



new wine

MARCH 1974

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



DISCIPLESHIP —
Being Made Ready for the Master's Use.

DISCIPLESHIP
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Discipline Forum • Discipleship

"THE FIRST MILE"

This January issue is especially pertinent because it deals with what people talk about but don't necessarily want changed because that has to start with "me."

Derek Prince's article [The First Mile] is long overdue. Praise God for Christians with intestinal fortitude who are not bound by public opinion. I appreciate the teaching because it is practical and encourages spiritual development rather than emphasizing emotions.

Mrs. D.B.
Jefferson City, Mo.

Praise the Lord! The article by Derek Prince — "The First Mile" — is truly a good way to start the first month of our new year. My friends and I agree that many in the body, and sometimes it is us, don't walk the way a Christian should in his daily life, and thus set a bad example for the entire body.

We studied this article at a fellowship group and realized that we had to deal with it, one way or the other. We just couldn't read on and forget.

P.D.W.
Kansas City, Mo.

WHICH GOSPEL?

The specific article that has prompted my writing you is Juan Ortiz's "The Gospel of God's Government" in the January '74 issue. Since understanding the fundamentalism/social gospel controversy, it has seemed to me also that, in the light of the Scriptures, there is no real basis for argument. First of all, the emphasis should be that a man be "born again," but thereafter there certainly shouldn't be apathy towards the social problems with which he will have to contend. To stand by with "folded arms" is to take away from unbelievers influences that may have caused them to be born again.

T.G.M.
Elberton, Ga.

PRAYER & FASTING

I just read the article about prayer and fasting for America in your January '74 issue. I had begun to think, "There's no hope for us, we'll fall anyway, what's the use?" Forgive me, but I did. When I read your article about this burden on *other* believers all over the nation, I cried, "Praise the Lord! There's hope!" That means the Spirit is moving in the church to pray. He wants us to! There's HOPE!

D.M.
Chicago, Ill.

Letters to Editor

We felt led when your first article came out about praying for our nation, to set aside one day a week for prayer and fasting, as we have felt a burden for our nation. We feel convicted that the future of our country indeed lies in the hands of Christians today just as the future of Israel rested in the hands of Moses when he interceded for them in their times of great rebellion in the wilderness.

It seems when we pray we feel specifically led to ask the Lord just to reveal Himself to our leaders that they may be drawn to Him.

Mr. & Mrs. R. Y.

Our prayer group in Albuquerque, New Mexico is praying, fasting and having all night vigils every Friday until Easter for the spiritual rebirth of our country.

We join with many others that our prayers and sacrifice will once again release this nation from bondage and return it to its Christian heritage.

Mrs. J.M.
Albuquerque, N.M.

UNITY

I'm really glad to see you striving for unity of the Body. I am Spirit-filled but I don't think there should be a division between "charismatic" and "non-charismatic." Let's seek to rid our family of all barriers and labels and just lift up Jesus Christ as Lord of all!

I believe it is time to present the clear honest truth of the Bible without all the labels and spiritual games that are flagrant to us all. God would have us be one light, one family, one man in Jesus Christ.

R.H.

WHERE HAVE ALL THE MISSIONS GONE?

First, let me thank you for your kindness in sending *New Wine* Magazine. I very much appreciate its quality and its emphasis, but may I ask whether or not there is one main oversight? Please look over the list of articles for the past year of 1973 in an effort to find any that are on the subject of missions and evangelism, or those that even touch directly on the subject. If missions is the supreme task of the church, (I am not indicating that missions is its first responsibility) and I believe the Bible clearly teaches it is, then shouldn't such a divine priority be given a little more attention in "New Wine"?

I realize that the nature of the magazine is highly subjective in its emphasis. That is grand. Should not a solid biblical perspective, however, project our vision also to the multitudes, lift up our eyes to the "fields"? I'm finding some who are experiencing "new wine" who are apparently quite oblivious to the task of world evangelism.

D.C.B.
Japan Evangelical Mission
Seattle, Washington

THREE CHEERS FOR BIBLE STUDY

I'm not usually a letter writer, but I do have to tell you how much *New Wine* means to me. The new Bible Study plan is very good and provides a nice variety of scriptures to pinpoint specific needs. Usually I just open my Bible and read. Now I have a base to branch out from on my own home study.

Mrs. S.T.J.
HAFB, Fla.

Our prayer and share and praise group is using the *New Wine* Bible Study. Praise the Lord — we need this firm foundation. Thursday we had our first lesson and completed the study of the first two questions.

G.V.S.
Stuart, Fl.

Thank you for the Bible Study, "Faith and Works," in your January magazine. I do feel He is calling us to "learn" His Word — to eat His word — and your new Bible Study is a great way for me. Thanks!

J.M.H.
Hartley, Tx.

CORRECTION: January Bible Study, question 9 scripture reference should be Rom. 1:17 instead of 1:7.

Editorial

One of the words the Lord seems to be saying to the body of Christ in this day is *discipleship*.

With every new word of restoration that God has given the Church, there also comes the excitement and challenge of exploring new realms in God. This is all part of the adventure and joy of being in the middle of what God is doing.

As we continue to receive more light on discipleship, however, we are in need of taking a long sober look at it in hopes that we will prevent possible misuse or misunderstanding of this new truth God has given us.

As with all new truth, it is dangerous in the extreme to even approach the assumption that we really understand it as we should. From where we are now, the best we can hope for is a *partial* understanding of discipleship as God would eventually reveal it to us. Stalking off boldly into discipleship at this point would be on the level of giving a loaded shotgun to a four-year-old after you have taught him how to pull the trigger and nothing more. If you send him off to hunt with that much understanding, the only thing he will probably kill will be himself or someone else. Partial understanding is far more dangerous than no understanding.

We should be extremely cautious about looking at any group that is moving actively in discipleship and saying, "They understand it, we'll do it that way!" The "way they do it" may be determined by a number of factors — local situations, the maturity of the group, the depth of relationship of the individuals in the group, and so on. If we try to pattern ourselves after what someone else is doing, then the chances are good that we will end up killing ourselves and everyone else in the process.

Caution should be the word of the hour. Let's not make one of the greatest mistakes of immaturity and take what God is saying, put our interpretation on it and take off with it. Let us walk cautiously and humbly before God as we go — He will give us direction and understanding when we need it.

NEW WINE

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MAKING DISCIPLES



How has the Church understood the commission to "make disciples"?
by Charles Simpson

WHAT DID HE MEAN?

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matthew 28:18-20, N.A.S.).

"Go make disciples!" This last recorded command of our Lord is still ringing in our ears from across the centuries. Christians have responded with a variety of interpretations. In our generation discipleship is getting a fresh look and will become more defined. My own definition of discipleship has been constantly refined and will no doubt continue to be. So, this

article is by no means an attempt to cover the subject, but to *explore* it. Neither is this article an attempt to promote one man's view of discipleship. Because the commitment involved is total, deception or synthetic approaches can be disastrous. Any application of the following principles should be done only after serious prayer and Bible study. Christian discipleship can only function under the Lordship of Jesus Christ, by the Holy Spirit.

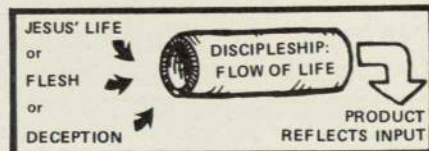
Having said the above, I will work within the following definition: a disciple is one who is under the discipline of another, for instruction to produce maturity. Generally speaking, any follower or adherent could be called a disciple.

"Disciple" is not a modern, or Western term. It was used to describe the followers of teachers many centuries ago who literally followed the teacher around. They *adhered* to Him because they believed that he could best teach them the ways of life. Many others before and after Jesus had disciples (See Acts 5:36-37). When Jesus came, He revealed the true way of life (John 14:6). For us to obey Jesus' command, we must disciple others in *His ways*. Of course this means we must know His ways . . . and then know His ways regarding the making of disciples.

A disciple is similar to a "journeyman" or an "apprentice." But discipleship is not a matter of learning certain activities or skills, so much as learning how to live. So discipleship is a matter of one who is living in *the way of the Lord*, showing someone else how to live in *the way of the Lord* (Acts 9:2; 18:25,26; 19:9,23). It has been said many times that discipleship is *formation of life*, not mere *information* about life. To say it another way, "It's better caught than taught."

We may make many converts and not make any disciples. Discipleship is vastly more than making converts. In fact, we may do many religious things and yet miss His commandment to make disciples. Be sure that though discipleship is Jesus' own method of

reproducing and maturing, it has been abused and will be abused by less noble causes such as communism and numerous false religions. But the method has brought success to them, erroneous as they are. Discipleship works. The more disciplined the approach, the better it works. But as a method it is like a pipe: what goes in will come out.



Discipleship is not a matter of passing information from one mind to another — that is education, and there is a vast difference. An "educated Christian" may never have been very disciplined by Lordship of Christ. There were two trees in the garden of Eden: the tree of life and the tree of knowledge of good and evil. Satan promised maturity through knowledge of good and evil. It proved false. Knowledge alone will not bring maturity, it only "puffs up" or "makes arrogant" (1 Corinthians 8:1). A true love relationship is needed to bring a child to maturity. Love and relationship demand *discipline*. This forgotten word must find its way back into our vocabulary, and be realized in an environment of love (See Hebrews 12:1-11; Proverbs 13:24).

WHAT QUALIFIES ONE TO MAKE DISCIPLES?

To produce disciples who will walk in Jesus' ways one must himself be an *example* of Christian maturity and stability. Jesus is not only the pattern for *making* disciples, He is the pattern disciple. Isaiah refers to Jesus as the Father's disciple and a servant (Isaiah 50:4-11), and Paul reminds us that Jesus emptied Himself and became an humble servant.

The first quality that is necessary for making disciples is a life that is an example of Christ's ways. This is the very basis of our authority (1 Peter 5:3). When one ceases to be an example, he foreits his right to

instruct. Since life, not information, is being imparted, a man will only produce the measure of *life* that he has. Words are conductors which convey our *spirit* to people. A nervous man may teach on peace, but his very words will make people nervous. Weakness as well as strength may be imparted by example.

A second necessary quality is being under authority. This is where Lordship becomes a practical reality. An entire article could be given to discuss the necessity of this attribute. A rebel will begat rebels. One can only transmit the authority to which he submits (See Matthew 8:5-13). Nothing more personifies the way of Jesus than the Spirit of submission (Philippians 2:5-15). Submission is never coerced. It must be done for the same reason Jesus did it, *as unto the Father* . . . we submit *as unto Jesus*. We do it at home, at work, in church relationships, in government; it comes "naturally" because we've learned "His ways" — and we trust Him. Those who have learned His ways will be under authority — even if it kills them (Matthew 27:43). Jesus' attitude toward His Father's authority is revealed in John 5:19,30; 8:28,29. It is never our business to coerce people to submit to us, but it is our business to submit to the authority where God leads us — then receive as a trust those whom He gives us to disciple.

