god. In Communist countries, where the death of God is made a tenet of government belief, the leaders and their dogma are deified so they can be worshiped. Man has an inherent instinct to worship; if God is not the source of his ultimate allegiance, he will then create his own gods. He will

worship other people, or his country, or institutions, or money, or power, or fame — and all of these are different ways of worshiping himself.

As a people, we lack the firm foundations of a deep biblical faith in God; we have allowed our spiritual resources to be mocked, explained away, ignored, and forgotten. So we have transferred our allegiance to other gods — to materialism, to nationalism, to hedonism, to all the modern forms of idolatry that make claims on our fundamental allegiance.

If we forsake these gods, and also reject the platitudes of civil religion, and turn to biblical faith, what do we find? We discover that our actions, indeed all our lives, stand under God's judgment and mercy. We are accountable to him — accountable for the motives in our hearts, and accountable for the conditions in our land. So our prayers must begin with repentance, individual repentance and corporate repentance: "If my people . . . shall humble themselves and pray, and seek my face, and turn from their wicked ways . . . then I will forgive their sins, and will heal their land" (II Chron. 7:14).

The promise is that with this repentance and allegiance to God come healing, reconciliation, and new life. We are made whole as persons, and we see that the wounds of the world can also be healed. We can see this wholeness of life demonstrated in the person of Christ. As we receive for ourselves the love that molded his life, then our entire self can be transformed and made new.

Our whole understanding of leadership and power and the purpose of life is then re-created. A source of ultimate allegiance beyond the ego is established in our hearts. Then leadership is seen as service to others. We discover from the Scriptures that if we are to save our lives, we must lose them; we must give ourselves away for the sake of others.

We then have a standard of values that gives a basic framework of integrity for our lives, whether it be in a business or profession or in political



# BIBLE STUDY

## FAITH AND WORKS

January's Bible Study will be the first of a series of new studies presented in an inductive format. We felt that there was a need to cover specific topics of Bible truth, thus, through the Word, laying a secure foundation in what God is doing.

The inductive method of study allows the reader to become involved with the Bible Study because he is participating by looking up answers in his own Bible and writing in the answers to the questions. This method is usually more interesting and leaves the reader with a greater retention of the material.

If you like this method of Bible Study, we would like to know about it; if not, we would like to know about that, too.

"Faith" and "Works" are two basic concepts of the New Testament. For successful Christian living it is essential to understand and to apply these two concepts correctly. In essence, "faith" means that we believe what God says in the Bible; "works" are the appropriate acts or patterns of behavior by which we express and demonstrate what we believe. In God's order, "faith" comes first; "works" follows. Any works not based on faith are "dead works." But any faith not expressed by works is "dead faith."

1. In what way may we all become children (sons) of God? *Gal. 3.26* \_\_\_\_\_
2. What must we do to be saved? *Acts 16:30-31* \_\_\_\_\_
3. Can we earn salvation by our own works? *Eph. 2.8-9; Titus 3.5* \_\_\_\_\_
4. How does the Bible describe any works not based on faith? *Heb. 6.1* \_\_\_\_\_
5. How may we attain to God's standard of righteousness? *Rom. 3.21-22; Phil. 3.8-9* \_\_\_\_\_
6. How does the Bible describe any righteousness of our own not based on faith? *Isai. 64.6* \_\_\_\_\_
7. Why did many Israelites fail to enter the promised land, and why were they cut off? *Heb. 3.19; Rom. 11.20* \_\_\_\_\_
8. In seeking to establish their own righteousness, what mistake did Israel make? *Rom. 10.3* \_\_\_\_\_
9. What is the one essential basis for leading a life that is pleasing to God? *Rom. 1.7; Heb. 11.6* \_\_\_\_\_