This leads us to a third qualification for making disciples. One who makes disciples must learn to *depend upon the Holy Spirit*. In John 17 Jesus spoke thirteen times of the disciples and the authority which the Father *gave* Him. Spiritual authority is never taken, it is *given*. One who is eager to dominate others should never get the chance. John the Baptist acknowledged that a man could receive nothing except the Father gives it (John 3:26,27).

The Holy Spirit must cause others to recognize one's maturity. One labors not for recognition, but as unto the Lord. All disciples of Jesus belong to Jesus. *They are His, not ours* (1 Peter 5:3,4; Acts 20:28), but He "allots" or assigns them to mature

Charles Simpson, former Southern Baptist pastor, travels widely as a teacher and conference speaker from his home in Gautier, Mississippi.

brethren for overseeing and maturing. These brethren will give an account to Jesus, the Chief Shepherd, for each disciple. In John 17, (Jesus' prayer) Jesus accounts to the Father for those entrusted Him. In Jesus' life, one sees a dependency upon the Holy Spirit in both the calling and training of those disciples. He was not aggressive or domineering. The authority He exercised was in cooperation with their willingness. They were free to leave. If the Lord does not "give" the disciple to be taught, he will be unteachable.

In order to make disciples one must have a love like Jesus had for the flock. Truth and discipline must work by love. Jesus' kind of love is one which lays down its very life for the sheep (John 10:11; 12:25; 15:13). In order to make disciples one will necessarily lay down other pursuits, ambitions, etc. The time and resources required to make disciples must be as total as the commitment required to be a disciple. Do not take on too many!

The one who sets out to obey the Lord's command is volunteering to be a servant. Jesus served the disciples literally in many ways. That is how they learned what it was to be a servant. Making disciples is not the way to become a "big wheel." Only the love of God will cause a mature Christian to humble himself before the immature, and serve a servant. The life and lessons they get will be at your expense. But after all, whatever you have received came at the expense of someone else.

Treat these newborn babes as Jesus' little brothers and sisters left with you for nourishing. When He returns He will bring His reward with Him. But woe to the steward who is abusing them when the Lord of the house returns (Matthew 24:45-51).

No doubt there are other qualifications, and these we have given are not

necessarily in order of importance. But we believe these all to be necessary.

HOW CAN I BE A DISCIPLE?

Generally speaking, all true Christians are disciples of the Lord Jesus. However, the practical process of being disciplined by someone has not been part of this experience, even though many of us have been "discipled" by several mature Christians in the course of our spiritual development. In the event that being discipled "by man" may trouble some of the readers, 1 Corinthians 4:14-17 may serve as an example. In Acts 9:1 (N.A.S.), the disciples were called "disciples of the Lord." But in Acts 19:9-10, Paul drew away disciples and taught them daily. So again we say, disciples belong to the Lord, but they are shaped by stewards of His ministry.

Practical discipleship begins with a commitment. We must face the fact that everyone will not want to be discipled. Some will want to be discipled, but will be unwilling to pay the high price required. God does not exclude anyone from the Kingdom. People exclude themselves by spending their lives on that which they believe is more important.

Others will draw back because they are willing to "submit to God," but they are not willing to "submit to man." The Scripture teaches us that man is a rebel. When the Lordship of Jesus truly conquers a man's self-management, the Lordship of Jesus is manifest by his now submissive and meek spirit (1 Corinthians 11:1-3; Ephesians 5:22-32; 6:1-3; Philippians 2:5-15; Colossians 3:18-25; 1 Thessalonians 5:12-14; 1 Timothy 3:4-5, 12; Hebrews 13:7, 17). A submissive or meek person is not weak, but bridled. It is interesting that in 1 Peter 5:5-6 humbling oneself under elders is equated with humbling oneself under the mighty hand of God.

The question is not *whether* to submit, it is *where* to submit. That should be the subject of much prayer and fasting. Possibly it can be answered by recognizing those whom

God has already used to bring us to the new birth or into greater spiritual awareness. Your leader will not be a perfect person. The Apostles never became perfect, and never claimed to. Wherever and whenever, submission must be done with the conviction that God has led you in it, and therefore you are relating to your leader as unto the Lord. The decision should bring peace and joy. The relationship as a disciple is not contrived or strained. His yoke is easy and His burden is light — but His yoke is a yoke.

It should be pointed out, that the one doing the discipling must be just as convinced that it is in the will of God as the one who is being discipled. One who submits to a leader for training is not doing him a favor any more than one discipling is doing God a favor. A disciple becomes the recipient of the favor and love given him, therefore, he must be desirous of being a servant worthy of that favor. Both parties must be involved by mutual understanding as unto God. Discipleship, in Jesus' experience, was not vague.

Suppose I ask you, "Are you married?"

And you answered, "I *think* so."

If you are married, you have a *covenant* and therefore answer to God for the other party. So it is with being a disciple (Hebrews 13:17). It should be a definite relationship.

Members of my physical body are not joined to my body in *general*, but they are joined to other members in *particular*. So it is with Christ's body. We know we are joined to the Head because we are joined to a member. The life flows through relationships (1 John 1:1-7). The spirit of independence is not the Spirit of Christ. My counsel is not to join a body, but find a shepherd, then he will place you into his flock. But many seek to join a fellowship without being willing to come under the shepherd. The door to any flock is the shepherd (John 10:7). Desiring the fellowship of a body without a commitment to its leadership is spiritual thievery . . . "Something for nothing" (John 10:1).

Again let me suggest that you are very certain what you are doing before you vow a vow or make a pledge. It is one thing to "join"; it's another to "be joined," by the Lord. Be sure God has ordained your relationship.

If discipleship begins with commitment, it functions by self-denial. In Matthew 16:24-25, Jesus lays down the price tag of discipleship — self-denial. In Luke 14:27-35 Jesus confronts the multitudes with the cost and warned them correctly to count it. History proved that He did not over-price it.

The denial of self is more than denying one's possessions. Possessions are only the extension of self. Self-denial includes the *practical* death of ego, self-reliance and a lot of things we thought we already knew. We have no modern term which could convey the idea of taking up one's *cross*. The cross was not just death — it was a curse. Jewish historians make no mention of crucifixions. The victim of a crucifixion was never spoken of. He was erased from the public mind with unmentionable contempt.

If discipleship is to be a cross, then it is not a means to exaltation. It is a means of death. That's where the will of God led Jesus and where He went, there His *disciples* will go also (John 12:23-27). Exaltation is the Father's prerogative (Psalm 75:4-7). When we trust God, it is not a means to get our will done . . . it is a means of death to our will, so that His will and His life shall be resurrected. Discipleship, commitment and self-denial should not be viewed as the means by which we will receive a "great ministry." They are the altar on which we lay "our" ministry. If we truly trust God, then we can trust those to whom He entrusts us.

When one truly denies himself he confesses, "I cannot run my own life . . . will you help me to bring it under the government of Jesus Christ the Lord. I want to be His servant."

One who is unwilling to serve should never be allowed to rule.

Self-denial will cause one to be *teachable*. Teachableness is a necessary

quality for maturing. Jesus Himself was teachable. The Father taught Him. In John 8:28, Jesus declared that He spoke as the Father had *taught* Him (Isaiah 50:4). He also stated that if those who *believed* in Him would continue in His Word (teaching), then they would be His disciples. Note that discipleship is a further commitment than simply *believing* in Him. It is coming under His discipline for instruction. Further truth would be dependent upon discipleship. Developing in the truth would lead to freedom. John 8:32 must not be taken out of context. *Believing* leads to *discipleship*. Discipleship leads to *maturity*. Maturity makes one capable of *freedom*. To grant undue freedom to the immature is to destroy. Our baby is not free to play in the street. If he continues in our discipline he will become mature and know the truth about the street. Then upon maturing he will be free to use it.

The more teachable one is the more discipleship is possible and productive.

Teachableness must lead to obedience. God's purpose is not theory but practice. "Why call ye me Lord, and *do* not the things that I say" (Luke 6:46).

Jesus gave His disciples practical tests of obedience. He challenged their trust in Him: "Peter, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel; take that and give it to them for you and Me" (Matthew 17:27, N.A.S.).

Do you suppose Peter had a problem with that? How often do you suppose he had found money in a fish's mouth?

"Would you say that again, Lord?" he must have thought.

As Peter walked toward the sea, wondering to himself as a "professional fisherman," a friend may have approached him with, "Where are you going, Peter?"

"Uh . . . for a walk . . ."

"Can I go along with you?"

"Well, I'd rather be alone if you do not mind . . ."

Even if Peter had no trouble looking

for tax money in a fish's mouth . . . what about you and me?

Remember when Jesus told the disciples to get the donkey not knowing whose it was, or when He told the disciples to feed the five thousand, or when He told them to follow a man bearing a pitcher of water and ask to borrow his house? Jesus could have done it Himself, or done it a more simple way, but He chose to involve them in obedience.

Often a disciple is told to do something of no seeming value, other than its contribution to obedience training.

You pick up the stick and look at your playful dog. Showing the stick to the dog you throw it away.

"Go get it, Pal!"

Poor Pal probably thinks, "If he wanted the stick why did he throw it away?"

Why did you throw it? You did it to teach him obedience. One day obedience might save his life.

The purpose of a true disciple is to carry out the will of Jesus Christ. To do that, his own will must be broken. I believe it is accurate to say that our "cross" is where His will and our wills cross. Obedience puts our will to death, and reveals the will of God.

The disciple who has committed himself, denied himself, received teaching and obeyed the orders will one day hear, "No longer do I call you slaves; for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you" (John 15:15, N.A.S.). There's a time to obey as a slave — not knowing the "why" of it. Then comes the day of *recognition*, when his leader says, "Now you are ready!" A true disciple cannot minister, or be promoted, beyond the recognition of his leader.

There is no more rewarding experience than to fellowship with Jesus as friend. Only He can draw us into that relationship. I believe He calls us into that fellowship through discipline.

Often, when we have obeyed and had some success, such as the disciples did in Matthew 10, we then feel

mature and ready to launch our own ministry. Only the master knows when the student is ready. Chances are the student will feel ready before he is. Wait for the recognition of your leader. Let him promote you. When he feels you are ready, he, as Jesus did, will begin to take you into his confidence.

Shortly after Jesus called the disciples His friends, He prepared to *release* the responsibility onto their shoulders.

"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you . . . But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come" (John 16:7, 13 N.A.S.).

Jesus also was releasing them to the Father and the subsequent ministry of the Spirit. During this transition there was the normal uncertainty and fear. But the time of their preparation now was fulfilled. Suddenly, responsibility began to take on a new look. When one begins to prepare, the ministry looks glamorous. In the shadow of the cross it looked ominous and foreboding. This was a new kind of discipleship graduation exercise. "Except a grain of wheat fall in the ground and die!" Strange words for one whose short earthly ministry was just "catching on." They were just about to go international! The Greeks were inquiring. No doubt "crusades" would have opened up there.

But in a few short days the sky was dark and Jesus was laying down His body, palms outstretched — with no defense. To His Father He said, "I was not disobedient, nor did I turn back. I gave My back to those who strike Me, and My cheeks to those who pluck out the beard; . . . I have set my face like a flint" (Isaiah 50:5-7 N.A.S.). Jesus *willfully* and *voluntarily* laid down His earthly ministry and His life in order that His life and ministry might be released to His disciples. That is *true*

release. But if true discipline to the will of God has not been previously established, then it will all be in vain at the place of release.

I can see Paul talking to those whom he had disciplined in Ephesus: "You won't see me anymore . . . I taught to you all that I knew . . . Guard yourselves and the flock . . . Jesus purchased it with His own blood. Watch out for wolves . . . be alert! Remember how I taught you day and night for three years and admonished each one of you with tears . . . And now I commend you to God and to the Word of His grace . . ."

Then they all knelt and prayed together and began to weep out loud, embracing and kissing Paul.

The whole process of being a disciple is designed for the day of release. One day the responsibility will come to the disciple. One can afford to sleep in church or listen casually to a teacher, if he never expects to have to do what the teacher is describing. But the one whose motive is to do the will of God, will later treasure each moment.



RESULTS OF DISCIPLESHIP

The cross of Jesus was the supreme test of His disciples. At first, the results seemed less than plausible. However, all but one, the betrayer, were stabilized. As they were later empowered, they went on to reshape world history.

Discipleship does not merely get men into "something"; it gets something into them. Discipline *establishes* life and principles into a person's very

nature. Then, one can no more flee from those things than he can flee from himself. One cannot deny what he has become. Though a crisis causes him to want to turn aside, he is trained to function correctly in that hour.

Discipleship had *matured* those eleven men. They were more than just three-and-a-half years older since beginning to follow Jesus. Obscure, inept fishermen had been transformed into pillars of truth surrounded by international controversy and chaos. The unimaginable pressures of Judaism and Roman rule and the fires of violent persecution only polished the gold, silver and precious stones.

Discipleship had not only reproduced Jesus' ministry, but had *multiplied* it. Now instead of one who had to be dealt with there were 120 . . . and how many more? Then suddenly thousands.

By discipleship Jesus *distributed* His ministry and success. Instead of keeping the ministry to Himself, He taught ordinary men how to enter the extraordinary purpose and power of God. Jesus acknowledged in John 17 that He had given them the glory which the Father had given Him. Discipleship is a giving experience. Nothing more testifies to the motive of a ministry than its willingness to be shared under someone else's name.

Discipleship had left the disciples in a community or fellowship. That *community* had as its cornerstone their common Lordship. Without a willingness to be governed, we cannot know true discipleship, fellowship and community. *Protection* and sustenance were found in community. That community was referred to as "The Way" (See Acts 9:2, N.A.S.). They were different from those who went "their own way." These were a "peculiar people," chosen of God to manifest and walk in His ways. They were heaven's embassy on earth.

I believe if Christianity is to return to these principles, and I believe it will, it will come about through a rediscovery and practice of New Testament discipleship. Then we may fulfill our commission: *Go make disciples.* 🕊

ECHOES OF THE SPIRIT

Significant events in the body of Christ.

REPORT FROM DOWN UNDER

Derek Prince has just returned from an extended period of ministry in New Zealand and Australia. Here is his report:

Although only a small country — with a population of a little over three million and an area smaller than the state of Florida — New Zealand has a unique spiritual atmosphere. Nearly all the charismatic Bible teachers familiar to readers of *New Wine* have ministered in New Zealand. All have expressed a similar conviction, "God is doing something special here."

In the closing meeting of the convention in Tauranga (on the East coast), the spirit of prophecy was present in great power and bore repeated witness to God's purpose to bless the nation of New Zealand (with the leaders of its government) and to make it a blessing to other nations.

In 1968 I ministered in the main Assembly of God in Auckland, with a congregation of a few hundred. Today the only building large enough to accommodate this congregation is the Auckland Town Hall. On each of the four occasions that I ministered to the congregation, the attendance was between two and three thousand.

From New Zealand I went to Australia (which I had previously visited in 1968). In the intervening five years, I found that the charismatic movement had made great strides. There was a warmth and responsiveness that had been completely lacking on my previous visit. I ministered at an interdenominational camp near Sydney where the attendance at day-time teaching sessions averaged 800,

and at night rose to 1,200. People had come for these meetings from all parts of Australia (which is nearly equal in area to the continental U.S.A.). In Brisbane I ministered in an interdenominational Christian Center pastored by a group of men with Assembly of God backgrounds. The attendance averaged over 700 for each of the five weeknight services.

In Australia, as in New Zealand, the Holy Spirit bore very clear testimony that God's purpose was to visit the whole nation with revival. Early in 1973 Pastor David Schock, while ministering in the same camp near Sydney, had given forth a lengthy and specific prophecy to this effect. In the 1920's, Smith Wigglesworth, on a visit in the same area, had prophesied that Australia would be the last country to receive a nationwide move of the Holy Spirit in this great end-time visitation.

In both New Zealand and Australia I mentioned that the U.S. Senate had unanimously passed Senator Hatfield's resolution to observe April 30, 1974, as a national day of repentance, fasting and prayer. In each place the whole congregation burst out into spontaneous clapping. Many of those present expressed the wish that their government would take similar action. *I realized that the final adoption of this resolution by the U.S. Congress would do more than any other single act by the American government to restore the moral and spiritual dignity of the United States in the eyes of other nations.*

INTERCESSORS GETS STARTED

The newly formed Intercessors for America [*Echoes of the Spirit*, January 1974] held its first meeting in

Houston, Texas, on January 16 of this year. Meeting at the Host Airport Hotel under the chairmanship of Mr. John G. Talcott, Jr. of Plymouth, Massachusetts, the coordinators from around the country began work on the organizational problems facing the new organization.

Intercessors for America's stated purpose is to "promote systematic coordinated intercession by groups of Christians who are willing to commit themselves to meet regularly for prayer and fasting on behalf of their nation."

First on the agenda was the assignment of different groups of states to each of the regional coordinators. The only regions unassigned were the North Central and New England regions, but regional coordinators are being sought in these areas. The jobs of the regional coordinators will be to stay in contact with local and regional events and encourage intercessory prayer in their own region.

Plans were also made for the publication of a monthly newsletter and the appointment of state leadership.

Intercessors will shortly be in contact with Senator Mark Hatfield to assure him of their support for the joint resolution now before the House of Representatives for a National Day of Humiliation. Soon various denominational groups as well as Christian publications will be contacted to inform them of the existence of Intercessors and invited to participate. ☞

EDITOR'S NOTE: We encourage all our readers to write to your Congressman and ask him to support the Joint Resolution for a National Day of Humiliation, Fasting and Prayer.

Does the New Morality make our past sex traditions out of date? Many honest and sincere young people seem to think so. It is not easy to give a simple, yet accurate, reply to this question so that youth may understand it thoroughly. The reason for this difficulty is that the so-called New Morality is a complex mixture of philosophy, theology, and ethics advocated by a few intellectuals who follow the extreme in current liberal secular theology. The problem is made more difficult since, as usual, the false theory of the New Morality contains some important *part-truths* that are part of the central core of Christianity. We will attempt to translate the theory of the New Morality into simple language and point out its strengths and its weaknesses.

The strong points and the part-truths of the New Morality can be summarized in five basic principles.

(1) It emphasizes the *importance of love*.

(2) It emphasizes the *importance and the rights of all individual persons*.

(3) It emphasizes the *freedom of individual persons*.

(4) It seems to say that *educated mature youth will make right decisions*, and should be trusted to do so, including all decisions about sex.

(5) It emphasizes the fact that there are *some social situations in our lives in which it is difficult to decide what is right and what is wrong*.

These five basic principles sound good. They ring true; they appeal to thinking people, both young and old. But it is necessary for us to examine these principles in light of the *total teachings of the New Morality advocates* and in light of the *total teachings of the Bible*.

Let us now describe the weak points:

(1) The New Morality's definition of love is not the Bible definition of love. The Bible teaches us that "God is love," that love is the very nature of God, that the supreme expression of love was God's love for us when He sent Christ to the cross to die for us, and that Christian behavior ought to be characterized by the kind of love God has for us in Christ. On the other

Sex and the New Morality

The third in a series of articles on the moral and ethical crisis in our society.



by Herbert J. Miles

hand, the New Morality seems to make love a *human* something. It seems to make human love by and in itself the absolute authority in deciding what is right and what is wrong.

(2) The New Morality's emphasis on the rights and freedom of persons is carried to a false extreme. They seem to be saying that the source of all authority rests within the individual himself, and his love determines what is right and what is wrong. This is in direct conflict with the teachings of the Bible. For example, Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). *The Christian approach to right and wrong is that ultimate and final authority resides in God our Creator who revealed Himself to us in Christ.*

(3) The New Morality emphasizes the importance of "inner motives" and plays down the importance of overt external acts. Actually, the advocates of the New Morality are as much out of line with the teachings of Jesus as were the Pharisees of Jesus' day. They are the Pharisees of today — in reverse. The Pharisees ignored inner motives and emphasized the importance of external acts. Today, the New Morality tends to ignore the importance of

external acts and emphasizes the significance of inner motives. Thus, premarital sexual intercourse is good if the two individuals involved think it is good. The will of God and divine principles are ignored.

A wise and sensitive youth must protest this unwarranted emphasis on the absolute authority of the individual. Historic Christianity has never separated inner motives and external acts and treated them as if they were unrelated. Rather, Christianity has defended the concept that our inner motives and our external acts are both a part of us. One is as real as the other. They are simply opposite aspects of the same person. Jesus, in His emphasis on inner motives, was trying to correct the false ideas of the Pharisees. He did not intend to teach that external acts are insignificant as the New Morality implies.

(4) The New Morality seems to be saying that educated mature youth (or adults) will make right decisions. This assumes that human nature is good. It avoids and ignores the real nature of human beings which tends to be sinful, proud, vain, egotistical, selfish, self-centered, and irrational. Jesus said, "Ye are of your father the devil, and the lusts of your father will ye do" (John 8:44).

(5) The New Morality over-emphasizes the fact that in social situations it is difficult to decide what is right and what is wrong. It seems to be saying that in all human decisions in all social situations it is difficult to decide between right and wrong. The New Morality says there are no universal laws that bind us in all of our decisions of conduct. This makes the Ten Commandments out of date. It makes love a "codeless" love; that is, since we must follow our own human love, we must reject all law, including the Ten Commandments. According to the New Morality there is no black or white, but *all* human choices and decisions are shades of gray. For the Christian this idea must be rejected as an excessive exaggeration of a small part-truth.