10. What great Bible character is presented as the pattern of faith for all believers? *Rom. 4.11-12* \_\_\_\_\_
11. How did Abraham initially attain to righteousness? *Rom. 4.3; Gen. 15.6* \_\_\_\_\_
12. Was Abraham's faith static or progressive? *Rom. 4.12* \_\_\_\_\_
13. How was Abraham's faith made perfect (completed)? *James 2.21-23* \_\_\_\_\_
14. What was the act that made Abraham's faith complete? *James 2.21-22* \_\_\_\_\_
15. Is it possible to be justified by a faith that is not expressed by works? *James 2.20-24* \_\_\_\_\_
16. What does the Bible call inactive faith? *James 2.26* \_\_\_\_\_
17. How should every Christian be ready to show his faith? *James 2.18* \_\_\_\_\_
18. After we have believed in God, what must we be careful to do? *Titus 3.8* \_\_\_\_\_
19. For what purpose have we been created anew in Jesus Christ? *2 Cor. 5.17; Eph 2.10* \_\_\_\_\_
20. When people see our good works, how will that affect their attitude to God? *Matt. 5.14* \_\_\_\_\_
21. For what must we all one day give account to Christ? *Rom. 14.10; 2 Cor. 5.10* \_\_\_\_\_
22. Upon what will God's final judgment of us be based? *Rom. 2.6; 1 Pet. 1.17* \_\_\_\_\_

ANSWERS:  
(Revised Standard Version in parentheses)  
(1) By faith in Jesus Christ. (2) Believe in the Lord Jesus Christ. (3) No. (4) Dead works. (5) By faith in Jesus Christ. (6) Filthy rags (A polluted garment). (7) Because of unbelief. (8) They did not submit themselves to the righteousness of God. (9) Faith. (10) Abraham. (11) By believing God. (12) Progressive. (13) By works. (14) He offered up his son Isaac. (15) No. (16) Dead. (17) By his works. (18) Maintain good works (Apply ourselves to good deeds). (19) That we should walk in the good works which God has before ordained (prepared beforehand). (20) They will glorify (give glory to) our Father in heaven. (21) The things done in our body. (22) Our deeds (works).



life in Washington. We can no longer seek power at any cost; we can no longer isolate ourselves from reality and vindicate our actions.

I am convinced that this is the only way we can guard against the vulnerability of leadership. I know of no other formula for overcoming the corrupting influences of the world's power than to give our lives over to a higher power, the power of God's love. This can seem foolish in the eyes of the world. But there are times when each of us must choose where we give our final allegiance.

The one who follows Christ is a citizen of a different kingdom; he has another Master; his allegiance is to a new order from which he derives his ways of thinking, feeling, and judging. He therefore cannot give ultimate allegiance to the world and its way of operating. His first duty is to be faithful to the Lord. The central life commitment for a Christian must be to the lordship of Jesus Christ.

In following this life, we are gripped by a vision of the world and a love for all mankind. We sense the mandate for every man to be made whole, for his physical and spiritual needs to be fulfilled and his gifts to be expressed. We see our swords being turned into ploughshares, and our spears into pruning hooks. "Every valley shall be exalted, and every mountain and hill shall be made low; the crooked shall be made straight, and the rough places plain" (Isa. 40:4). We want justice "to roll down like a river," in the words of Amos, "and righteousness like an ever-flowing stream."

To the eyes of conventional politics, this vision seems almost irrational, irrelevant, totally unrealistic. But the world normally regards God's word and his truth as nonsense. The world believes in the power of power; the one who follows the life Christ believes in the power of love.

Because of that love, we are compelled to give ourselves for the needs of others, to involve ourselves in the task of healing others and healing the world. So we find ourselves in the midst of the world, many times under

conflicting demands and pressures.

Personally, I continually find it hard to know how, at any given point, to live out this calling. Frequently the way may not be clear at all. But when a difficult choice or decision is made, we must be open to wherever we may be led. And then we must rely simply on our faith rather than expect human certainty about every choice we make.

But while we may not always know all the precise answers and actions, we do know that leadership is expressed through service. We cannot separate our allegiance to God from our love for our fellow man.

In our nation, this must especially include a love for the poor and the dispossessed. Here again it is so easy for us to neglect the reality of God's judgment on us as a people. We are tempted to think that the millions of impoverished citizens in our land are merely an unfortunate fact of life. But God takes the suffering of the poor far more seriously.

What, for instance, was the greatest sin of the city of Sodom, which caused its destruction by God? Sexual immorality? Listen to the words of Ezekiel, in the Old Testament: "This was the iniquity of your sister Sodom: she and her daughters had pride of wealth and food in plenty, comfort and ease, and yet she never helped the poor and wretched." Wherever wealth abounds and the poor continue to suffer, we must confront God's judgment.

Christ opened his public ministry by rising in the synagogue and reading these words from Isaiah: "The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor." And then Christ began to speak. "Today," he said, "in your very hearing this text has come true." If we are gripped by Christ's love, then we will have an unquenchable compassion for the poor and the needy.