It is true that there are some social situations in which it is difficult to

decide what is right and what is wrong. These decisions may rightfully be referred to as "gray" decisions. However, the cold fact is that Christians who want to follow the will of God have no trouble deciding on right and wrong in most social situations. They know that it is wrong to lie, to cheat, to steal, to commit fornication and adultery.

Since it is true that there are some isolated social situations that seem to justify violating one of the Ten Commandments, let us examine an actual experience told by Joseph Fletcher in which he illustrates the ideas of the New Morality as they are related to committing adultery.

During World War II, a German woman, a Mrs. Bergmeier, while fleeing from the advancing Russian army, was captured by the Russians and sent to a concentration camp in the Ukraine. Her children escaped; her husband, a German soldier, had been captured in the Battle of the Bulge and was in a British military prison camp. When her husband was released from prison after the war, he finally located their children, ages ten, twelve, and fifteen, and settled down in Germany in dire financial need and greatly in need of the mother. Their efforts to locate her failed. Finally, information reached Mrs. Bergmeier that her family was together and searching for her. The Russian rules were that no woman could be released from the prison camp unless she was extremely ill or pregnant. In case of illness, she would be sent to a Russian hospital; in case of pregnancy, she would be sent back to Germany. In this predicament, Dr. Fletcher says:

She turned things over in her mind and finally asked a friendly Volga German camp guard to impregnate her, which he did. Her condition being medically verified, she was sent back to Berlin and to her family. They welcomed her with open arms, even when she told them how she had managed it. When the child was born, they loved him more than all the rest, on the view that little Dietrich had done more for them than anybody.¹

The following observations are in order concerning this illustration:

(a) It was a rare isolated social situation.

(b) Mrs. Bergmeier's sole motive was not lust, but rather to be released from the prison camp, to survive, and to be reunited with her family. This motive was socially good.

(c) The results of the act were socially good. She was in a situation for which she was not responsible and over which she had no control. As a result of the act, she survived, was released, and was happily reunited with her family.

Was her decision "right or wrong"? It is in order to point out that there have been many Christians in the past and there are many now living who would rather languish in prison than to violate one of God's commandments. However, for the purpose of further reasoning, let us assume that Mrs. Bergmeier's act was right. Assuming her act was right, what effect would this assumption have on the seventh commandment, "Thou shalt not commit adultery"? It would not change it, repeal it, or have any effect on it at all. It would still stand as a permanent command from God that it is wrong and sinful to commit adultery.

Since Mr. and Mrs. Bergmeier were Christians, they would probably be among the first to admit that adultery is evil.

We live in an evil world, and that world sometimes forces upon us choices that have no clear "right" solution. We are sometimes forced to the lesser of two evils, but that does not make the lesser evil good. What Mrs. Bergmeier did was wrong.

Let us repeat, it is easy for the New Morality to encourage selfish, sinful human beings to rationalize and classify their particular social situation as being a rare and an isolated case which justifies their committing any sin, including permissive sexual sins.

It is easy for insecure, untrained youth to shift the Biblical meaning of love to a human level and identify it

with sexual attraction. Imagine a sophisticated high school couple, who have a vague acquaintance with the New Morality teachings, in the back seat of a parked car! How would the New Morality teachings affect them? Or how would the New Morality teachings affect an engaged couple, age twenty-one, in similar circumstances? Obviously, these youth would say, "We are mature; we love each other. Why not?"

Christian youth must not be afraid of these part-truths at the center of the original New Morality teachings, but these must be understood in the light of the total moral truth taught by Christianity and society across the years.

THE BIBLICAL CASE FOR PREMARITAL CHASTITY

Modern youth are asking some pertinent questions about the Bible and sex. (1) What is the Biblical point of view about premarital sex relations and the misuse and abuse of sex? (2) What does the Bible have to say about our attitudes and behavior as related to sex from puberty to marriage? (3) Does the Bible shed enough light on this subject to give us solid principles to follow? (4) Or as some seem to say, is the matter of sex a rather irrelevant matter to be left entirely to the individual?

An examination of the Scriptures in light of these questions is long overdue. We will attempt to examine (1) Bible words which describe sexual abuse, (2) Jesus' concept of the nature of sin as related to sex, (3) the Biblical meaning of the word "fornication," (4) some Biblical moral exhortations to youth, and (5) the Biblical concept of the knowledge imparted through sexual intercourse.

This entire discussion should be understood in light of the positive plan and purpose of God in creating sex.

From *Sexual Understanding Before Marriage*, Herbert J. Miles, Zondervan Publishing House, Grand Rapids, Mich. Copyright 1971. Used by permission. (Use order form on back cover.)

BIBLE WORDS DESCRIBING SEXUAL ABUSE

The word "fornication" (porneia) basically refers to all sexual immorality in general or to voluntary sexual intercourse between an unmarried person and another person of the opposite sex. This word is often translated "immorality." The word fornication will be discussed in detail, presently. The word "adultery" basically refers to voluntary sexual intercourse between a married man or woman with any person other than his lawful wife or her lawful husband (Exodus 20:14; Mark 10:19; Romans 13:9). It also refers to the *relationship* in which such a couple becomes involved. Sexual abuse is often associated with the word "unclean-ness" (Romans 6:12; 2 Corinthians 1:21; Galatians 5:19; Ephesians 5:3; Colossians 3:5). The word "licentious-ness" refers to the behavior of persons who habitually practice sexual looseness (Galatians 5:19 RSV).

Some lists of sins in the New Testament place sexual abuse beside other sins such as idolatry, hatred, envy, murder, and drunkenness (1 Corinthians 6:9; Galatians 5:19-22). These passages seem to assume that the nature of sexual abuse is equivalent to the evil nature of hate, drunkenness, idolatry, and murder.

CONVERSATION ABOUT SEX

The Scriptures seem to be so concerned about sexual control that we are warned about the proper use of sex in conversation. Paul urges the Colossians to "once and for all put aside . . . abusive filthy talk from your lips" (Colossians 3:8). In discussing immorality with the Christians at Ephesus, Paul says, "Stop using foul language about sex (Ephesians 4:29). Let there be no more filthiness, silly talk, or laughter about sex. It is crude and unbecoming to Christians (5:4). When talking about sex use dignified language suitable for the occasion, which God can use to help those who are listening (4:29). Always be thankful for the blessing of sex (5:4)" (a

free translation based on Williams and Phillips.) It is well to note that the assumption that Christians should never talk about sex is utterly false. The writers of both the Old and New Testament talked frankly and somewhat in detail about human sexual relationships, yet with dignity and without offense (Proverbs 5:1-23; Song of Solomon; 1 Corinthians 7:1-5).

THE NATURE OF SIN

When one understands the New Testament view of the basic nature of sin, it will help in understanding New Testament ideas about the nature of sexual sin. To the Pharisees sin was an external act, such as eating certain food, washing one's hands or plate improperly, and other formal rituals. To counteract this false teaching Jesus described sin as an inward condition of a person's heart. He said to the multitude, "Listen, and understand this thoroughly! It is not what goes into a man's mouth that makes him common or unclean (Matthew 15:11). . . . But the things that come out of a man's mouth come from his heart and mind, and it is they that really make a man unclean. For it is from a man's mind that evil thoughts arise — murder, adultery, lust, theft, perjury, and blasphemy" (Matthew 15:18,19, Phillips).

The source of sin, the real cause of sin, according to Jesus, is the inner attitudes, feelings, and motives of the mind and heart. The mind and heart are the central fountain of human life. Our thoughts, ideas, words, acts, and behavior are the streams that flow from that central fountain. Sin is an attitude of the mind and heart that violates the purpose and will of God. Therefore, sexual sin is an attitude of the mind and heart that violates the purpose and will of God for sex. This is illustrated when Jesus said in the Sermon on the Mount, "Whoever looketh on a woman to lust after her has committed adultery with her already in his heart." Thus, sexual sin

is an inward attitude and condition of the mind and heart.

THE RELATION OF MOTIVES TO ACTS

Modern Christian young people need to develop a proper understanding concerning the relation of inner attitudes, thoughts, and motives to outer words and acts. Some people seem to imply that our external acts are insignificant and unimportant. This implication is false and dangerous. Our inner thoughts and motives and our external words and acts are both a part of us. It is a sin for a man to wish in his heart that he could have sexual intercourse with his neighbor's wife. It would obviously be a greater sin if he would put his wish into external actuality, since this would involve another person.

Let us digress to point out that since sin is an inward condition of the heart, it is understandable why Jesus and the apostles kept calling for repentance and a new birth, that is, a change of the inner attitudes and motives of the mind and heart toward God, His plan and purpose.

DOES THE BIBLE DISCUSS PREMARITAL SEX RELATIONS?

Let us examine the idea of those people who say the Bible does not discuss premarital sex relations and who assume, by implication, that Christianity has no Scriptural foundations for objecting to premarital sex relations. For example, one author writes, "The New Testament is in some respects even less helpful than the Old if one is looking for direct reference to premarital sex relations and specific advice on the problems thereof."²

This kind of interpretation has furnished rationalization for many people who are not familiar with the Scriptures. It is an exceedingly questionable position and calls for a thorough examination of all the facts involved.

(1) In the first place, the argument rests upon the assumed silence of the Scriptures. This is poor Bible inter-

pretation and is a rather shaky foundation for such a major conclusion. It is like saying that since the Bible does not have "direct reference" to stealing airplanes or television sets, and "does not give specific advice on the problems thereof," there is really no Biblical foundation for objecting to stealing airplanes and television sets.

During New Testament days, since marriage followed soon after puberty, it is obvious that the problem of premarital sexual intercourse was not as big a problem as it is in our advanced culture where a long period of education is normal and where a larger percentage of young people, ages fifteen to twenty-five, are unmarried. Thus, the New Testament writers would not say as much about premarital sex relations as they would about adultery, since most Hebrew adults were married.

(2) The assumption seems to be blind to the broad Biblical attitude that (a) positively, sex was created for marriage and belongs only to marriage, and (b) negatively, the Bible condemns all immorality whether in thought, word, or act, whether one is a youth or an adult, single or married, as being a violation of the plan and will of God and as characteristic of those people who are outside of the kingdom of God.

(3) We can assume that the basic message of the Gospel concerning sin, salvation, and the Christian life applies as fully to single people from puberty to marriage as it does to married adults.

(4) How do we explain the meaning of the word "fornication" (Greek, *porneia*) as defined above? Some form of the word fornication appears thirty-nine times in the New Testament. After a study of the context of these passages we may conclude that fornication has three different meanings as used in the New Testament.

(1) In some passages, fornication refers to all sexual immorality in general (John 8:41; Acts 15:20,29;21:25; Romans 1:29; 1 Corinthians 5:1; 6:13, 18; 2 Corinthians 12:21; Ephesians 5:3).

(2) In two passages, the word fornication is used as a synonym for the word adultery (Matthew 5:32 and 19:9).

(3) In four passages, the words adultery and fornication are both used, indicating a definite distinction between the two words (Matthew 15:19; Mark 7:21; 1 Corinthians 6:9; and Galatians 5:19). Since adultery only includes the behavior of married people, the word fornication would have to mean (among other things) sexual intercourse and other sexual abuses of single people. *This is a direct reference to premarital relations.*

(4) In two passages, fornication refers to voluntary sexual intercourse between unmarried people or between an unmarried person and a married person. In discussing whether or not single people should marry, Paul said to the Corinthians, "to avoid fornication [i.e. premarital sexual intercourse] let every man have his own wife, and let every woman have her own husband" (1 Corinthians 7:2 RSV). In discussing the importance of a clean moral life, Paul wrote to the Christians in Thessalonica, "For this is the will of God, your sanctification: that you abstain from immorality [i.e. premarital sex relations]; that each one of you know how to take a wife for himself in holiness and honor, not in the passion of lust like heathen who do not know God" (1 Thessalonians 4:3-5, RSV). In both passages Paul is warning unmarried people about the temptation to immorality (fornication). In both cases, Paul advocated marriage as an antidote to a single life of immorality (i.e. premarital sex relations). In both cases, *it is clear, beyond possible doubt, that Paul was specifically objecting to premarital sexual intercourse.*

YOUTH AND SELF-CONTROL

The Bible is clear in encouraging people to follow a life of strict sexual self-control. In light of the false assumption that the Bible gives no foundation for rejecting premarital relations, let us review some general passages that call for youthful self-

control. In Proverbs 5:1-8, young unmarried men are instructed in strong and stern terms not to express their sexual nature through promiscuous sexual intercourse with loose women. In 1 Timothy 5:22, Paul urges the young man Timothy to "keep thyself pure." In 2 Timothy 2:22, Paul encourages Timothy "to control his turbulent and impulsive sexual desires, to give his positive attention to goodness, faith, love and peace, and to associate with those who approach God in sincerity and with pure hearts" (a free translation).

Paul, in telling the Corinthian Christians (1 Corinthians 6) that Christian liberty does not mean sexual license, says, "The body is not intended for sexual immorality but for the service of the Lord, and the Lord is for the body to serve (v. 13 Williams). Shun immorality . . . the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? So glorify God in your body" (vs. 18-20, RSV).

KNOWLEDGE IMPARTED IN SEXUAL INTERCOURSE

Finally, the frequent use of the word "knew" in the Scriptures to describe the experience of sexual intercourse between husband and wife is further evidence that sex belongs only to marriage. The Bible indicates that sexual intercourse should be reserved for marriage because it is the divinely created plan and method to be used in initiating and continuing a "one-flesh" unity between husband and wife. Jesus assumed this when He said, "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so they are no more twain, but one flesh" (Mark 10:7,8). The Hebrews wisely used the word "knew" in referring to the first sexual intercourse of young married people as in Genesis 4:1, "And Adam *knew* Eve his wife; and she conceived," and 1 Samuel 1:19, Elkanah *knew* Hannah his wife." This language was continued in the New (continued on page 31)

Isaiah says our ways are not God's ways. Perhaps nowhere is this truth more apparent today than in Christian leadership. For the sincere Christian to discover that certain respected ministries and lines of authority are contrary to Scripture is disconcerting to say the least. But the current clear emphasis of the Holy Spirit to restore a New Testament pattern of church life and government demands our response, painful as responding may be. In this article we wish to discuss seven characteristics of biblical leadership which seem often ignored or obscured. Understanding them may help facilitate the adjustments many Christians are being required to make.

I. Biblical leadership is recruited by God, not man. The priests in Israel were so numerous in Jesus' day they had to wait their turn for temple duty; yet not one of them was numbered among the Lord's disciples. Was it divine oversight or divine choice? Actually, none of the twelve disciples volunteered for his job; every one was conscripted.

Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain (John 15:16).

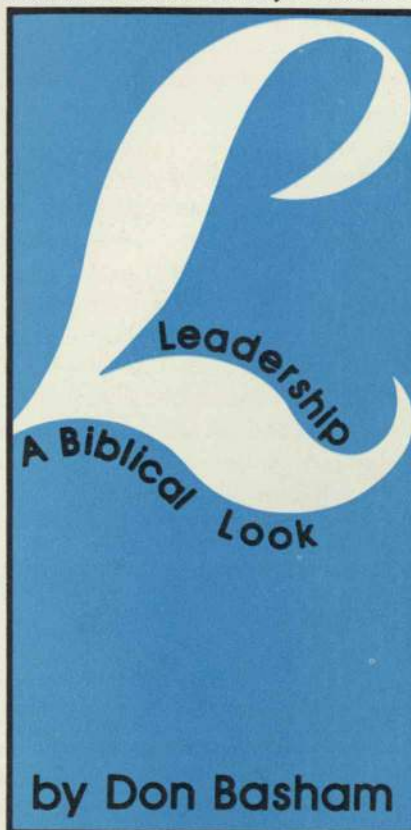
Much of Christianity today still attempts to get the Lord's work done by recruiting talent and leadership from secular ranks, assuming natural talents are indispensable for church efficiency. The corporation executive makes the best board chairman and the certified public accountant the best church treasurer. Many times the pressure of need prompts choices which later prove unwise.

Even the New Testament records an account of one such impulsive action. After the death of Judas Iscariot the disciples felt constrained to replace him. They selected two additional followers of Jesus, Joseph Justus and Matthias. Casting lots between them they chose Matthias and "he was numbered with the twelve apostles" (Acts 1:26).

Strangely, we never hear of Matthias again and shortly thereafter the Lord Himself recruits a young man named Saul who became Paul. Although steadfastly refusing to put himself on a par with the original twelve (see 1 Corinthians 15:9) Paul more than filled the gap in apostolic ranks.

We will state it again: biblical leadership is recruited by God, not man.

Acknowledging this principle can help enthusiastic Christians today from mistakenly seeking to advance their own causes. Recently I received a



letter from a young minister stating the circulated letter describing his talents for nationwide ministry had met with practically no response. He suggested I might help by passing on to him the invitations I was unable to accept.

While it is commendable to desire an effective ministry, we should note that Paul, who said, "If a man desire the office of a bishop (elder) he desireth a good work" (1 Timothy 3:1) immediately added that it was not an office open to the young new Christian: "... not a novice, lest

being lifted up with pride he fall into the condemnation of the devil" (1 Timothy 3:6).

In the same vein Paul cautioned the Corinthians, "For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Corinthians 10:18). Paul is reminding us that while youthful zeal, talent and self-confidence look good in man's eyes, they are not necessarily God's prerequisites for leadership.

Does man, then, have any part in the selection? To this extent: God selects leadership, man recognizes and confirms that leadership by the act of ordination. Paul and Silas followed this procedure.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed (Acts 14:23).

But theirs were not arbitrary choices; rather they were confirming men in the leadership God had already given. Paul makes this plain in his farewell to the Ephesian elders.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers. . . . (Acts 20:28).

II. Biblical leadership is selected more on potential than achievement. The principle of growth pervades the entire New Testament. Jesus said growth in the kingdom of God is like growth in nature. "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28). God's choice of leadership is not determined by a maturity already achieved but by potential.

In fact, God often calls men the world considers unqualified and proceeds to pour some of His most powerful ministries through them. Their ministries are not based on *their* ability, but His, and it is important that those chosen for leadership know the choice was not made on the basis of their own talents. The minister will *grow* into the fulfillment of his ministry provided he remains humble and

faithful. Paul described Abraham in these terms.

He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He [God] had promised, He [God] was also able to perform (Romans 4:20-21).

The principle holds true whether God chooses a simple, uneducated man or a highly trained, brilliant one. A minister of true intellectual skill confessed, "Frankly, I thought God had caught quite a prize when He won me, but I soon learned better. I came to see there was nothing whatever in me to commend me to God." And the powerful ministry of this man today is not the result of his intellectual prowess, but of his unreserved commitment to Jesus Christ which made possible his growth into mature ministry.

This seems to have been the pattern of Paul's own life. Writing to the Corinthians, he totally discounted all his own brilliance and intellectual ability.

And I was with you in weakness and in fear and in much trembling. For my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men but in the power of God (1 Corinthians 2:3-5).

III. Biblical leadership is endorsed leadership. A study of the New Testament church clearly indicates its leaders practiced the principle of endorsement. In Acts, chapter 15, the dispute between Paul and Barnabas and the Judaizers over the question of the Gentile Christians keeping the law is referred to a council of apostles and elders in Jerusalem. From the letters sent announcing the decision of that council it is clear the Judaizers were acting without endorsement.

For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye

must be circumcized and keep the law; *to whom we gave no such commandment. . . (Acts 15:24).*

Endorsement is the recognition of responsible leadership by other responsible leadership. The importance of the principle cannot be over-emphasized today since there are literally thousands of congregations and fellowships which, unlike traditional churches with pastors, depend largely on charismatic, traveling ministries which God has raised up for their spiritual instruction. While the majority of these mobile ministries are known to be fruitful and effective, there are some false prophets among them. Therefore it becomes imperative that those groups utilizing such ministries make sure they are endorsed by other responsible leadership. Grave difficulties could be avoided by adopting this practice. Even though it is not a particularly tasteful task since outwardly it seems based on suspicion, such checking of "credentials" can spare a congregation from harmful contact with unsound or even immoral ministries. The apostle Paul was not hesitant both to recommend responsible ministries and to denounce false ones. (See Philippians 2:19-20, 24-25 and 2 Timothy 1:15, 2:16-18).

I recently had communication from a group of fine Christians who had been forced to renounce the ministry of their own pastor because of repeated acts of immorality. All attempts to bring him to repentance and retire him from the active ministry until he could be restored had ended in failure. His decision to disregard the counsel of his elders and to continue his ministry necessitated their warning the body of Christ. The decision was a painful one, but their motive was clear and Christlike: to protect the body of Christ from further harm and to pressure their fallen brother into coming to grips with his problem.

Before we leave this point we should note that there are many presently unendorsed ministries which are sound and fruitful. In such cases lack of endorsement does not stem from rebellious intent so much as from

ignorance of the principle. Regretfully, such independent ministries are exposed to unnecessary spiritual danger, and by perpetuating an unscriptural approach to ministry, make it easier for false prophets to prey upon the body of Christ. Ideally, every ministry should not only be endorsed, but should actually be under the oversight of other responsible leadership. This brings us to our next principle.

IV. Biblical leadership is submitted to other leadership. Even more crucial than the need for ministries to be endorsed, is the need for them to be submitted to other leadership. Every man God raises up in leadership has the responsibility of recognizing and submitting to those whom God has placed over him.

And we beseech you, brethren, to know them which labor among you, *and are over you in the Lord, and admonish you*, and to esteem them very highly in love for their work's sake (1 Thessalonians 5:12-13).