The thought of turning our national

attention, at appropriate times, to the need for repentance should not be foreign to us. President Abraham Lincoln had a profound sense of the sovereignty of God. He knew how the nation stood accountable to God's judgment. In the midst of the Civil War, the U.S. Senate asked the President to set aside a day for national prayer and humiliation. That might be a very appropriate action for the U.S. Senate to take today. On April 30, 1863, three months after the Emancipation Proclamation and three months before the battle of Gettysburg, President Lincoln composed a Proclamation for a Day of Humiliation, Fasting and Prayer:

Whereas, it is the duty of nations, as well as of men, to owe their dependence upon the overruling power of God, to confess their sins and transgressions, in humble, sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord. . . . We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace; and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

It behooves us, then to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Rebuilding the inner strength of our nation requires the same of us, in each of our hearts. ♣

*This address was given at the Chicago Mayor's Prayer Breakfast May 3, 1973.*



# Forum

## MORALS AND ETHICS

Questions pertaining to matters of vital concern and interest to members of the body of Christ are presented monthly, along with answers from regular panelists and a monthly guest panelist. Your questions are invited.

**How should a Christian go about setting his moral and ethical standards? Should they be governed by society, other believers, the Bible, or one's own conscience?**

**Mumford** — I suppose, it is the teacher in me that feels the necessity of a lengthy introduction *before* the question is answered. However, ethics and morals consist of three important parts; *Motive, Standard, and Goal*.

*Motive* is the way we do what we do. In seeking to establish an ethic for personal conduct, motive is primary and probably determines the other two. Altruism, philanthropy, varieties of personal philosophies and even religious activities fail the test of motive. The Christian *can* have a personal ethic, because his motive is (or should be) to please a personal God who is his Heavenly Father.

Given this as a motive, the Christian can sort through a multitude of "test" cases by examining himself thus: "Does this *please* God, my Father?" Jesus said, "I always do those things that please Him" (John 8:29). It is Jesus, as well, who teaches us to labor for Fatherly approval: "Well done thou good and faithful servant" (Matthew 25:21).



**GUEST PANELIST**

Herbert E. Ellingwood, is a native of Colorado. He is a graduate of Yale University and Stanford University Law School. Presently serving as Legal Affairs Secretary in the office of Governor Ronald Reagan, he, his wife Audrey, and their two sons live in Sacramento, California.

*Standard* is that measuring rod God the Father has given us, so that we might know if we are, indeed, pleasing to Him. "If you love me, keep my commandments..." — meaning, of course, the Holy Scriptures. This standard of God's Word is an objective, propositional revelation. It is the final criteria which measures our success or failure as a Christian.

One may retort: With so many ideas and interpretations, how could anyone use the Scripture as a personal guide to ethics and morals? This throws us back to *motive*, whereby we

read the Bible as a love letter from God our Father with intention to understand and obey. If read in this way, it will never fail to speak to your personal situation, however complicated — John 7:17.

*Goal* may be defined as the purpose toward which our life is moving. People with wrong goals, almost always have wrong ethics and morals, for they go together. Anything less than God's highest goal for our personal Christian existence, leaves us wrongly motivated — misinterpreting the standard and missing the goal. The Christian goal is not heaven, church membership or even religious exercise, but is very clearly given to us in the *Standard* by which we measure our motive, namely, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:14-15).

**Basham** — Obviously, all the factors listed in this question have some effect on our standards. None of us can completely escape the effects of his environment. For example, we live in a more sexually-permissive culture than our grandparents experienced. While as Christians, we agree that immorality is wrong, the limits of morality are not so easily defined. Today's Christian young people often don beach attire which would have landed them in jail



for indecency fifty years ago. Since society's standards can vary widely from decade to decade, they offer no final word for Christian morality.

Other believers also influence us, but here again we have a problem concerning what is sinful and what is acceptable. The staunch Baptist who feels cigarettes and wine are straight from the pit of Hell has a real problem receiving the equally devout Episcopalian or Roman Catholic who finds modest indulgence in either "vice" acceptable.

Even personal conscience is heavily influenced by custom and tradition and cannot be considered the final arbiter of morality.

I believe only the Scriptures themselves can provide the necessary and unchanging yardstick by which human behavior is to be measured. Paul told Timothy and us:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect (mature), thoroughly furnished unto all good works (2 Timothy 3:16-17).