Like the principle of endorsement, the principle of submission is not yet fully accepted by the body of Christ, especially by many of its ministers. We must frankly admit that there are unsubmitted, even rebellious ministries which are blessing God's people. The blessings are God's gracious response to the needs of His people; they do not necessarily indicate His approval of the ministry. God blesses many things He does not approve. We live in a day in which divine blessings are falling like abundant rain from heaven, and "God sendeth rain on the just and the unjust" (Matthew 5:45). Sometimes His blessings are given not because we *are* obedient but to *lead us into* obedience. God doesn't bless rebellion, but He often blesses in spite of rebellion.

To avoid being in rebellion, every ministry in the body of Christ should be in submission to other ministries and every minister in the body of Christ should be able to identify those God has placed in authority over him. To say, "I serve God only, and no man

can tell me what to do!" is not only rebellion but sheer folly. Unfortunately, some ministers still make such a boast. But, as one wise minister commented, "If you are too big to be led, you are too little to lead!"

V. Biblical leadership exalts the Lord and not the leader. Leaders in the church today occupy positions of unique privilege and peril. These are days of multiplied miracles. But the God who performs them is invisible while His ministers are not. Often the praise and thanksgiving meant for God falls on the minister. This can be pretty heady stuff!

It is probably unrealistic to expect Christians to refrain completely from all "You-must-be-a-wonderful-man-of-God-to-be-able-to-do-that!" excesses, but every effort in that direction is surely to be commended. Ministers, like others with the opportunity for influencing large numbers of people, are strongly tempted to accept the flattery of their admirers as deserved. You can help by treating them with quiet respect while directing the praise and thanksgiving for their powerful ministries to God.

Fortunately, for those of us in ministry, God Himself has a bountiful supply of situations tailor-made to help keep us humble. I say this with confidence born of painful experience. Periodically, He allows me to get caught in public with all my own carnal stubbornness showing, or allows my ministry to prove miserably inadequate on the very occasion I had hoped to impress certain people. As Paul reminds us,

But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us (2 Corinthians 4:7).

Yet in spite of God's loving chastisement some of us manage to retain an overly-exalted opinion of ourselves, becoming superspiritual. I recall falling into the clutches of such a couple — a minister and his wife — during a three-day seminar in a distant city. Since I was a guest in their home there was no escape from their superspirituality. Personal testimony, ever-deeper revela-

tions and lofty scripture texts were served up with every meal. Their lives, it seemed, consisted of an unbroken string of spiritual victories and marvelous miracles. It was impossible to conduct an ordinary conversation in their presence. Simple comments about the trees and traffic were seized as the opening for some additional spiritual discourse. By the end of the three days I was convinced that even their cat walked with a holier-than-thou gait!

Granted, the example is an exaggerated one. Nevertheless, far too many Christians have developed a warped viewpoint of what constitutes mature Christian leadership. I have observed that the more mature a Christian is, the more natural he is. He shares the truth God has entrusted to him in a way which accurately reflects his own personality. He gives credit for his ministry to God where it belongs, but displays no false humility. He is secure but not complacent in the task of performing his ministry. He has also learned not to take himself too seriously.

I have the privilege of being in close association with a few men of God who fit fairly closely the description just given. Each is unique in his ministry and each is the same genuine person away from the pulpit as behind it. It is a joy and privilege to serve with such men.

VI. Biblical leadership is masculine, not feminine. Perhaps it would have been safer to complete this list of characteristics without touching this point. It continues to generate considerable tension among believers. Nevertheless, in the New Testament, leadership, authority and government are distinctly male responsibilities. This is not in any way a designation of superior and inferior roles, it is a revelation of divine purpose. Both Paul and Peter make it plain that Christian men and women are of equal worth in the kingdom of God (Galatians 3:28 and 1 Peter 3:7). However, *equal worth does not imply equal function*. And it is on the basis of divine distinction of function that Paul says,

But I suffer not a woman to teach or usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression (1 Timothy 2:12-14).

That women are excluded from positions of leadership and authority is not divine discrimination but divine protection. Woman's role, according to Scripture, is a highly favored, blessed and *protected* role.

By New Testament standards, then, it is obvious some women are in positions of spiritual leadership which would be better filled by men. But let us quickly point out that in many cases, men are to blame. For many years there has been widespread abdication of leadership responsibility on the part of Christian men, creating vacancies in leadership. Christian women have moved to occupy more out of desperation than desire. Leadership has fallen on their shoulders by simple default. Surely, God holds Christian men more responsible for the unhappy results than He holds the women.

Let us also observe that while leadership is primarily a man's responsibility, under proper male covering and headship, women can conduct powerful, effective ministries. They can (1) Receive and minister spiritual gifts (Acts 21:8-9), (2) Teach the younger women (Titus 2:3-5), Minister hospitality to ministers (Romans 16:1-2). (4) Share in an almost unlimited ministry under the covering and in the company of their husbands (Acts 18:1-3, 18, 26).

VII. Biblical leadership is not imposed; it is recognized and submitted to. The Bible speaks of leadership in two distinct ways: *recognizing* it and *exercising* it. For example, the Scriptures clearly state that the husband is to be *recognized* as the leader of the wife.

But I would have you know, that the head of every man is Christ, and the head of the woman is the man (1 Corinthians 11:3).

Wives, submit yourselves unto your own husbands, as unto the Lord (Ephesians 5:22).

While the wife is told to *recognize* the leadership of her husband and submit to it, the husbands are told the proper way to *exercise* the leadership that has been *recognized* in them.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it (Ephesians 5:25).

The leadership given the husband must not be used to force his wife to do his bidding; it is leadership to be demonstrated by loving sacrifice which puts her well-being before his own, even as Christ loved and gave himself for the church.

On the other hand, the wife must *recognize* her husband's leadership, *irrespective of how inadequately he may exercise it!* The authority vested in her husband is God's authority, and she's to submit to that authority not because he's the right kind of husband, but simply because he's the husband God has placed over her. Unfortunately, some men attempt to impose leadership because it is God-given just as some women refuse to submit to leadership because it is imperfect. Both actions represent a tragic misunderstanding of how leadership is to be recognized and exercised.

This double principle of recognizing and exercising leadership applies not just to the Christian home but to the whole body of Christ. Concerning recognizing leadership, Paul says,

And we beseech you brethren, to know them who labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake (1 Thessalonians 5:12-13).

The whole church must understand that recognition and submission to spiritual leadership is not based on the worthiness of the person God has placed in leadership, (there are no perfect leaders!) but on the fact that

God has made him a leader. Leadership is recognized and submitted to because it is God-given, not because it is properly administered.

Concerning *exercising* leadership Peter says,

The elders which are among you I exhort . . . to feed the flock of God which is among you, taking the oversight thereof . . . neither as being lords over God's heritage, but being ensamples to the flock (1 Peter 5:1-3).

As in the case of husbands, elders are to *exercise* their leadership in humble, Christlike service, not *imposing* their authority but *demonstrating* it.

Some final suggestions: It is one thing to see scriptural principles; quite another to apply them. There is an inevitable gap between revelation and realization. By the standards of these seven principles, many of us may find ourselves in unscriptural situations trying to fill unscriptural roles. But rather than coming under condemnation, let us simply resolve to make the

necessary adjustments. Here are a few suggestions:

(1) Begin to do *something*, even if it is only a small something. God blesses small endeavors as well as great ones.

(2) Know that with God's help, some things will change for the better, both in you and your situation. God is faithful.

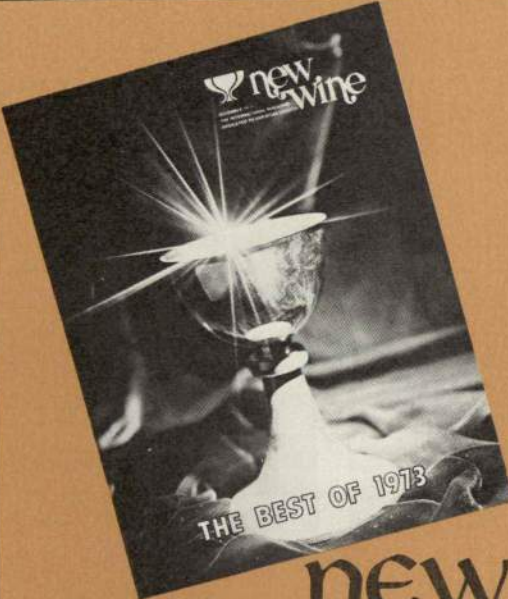
(3) Be patient. Some unscriptural situations have taken years to develop and cannot be radically changed overnight.

(4) Pray earnestly for wisdom to make *proper* application of the principles. Some eager Christians are so zealous, their cures prove worse than the disease.

(5) Don't pamper yourself by pretending yours is a special case. There are always exceptions but they do not justify your mess as being a special mess.

(6) Concentrate on your own disobedience, not that of your wife or husband.

(7) Don't strive to be successful; just strive to be faithful and leave your success in the hand of God. 🍷



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DISCIPLINE

THE MARK OF MATURITY

Authority Must First Be Learned Within Ourselves.

by Richard Shelley Taylor

The term discipline carries a variety of meanings. To the child it means being compelled to do something undesirable and being punished if he rebels. Discipline for him means compulsion, pain, authority. To the soldier discipline means conformity to regulations, instant obedience to orders, K.P. duty, reveille on cold mornings. To the student it means the course of instruction he is undertaking, with the specific requirements and rules and examinations incident to it. I heard one man describe his academic qualifications in the words: "I submitted to the discipline of twelve units in psychology." To the Christian, discipline means *discipleship* — following Jesus, with one's self denied and one's cross resolutely carried.

The child, the soldier, the student, the disciple are all correct. But there is something more. The aim of child discipline, or military, or academic, or religious, is a *disciplined character* which goes beyond the minimum demands of these specific disciplines and permeates the whole life. Imposed discipline (of which we will say more later) must lead to self-discipline. It is even possible for the Christian to be a sincere and regenerated follower of Jesus, yet remain undisciplined in many facets of his character and in many areas of life. One may be a cross-bearer — one may, in fact, be purified from the carnal mind and filled with the Spirit — yet be merely on the threshold of that larger discipline of full maturity.

In a general sense, self-discipline is the ability to regulate conduct by principle and judgment rather than impulse, desire, high pressure, or social

custom. It is basically the ability to *subordinate*.

APPETITES

There are several aspects here. For one thing, there is included the ability to subordinate the body and its physical appetites to the service of the mind. Paul said, "I keep my body under." This was exemplified by a fellow preacher who became convinced that coffee was affecting his heart. A Norwegian — mind you — who had enjoyed his coffee all his life! "But," he said, "that moment it became a matter of conscience with me. So I stopped." Just that simple. He hasn't touched it since. This ability was also seen in another friend who was fifty pounds overweight. When challenged by the doctor he resolutely embarked on a rugged diet which he maintained in all company, at all places and times, until his weight was normal — much to the improvement of his health. He explained simply, "It's not a question of will power, but of 'won't' power. . . . No thank you, I won't have any." Such drastic adjustments are not always necessary, but the day-by-day discipline in many little things is. In truth we may say that the finest display of such discipline is not the spectacular achievement but the permanent adjustment of living pattern.

The subordination of the physical includes not only the appetite for food but also the sex urge. In some this has been so humored that it is abnormally excitable. To make matters worse, such persons often live by the creed of impotence: "I can't help it," and similar expressions of moral flabbiness. Overindulgence even within marriage may have the effect of cultivating this

basic urge until it is increasingly imperious in its demands. Those so afflicted are in grave danger of succumbing to temptations from outside marriage when domestic stress, "frigidity" in their mates, long illness, or separations subject their enfeebled powers of self-control to an abnormal strain.

Too often the moral downfall of men is blamed on some failure in their wives. That is a cowardly evasion of moral responsibility. The man of disciplined character does not have to have a warm, responsive wife, who caters to his every impulse, to keep him in the path of virtue. He keeps himself there, by the grace of God. If his relationship with his wife is happy, he is grateful; if it is not, he simply appropriates more grace, and demonstrates the man that he is. A weak man is a poor risk no matter how warm is his wife; a strong man will keep himself pure even if it means total abstinence the rest of his life. And it must emphatically be affirmed that this is not just a matter of being "made that way" or natural temperament; it is a matter of achieving complete subordination.

Many marriages are less than ideal in their physical aspects. Some bodily or psychological impediment, some prolonged invalidism prevents the fulfillment of that romantic ideal in all its idyllic perfection. So what? Must there therefore be irritability and constant tension, and perpetual teetering on the brink of moral infidelity? Some apparently believe so. Such unideal conditions are often the rock on which the marriage is shattered. But they may also be the rock on which the marriage is built into a stronger and finer edifice. In these very problems a

couple may find a deeper meaning of love and a truer, richer stability. They may feel the strain, of course, may even feel the undertow of temptation. But in that very situation they become conquerors of themselves in a new way and rise to new spiritual stature. They become gentler, nobler, spiritually taller. The marriage is not just "saved"; it is often stronger than marriages wherein there have been no deep struggles and decisive conquests.

It is true Paul warned the Corinthian married couples against subjecting one another to abnormal strain in this matter, lest they bring upon themselves overpowering temptations (1 Corinthians 7). But the Corinthians, though truly converted, were still weak; they were far from the strength of mature, disciplined character. In fact they did not possess even the minimal foundation of entire sanctification.

Certainly Paul's advice is sound, and should be heeded by all married Christians out of tender mutual regard. But if peculiar circumstances make impossible the carrying out of this instruction, neither partner is thereby given grounds for making allowance for sin. It is good to heed the advice. It is still better to achieve that level of self-control which will make one morally triumphant even when the advice cannot be heeded. This is not an attempt to be "wise above what is written" but to maintain the moral standards which are the heart of what is written, when the practical application of the advice is shaped by the blunt facts of reality. Ralph G. Turnbull in *A Minister's Obstacles* relates the testimony of Dr. F.B. Meyer when a doctor came to him torn and tossed by sex temptation. In giving counsel "Meyer drew aside the curtain of his own life in self-revelation. His face was transfigured, and looking upward, he said with intense fervour, 'I have had a cross to bear in my life, and it has made me the man I am.'"

EMOTIONS

Again, emotions must be subordinate to the reason. God wants all

of us to be warmhearted. But the warm heart must have the wisdom of maturity, or it can become (or remain) the giddy impulsiveness of adolescence. When warmth is not disciplined, it tends to degenerate into irresponsible sentimentality, caprice, frivolity followed by depression — or even worse, flirting and philandering.

Too often the mind serves only the purpose of devising excuses for doing what the heart wants to do. The heart needs to be first cleansed, then kept on the leash of discipline. Then it can safely become the copartner with the mind in living according to fixed principles. The disciplined man has learned this art. He distrusts his sudden impulses. Not that he is cold and calculating; he may be warm and sympathetic; but he has grown up "into Christ" and is not "tossed to and fro, and carried about" either by "every wind of doctrine" or the winds of impulse, fancy, and strange feelings.

The emotions include the *affections*. Friendship, when based on mutual respect and understanding, is a beautiful gift. But true friendship is always a matter of increasingly deepening affection. When one suddenly awakens to a ripening affection which is either forbidden or dangerous, he has a real problem on his hands. Two friends may gradually become so "thick" that they become possessive and exclusive. Such inordinate affection is unwholesome and detrimental to both personality and character. Or an unmarried Christian may develop a friendship with an unregenerate person, at the office, or at school, or in some other perfectly natural and legitimate relationship. At first there is no thought of love. In fact the Christian may even be motivated by an honest desire to help the other spiritually. But if the two are thrown more and more together, gradually that may steal into their hearts which lights the eye and quickens the pulse at the other's presence. Then the Christian will have to face a terrible emotional struggle to become extricated or an unscriptural marriage will result.

An even more dangerous peril can exist in the friendship between married Christians of the opposite sex. Their work (even the Lord's work) may legitimately throw them into each other's company. We can think of many such teams: doctor-nurse, singer-pianist, executive-secretary, pastor-deaconess, floorwalker-saleslady, superintendent-teacher, and many others. Modern society being what it is, we as Christians are not apt to be able always to avoid situations in which we are thrown into close activity with persons of the opposite sex. Duty often demands such co-working.

Working with persons of the opposite sex may bring mutual distrust and dislike; there is no great peril in that. But working together may bring respect, mutual confidence, and comradeship. So far, so good. Such friendships may be holy and beautiful on a brother-sister basis. But a certain reserve and distance must be preserved at all costs, and will be by men and women of disciplined character. Friendship can become affection, affection love, love lust, and the progress be a shock to both. That which was begun innocently may end disastrously.

The rugged advice of Jesus to pluck out the offending eye, or cut off the hand or foot, is never more apropos than in this kind of situation. Souls, homes, happiness, influence — all will be saved only by drastic, even ruthless, action. The feelings must not be spared. No quarter must be given. Here again Christians must tolerate not the least vestige of the philosophy of impotence: "I can't help it." Emotions may not immediately obey the will, but actions must. In due course, by the grace of God, emotions will follow the lead of disciplined adjustment, strong purpose, and decisive stand.

A friend was once very deeply in love with a young woman, to whom he proposed marriage. But she married another. The rejected suitor found that his affection was still fixed on her, though she was now another man's wife. At first it seemed he must

go through life tortured with a love which could never be returned. His feeling seemed entirely beyond his control. But knowing this was wrong, he took himself in hand. He said, "It is wrong for me to love her — I don't have to love her — and by God's grace I *won't*." It was not easy. But he deliberately fought the battle through, on his knees and in his heart, until gradually his strong affection subsided, and he was able to put her out of his heart and mind completely and forever. He later was happily married to another, and is today a successful, noble minister. It was the victory of heroic manliness.

Such is an example of the triumph of disciplined character. Without such ruggedness there will be maudlin self-pity and moral deterioration. With it one can face the moral hazards of life and rise to higher and higher heights of strength and nobility. But the finest discipline of all is not that which struggles out of a near-tragic situation, but foresees and forestalls the situation in the first place. The young Christian who adopts certain basic principles respecting friendships, and avoids making intimate alliances with the unsaved, will not have the battle with tumultuous desires and affections later on. And the married Christian worker who is ever alert to the perils which beset him, and is self-disciplined always in look and word and action, will not ignite fires which he will have to fight feverishly to put out.

PRIORITIES

Furthermore, a truly disciplined character has the ability to subordinate the lesser to the greater. Here is the problem of priorities — probably the most crucial problem of life. On its solution hang success or failure, improvement or degeneration, and in the larger sense, heaven or hell.

The battle here is not primarily to achieve a clear perception of what is more important, for all Christians acknowledge that God and His Church should hold first place in our lives.

Without hesitation we would concede that heaven is an infinitely richer goal than earthly position, that persons come before profits, that the culture of the soul and the mind is more to be desired than entertainment, that character is of far greater value than pleasure, that usefulness is better than idleness, that soul winning is life's crowning achievement, that righteousness is infinitely more satisfying than popularity. When confronted bluntly with these simple alternatives we know instantly which to approve. We would say, "Yes, these are the supreme values, and to realize them is my supreme goal." The problem therefore is not knowledge. The problem is actually giving first place to these values in practical daily living — and that is a problem primarily of character.

This involves ability to reject day by day that great army of possible activities which clamor for our precious energy but which would hamper the doing of more important things. All of us are confronted by a bewildering multiplicity of claims upon our time, talent, money, and loyalties. The claims are not only legion, but loud and insistent. To attempt to satisfy even half of them would result in frittering life away to nothingness. If life with us is to be fruitful and purposeful, we must heroically and decisively put the knife to most of the possible activities which could clutter every single day.

Selection — selection — selection! This is the law of life. We cannot join everything; therefore we must select. We cannot participate in every good cause; therefore we must select. We cannot give to everything; therefore we must select. We cannot go to every interesting concert or lecture or meeting; therefore we must select. We cannot read everything; therefore we must select.

To become well-read is vastly more than reading; it is a matter of exclusion as well as inclusion. President Case of Boston University once said: "If you want to become a specialist in New Testament literature,

you must say good-by to the comics forever." And to a lot of other reading too! Whatever one's goal may be, it can be achieved only by the sacrifice of the lesser. This requires discipline of a high order.

Our stature as men and women, certainly our stature as Christians, will be determined exactly and entirely by our skill in selecting. If we give top priority to those pursuits which should have low priority, if we "major in minors," if we show a "first-rate dedication to second-rate causes," if we allow friends and impulse and the convenience of the moment to dictate our priorities, while we weakly drift with the tide of daily circumstance, we will be shabby, mediocre, and ineffective persons.

If we affirm certain priorities but fail to give them first place day by day; if we allow them to remain in the "never-never-land" of good intentions, without rigid adherence *right now* — the end result of character-zero will be just as sure. *Now* we must say "yes" to this and "no" to that. *Now* we must put first things first. And we must do it no matter how much more pleasant and appealing other things may be at the moment. It is reported that when a professional author said to Sir Winston Churchill that he couldn't write unless the "mood" came on him, the great statesman replied: "No! shut yourself in your study from nine to one and make yourself write. Prod yourself! — kick yourself! — it's the only way."

This level of discipline will enable the reader of a fiction thriller to lay it down when duty calls; he will not be so captivated that all else is neglected. It will enable its possessor to labor in the summer, not fritter away the golden hours and then panic when winter threatens. It will push its possessor out of bed when he yet has time to get to work without rush, which is much better than dawdling another half hour and then regretting it the rest of the day. Or *she* will make the bed and do the dishes in the morning, rather than allow afternoon hours to find her wishing she had, and maybe in tears because of the

neglected housework that suddenly stares her in the face. And the student will settle down to study early in the semester, rather than drift and play until looming exams send him into feverish, midnight cramming. "Prod yourself! — kick yourself! — it's the only way."