But even here we must admit that Scripture can be properly applied only by the inspiration of the Holy Spirit. "The letter killeth but the Spirit giveth life" (2 Corinthians 3-6). Revelation concerning biblical truth can and should result in higher moral standards. But without revelation from the Holy Spirit, scriptural rules are legalistic and enslaving. Thus that which can bring life to one Christian can be real bondage to another. Most of us can remember how, after receiving the baptism in the Holy Spirit, certain worldly standards and practices which seemed acceptable before, were suddenly no longer permissible.

**Ellingwood** — A Christian should have the easiest method of anyone in finding and exercising the right moral and ethical standards. The Bible has rightly been called "the Magna Charta of Morality." I don't know of anyone who has had any serious problems in

finding correct moral standards when they sincerely search the Scriptures for answers.

Jesus told us: "When the Holy Spirit, who is truth, comes, He shall guide you into all truth..." (John 16:13, Living Bible). It is when we go our own way that we have problems. Trying to explain away biblical standards and avoiding the guidance of the Holy Spirit is what produces confusion.

I don't have any great problem in knowing the right way to act as a government official, lawyer, husband, father, neighbor or citizen. My problem is in deciding whether I really want to do what is right and then doing it soon enough with the proper attitude.

The Bible even assumes Christians will have different standards in various areas. Paul states regarding food, drink and different days of worship: "On questions of this kind everyone must decide for himself." Therefore, "You have no right to criticize your brother or look down on him... So don't criticize each other any more. Try instead to live in a way that you will never make your brother stumble..." (Romans 14:5, 10, 13, Living Bible).

**What is "situation ethics" and how does it relate to Christian liberty and the leading of the Holy Spirit?**

**Ellingwood** — *Situation Ethics* by Joseph Fletcher was written in 1966. Professor Fletcher taught social ethics at the Episcopal Theological School in Cambridge, Massachusetts. The book is a typical example of an attempt to explain "the new morality."

Situation ethics basically contends that no pre-established set of laws (example: Ten Commandments) can be authoritatively used for making ethical decisions. One standard cannot be binding on every person in every situation — except the "Law of Love."

Thus, Bible morality easily becomes outdated. But situation ethics is as much an escape mechanism as drugs or

alcohol. In practice, it excuses lawlessness and justifies expediency. In theory it means everyone for himself — "do your own thing." For those who are constrained at all, the practical limit becomes whatever the outside limit which your society will condone.

However, the Bible states:

Don't copy the behavior and customs of this world, but be a new and different person with a fresh newness in all you do and think. Then you will learn from your own experience how His ways will really satisfy you (Romans 12:2, Living Bible).

Even if we believe that it makes no difference to the Lord whether we do these things, still we cannot just go ahead and do them to please ourselves; for we must bear the "burden" of being considerate of the doubts and fears of others — of those who feel these things are wrong. Let's please the other fellow, not ourselves, and do what is for his good and thus build him up in the Lord (Romans 15:1,2, Living Bible).

No person, no nation has ever been degraded by following a Biblical morality. Morality typified by free love, nudity, pornography, and drug usage has never built a nation. I know of no society which has ever benefited by situation ethics.

Furthermore, situation ethics is not new. I am sure Cain was not insane — medically or criminally when he killed Abel. As a prosecutor for six years, I never met a criminal who did not condone (rationalize) his own action before and while he was doing "his thing."

**Mumford** — As Herb has said, "situation ethics" is a pragmatic attempt to find a solution for the situation as it exists. Due to failure to recognize that God has given us a standard (the Bible) by which all men and conduct is measured, we seek a rationalized explanation by creating hypothetical situations that would give the appearance that what the Bible says is wrong in *certain situations* could be ethically or morally desirable.



To illustrate, let us suppose a couple becomes involved in an adulterous act that actually saved one of the participants' marriage. See — the situation required a different ethic than the Bible, which says, no adultery!

The error here, is one of concept and reasoning. Adultery is not wrong because it *hurts* marriage or *helps* it. It is wrong because God, who sets the standard, says it is wrong! Consequently, the child of God who seeks to be a Father-pleaser recognizes it is *not* the situation that dictates his ethics, but the revealed will of God which supercedes his personal choice. Christian liberty and the leading of the Holy Spirit, which are real and biblical, would concur and conform to the principle I have given.

In my business relationships I frequently encounter people who, knowing my Christian commitment, take advantage of me in business dealings. Should I allow myself to be taken advantage of by going the second mile? In light of this, should my standards of what is a good businessman be the same as if I were a non-Christian?

**Basham** — I suppose we all know some Christian businessmen who claim Christian ethics cannot work in business. If they were to always do the "Christian thing," they maintain, they would go broke.

But I cannot accept the idea that a double standard is necessary for a Christian to survive in the business world. No doubt, Christian businessmen *are* taken advantage of. And that more often by other Christians than non-Christians, I suspect! A Christian attorney friend says he receives many calls from people claiming to need a "Christian lawyer." More often than not, he says, they mean they want a "cheap lawyer."

I believe Christian ethics *will* work in business. Even if some unscrupulous people try and take advantage of the

"soft-hearted Christian," the Lord will see to it that the faithful Christian will not suffer lack or need because he conducts his business in a Christian manner. Indeed, the testimony of thousands of businessmen is just the opposite. God honors and prospers the faithful.

**Ellingwood** — A Christian should be the ideal businessman — (a) giving the best product possible for the money; (b) maintaining a customer relations program based on integrity, courtesy and interest in the utilization of the work product; (c) providing fair employee benefits and programs; and (d) taking a practical interest in the betterment of the community where their business is located.

One's business life should not be different or set apart from one's Christian life. Too many Christians are practically schizophrenic. Marriage, family, business, play, hobbies, etc., are a part of our Christianity and should be handled accordingly.

That does not mean all Christians are mature, and, therefore, act as Christians should. Consequently, in our dealings with brothers we are taken advantage of from time to time. Then we learn to train, educate, and love them, which includes some discipline. It may be perfectly justifiable to fire a Christian employee (who persists on reading Christian books while he is supposed to work) or to testify in a criminal case against an employee (who misappropriates funds).

But the principle always is love.

If someone mistreats you because you are a Christian, don't curse him; pray that God will bless him... Never pay back evil for evil. Do things in such a way that everyone can see you are honest clear through (Romans 13:14,17, Living Bible).

It's a fact that God has made us stewards. We have an obligation to handle wisely that which he has given us. That neither authorizes us to be authoritarian in our business nor does it force us to continually "eat" injustice.

**Mumford** — This is a very real and down-to-earth question, and we must take care not to spiritualize or offer some religious cliché.

Peter, in his epistle, offers some very straightforward counsel: "Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf" (1 Peter 4:16). The whole context teaches that there is a definite "privilege and responsibility" theme in the New Testament. If we are to *enjoy* the privilege of being a Christian, we should not be too loathe to suffer a little. To be taken advantage of in business, or even in life, has a wonderful effect on the Christian experience — if we respond correctly.

I have recently given an entire teaching on this business of the "second mile" and our response. I call this "The Law of Flexibility". \*

Pay the price — hold to Christian standards in business and practice. Usually God comes to reverse the situation in a way that glorifies Himself and vindicates you as His servant.

What should be our response toward corrupt or immoral actions or attitudes on the part of leaders in the government and the church?

**Basham** — Our first responsibility toward leaders in government is to pray for them (1 Tim. 2:1-4). Secondly, all of us must be careful lest, in our concern over messy matters like Watergate and other "high scandals" we forget that our submission to civil authority is, in fact submission to the authority of God Himself (Romans 13:1-4).

Concerning spiritual leaders, again our submission to them is primarily submission to God (1 Thess. 5:12-13). If spiritual leaders fail to do as good a job as we feel they should, we must remember our submission to

*\*This cassette tape message is available from Christian Growth Ministries, under the title, "The Law of Flexibility". Use the order form on the back page.*



their authority is submission to God who gave them authority, and is not to be based on whether they are always wise or proficient. Of course, if they are guilty of proven corruption or immorality, they are to be dealt with by their spiritual peers — that is, by other leaders who are qualified to exert discipline.

Unfortunately, there are always a few leaders around who are self-made and self-centered, who try and assume authority God has not given them (Rev. 2:2–3). Such men fail to recognize that spiritual authority cannot be imposed, it is recognized and submitted to.

**Mumford** — How glad I am that the question deals with *attitude* toward political and spiritual leaders. The Scripture is very plain in its teaching regarding our respect and submission to leadership. It is the daily practice, and especially when we *know* certain personal “deals” or “failures”, where one of them has been involved, that we have personal problems with attitude, submission and criticism.

We should be aware of a clear distinction between submission and obedience. We can maintain an *attitude* of submission while refusing to obey an unscriptural command or piece of legislature (Acts 4:19–20).

Rebellion, on the other hand, looks for failure, imperfection and personal weakness in leadership — political and spiritual — in order *not* to be required to obey or submit.

In our day of moral and ethical corruption, we would do well to sound out a clarion call to all who have ears to hear, that God requires all of us to give respect to the *office* that these men hold; and even though they may abuse or misuse that office and its authority, our rebellion and anarchy added to it surely does not help solve the situation.

Paul, the apostle, once challenged a high priest with strong words. Even a casual reading of the passage (Acts 23:1–5) will show you the high priest’s error and Paul’s justification. However, upon being informed of the

office — who he was — the apostle yields a submission, which to me is very remarkable. Go ye and do likewise!

**Ellingwood** — I find that Christians are more confused about their relationship with government than any other area. Probably that’s because of following their own logic rather than looking at the Bible.

Both the Old and New Testaments speak clearly on this point.

Obey the government, for God is the one who has put it there. There is no government anywhere that God has not placed in power. So those who refuse to obey the laws of the land are refusing to obey God... (Romans 13:1–2, Living Bible)

That is pretty strong language — given unequivocally. And remember, Paul was living under the reign of Nero — one of history’s most corrupt rulers. There are many, many verses that speak to individuals such as: “Pay your taxes... *gladly*” (Romans 13:7, Living Bible).

Does this mean we can’t be involved in partisan politics and work against an incumbent? Are we prohibited from being involved in movements to reduce taxes or promote spending programs? To impeach a President or a member of the Supreme Court? Must we condone corruption or fiscal irresponsibility? Should we avoid voting at all?

The answer to each of these questions is an emphatic, “*NO!*” We are responsible citizens only if we do involve ourselves in the process; and we are authorized to use every responsible mechanism our government has available — in any branch of government and at any level. Our structure in the United States provides the greatest latitude for change and dissent in the world. But for Christians, methodology and attitude are the key.

The first methodology is expressed in 2 Chronicles 7:14 “... then if my people will humble themselves and pray, and search for me, and turn from

their wicked ways, I will hear them from heaven and forgive their sins and heal their land.”

And 1 Timothy 2:1–6 says:

Here are my directions: Pray much for others; plead for God’s mercy upon them; and give thanks for all he is going to do for them. Pray in this way for kings and all others who are in authority over us, or are in places of high responsibility, so that we can live in peace and quietness, spending our time in godly living and thinking much about the Lord. This is good and pleases God our Savior, for he longs for all to be saved and to understand this truth; That God is on one side and all people on the other side, and Christ Jesus, himself man, is between them to bring them together, by giving his life for all mankind...

Christians have *complaints* about government, but have not followed God’s pattern set out above for solution.

The second methodology is staying within the structures government provides — which in my opinion does not include, among other things, civil disobedience.

The attitude of *love* should bathe all of our actions even toward government leaders and issues. “Let love be your greatest aim...” (1 Cor. 14:1, Living Bible).

**Does God hold us equally responsible for our dealings with “non-entities” such as the government and business, as He does for our dealings with individuals?**

**Ellingwood** — There is no scripture which justifies treating government or business differently from individuals.

Whether government, the pastor, or a brother is corrupt there should be change. But not by individual execution. Methodology is limited by God and by government.

Integrity is not limited to human relations.

It was a lawyer who asked Jesus, “Sir, which is the most important





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— Don Basham

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— Bob Mumford



command in the laws of Moses?"

Jesus replied, "Love the Lord your God with all your heart, soul, and mind. This is the first and greatest commandment. The second most important is similar: 'Love your neighbor as much as you love yourself'" (Matthew 22:35-40).

Situation ethics applies that to adultery, murder, and theft, if done in

love. Such an application is patently dishonest. The same Jesus in the Sermon on the Mount compared anger to murder and lust to adultery. The standard is much tougher in the New Testament than in the Old.

**Mumford** — It is amazing how we rationalize things in order to continue in our way. Corporation is, when

examined, a surprising word. Corporate means "embodied" — from the root, "corpse." Actually, the company is a many-membered person for whom you work.

We say, "As long as we are not stealing or cheating an *individual*, it's OK. After all, Uncle Sam is paying for it."

We are about to reap a bitter harvest of some forty years of that kind of thinking. Uncle Sam is in trouble. White collar crime has taken frightening proportions. Tax cheating is the name of the game.

May God help us to embrace a motive, standard and goal that would create in us an ethic pleasing to Him in our dealings with every man. May He turn us back to His way — even though He was not able to turn Israel from her false weights and balances, the measuring bushel with its false bottom, the oppression of the widow and the orphan. Surely, we are guilty, as well as they, for the ethical and moral deviation of our day.

Turn us, Oh, God, and we shall be turned! ☞

## RESISTING GOD, AN EFFECTUAL BAR TO GRACE

by Fenelon

You perceive, by the light of God, in the depth of your conscience, what grace demands of you, but you resist Him. Hence your distress. You begin to say within, it is impossible for me to undertake to do what is required of me; this is a temptation to despair. Despair as much as you please of self, but never of God; He is all good and all powerful, and will grant you according to your faith. If you will believe all things, all things shall be yours, and you shall remove mountains. If you believe nothing, you shall have nothing, but you alone will be to blame. Look at Abraham, who hoped against every rational hope! Look at Mary, who, when the most incredible thing in the world was proposed to her, did not hesitate, but exclaimed, "*be it unto me according to thy word*" (Luke 1:38).

Open, then, your heart. It is now so shut up, that you not only have not the power to do what is required of you, but you do not even desire to have it; you have no wish that your heart should be enlarged, and you fear that it will be. How can grace find room in so straitened a heart? All that I ask of you is, that you will rest in a teachable spirit of faith, and that you will not listen to self. Simply acquiesce in everything with lowliness of mind, and receive peace through recollection, and everything will be gradually accomplished for you; those things which, in your hour of temptation, seemed the greatest difficulties will be insensibly smoothed away.



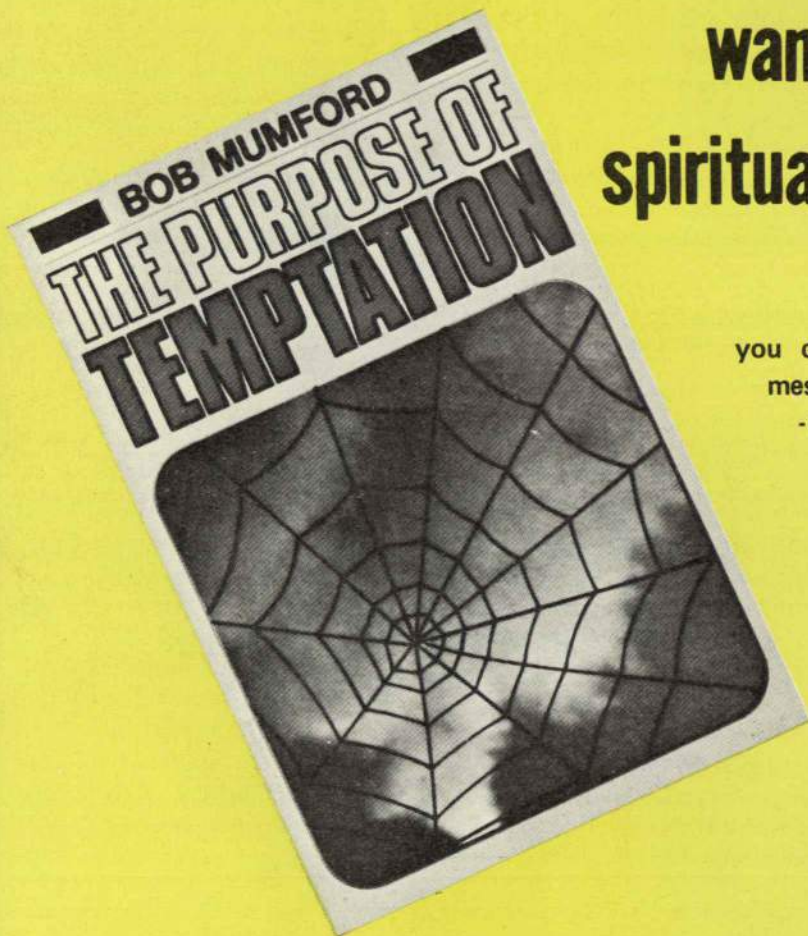
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