ADJUSTMENT TO AUTHORITY

The final hallmark of the disciplined character is the ability to assimilate imposed discipline with grace and profit. It is by no means easy to subordinate natural initiative and self-assertion to legitimate authority. But it must be done if one expects maximum happiness and usefulness, and if one desires to achieve a mature character. Rebellion at times may be one's clear duty. But in most of life's normal relationships rebellion is stupid and destructive. Being a constitutional rebel is no ground for pride. Habitual rebellion is the cult of weaklings rather than the strong. It requires neither intelligence nor character to assert loudly, "No one can tell me what to do." But it requires both to submit to the inescapable and necessary constraints of society; and submit, not grudgingly, but graciously, with mature understanding and cheerful good will.

The unbroken colt is of little value. Whatever value he has is based on the assumption that he will not remain unbroken. The person who finds his true place and worth is the person who learns to wear the yoke. When a young man or woman intelligently learns that life is a bundle of relationships involving give as well as take, subordination as well as domination, that moment is his or her value to society compounded many fold. This is exemplified first in the home, then in school, then in the church, then in one's vocation. Whether one is a lawyer, or doctor, or railroad engineer, or office clerk — no matter where or how one works, there are rules, or codes of ethics, or government regulations, or superior levels of authority in the form of employers, boards,

managers, superintendents, et cetera, to which one must submit. If we are constantly kicking and chafing we will be unhappy, to say the least, and in danger of becoming drifters. Insubordination, selfishness, misery, and uselessness are bedfellows.


The Christian, of course, must make sure he does not confuse such subordination to imposed discipline with blind, unthinking submission to the wishes and opinions of everyone about him. Proper submission to legitimate authority by no means extends to conformity to the world. Even that spirit of submission which Christian wives are to manifest toward unsaved husbands, and which is such an acid test of the wife's spiritual maturity, is not to be interpreted as requiring obedience to demands which violate her conscience as a Christian.

Then, in the larger circles, such as in the world of fashion and custom, a fine independence of spirit, opinion, and practice is a noble thing. Discipline does not require that we be

echoes only. The wise Christian must learn to submit to some yokes, but throw off others. If there must be dictation at all in matters of personal life and fashion, it had better come from the church than from the world. But even the church must not dictate too much. Christians must find their way between extreme nonconformity and extreme subjugation. They must learn to draw the line before proper assimilation of imposed discipline becomes extinction of private thinking and personal initiative. Insubordination is bad, but individuality is good.

It takes careful thinking to discriminate between distortion and normalcy in all of these facets of Christian discipline. But the essential fact is clear: Discipline is the mark of maturity. Without discipline the character will remain weak and infantile.☞

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BIBLE STUDY

Submission and Obedience

One of the most outstanding characteristics of Jesus as He walked this earth was the submission and obedience in which He walked with God, His Father. These are some of the things that the Spirit has been saying to the body of Christ recently. If we are to be the visible manifestation of them, we, too, must learn submission and obedience.

Answers to Bible Study are found on page 26.

1. Where does *all* authority come from? *Romans 13:1*

2. To whom above all else is a Christian to submit? *Matt. 4:19; James 4:7*

3. If submission to the Lord involves submission to His Word, what should be our attitude toward the Word of God? *James 1:22*

4. To whom did Jesus submit? *1 Cor. 11:3; John 14:10*

5. How far did Jesus go in His submission to His Father? *Phil. 2:8*

6. Submission to the Lord means submission to the Holy Spirit. How does the Bible describe a right relationship with the Holy Spirit?
Eph. 5:18
Eph. 4:30
1 Thess. 5:19

7. God has delegated His authority to certain individuals. To whom are each of the following told to submit?
a. Husbands? *1 Cor. 11:3*
Hebrews 13:17
b. Wives? *Eph. 5:22-23; Col. 3:18*

What does God promise if a husband is harsh or unjust in his use of authority? *1 Peter 3:7*

c. Children? *Col. 3:20; Eph. 6:1-3*

How can children be taught submission? *Proverbs 13:24; 22:15*

What warning is given to parents about disciplining their children? *Col. 3:21*

d. Employees? *Col. 3:22; Eph. 6:5-7*

e. Citizens? *Rom. 13:1-7; 1 Peter 2:13-14*

f. New Christians? *1 Peter 5:5*

g. Church Members? *Eph. 5:21*
Heb. 13:17

h. Elders? *Eph. 5:21*

8. Study carefully *Romans 13:2*, *Eph. 5:22* and *6:5*. If all authority comes from God, when we submit to His delegated authority, to whom are we submitting?

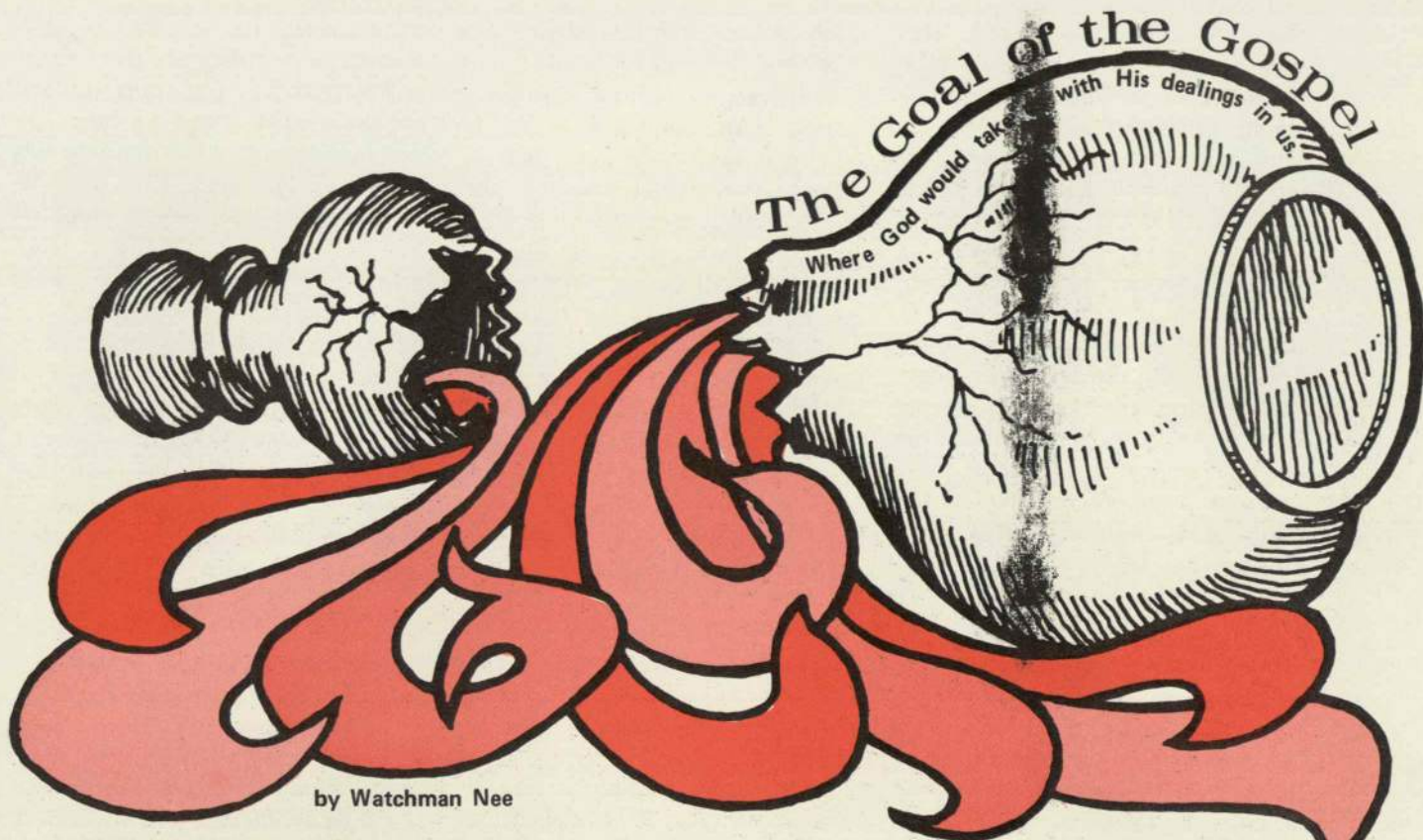
9. If we are told by someone to whom we submit ourselves to do something that is against the commandments of God, what should we do? *Acts 4:19-20; Matt. 22:21*

10. How does God measure the degree of our submission?
Luke 6:45
Luke 6:46

11. In what manner does God desire us to be submissive and obedient? *Romans 6:17*

12. Is it within our natural power to have this kind of obedience? *Jer. 17:9; Rom. 3:10-19*

13. Where does the ability for true obedience and submission come from?
Rom. 8:11
Heb. 12:11



by Watchman Nee

While he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head . . . Jesus said . . . Verily I say unto you, Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her (Mark 14:3,6,9).

Thus the Lord ordained that the story of Mary anointing Him with that costly ointment should always accompany the story of the Gospel; that what Mary has done should always be coupled with what the Lord has done. That is His own statement. What does He intend that we should understand by it?

I think we all know the story of Mary's action well. From the details given in John chapter 12, where the incident follows not long after her brother's restoration to life, we may gather that the family was not a specially wealthy one. The sisters had to work in the house themselves, for we are told that at this feast "Martha

also served" (John 12:2 and compare Luke 10:40). No doubt every penny mattered to them. Yet one of those sisters, Mary, having among her treasures an alabaster cruse containing three hundred pence worth of ointment, expended the whole thing on the Lord. Human reasoning said this was really too much: it was giving the Lord more than his due. That is why Judas took the lead, and the other disciples supported him, in voicing a general complaint that Mary's action was a wasteful one.

"But there were some that had indignation among themselves saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence and given to the poor. And they murmured against her" (Mark 14:4,5). These words bring us to what I believe the Lord would have us consider, namely, that which is signified by the little word "waste."

What is waste? Waste means, among other things, giving more than is necessary. If a shilling will do and you give a pound, it is a waste. If two

grams will do and you give a kilogram, it is a waste. If three days will suffice to finish a task well enough and you lavish five days or a week on it, it is a waste. Waste means that you give something too much for something too little. If someone is receiving more than he is considered to be worth, then that is waste.

But remember, we are dealing here with something which the Lord said was to go out with the Gospel, wherever that Gospel should be carried. Why? Because He intends that the preaching of the Gospel should issue something along the very lines of action of Mary here, namely, that people should come to Him and waste themselves on Him. This is the result that He is seeking.

We must look at this question of wasting on the Lord from two angles: that of Judas (John 12:4-6) and that of the other disciples (Matt. 26:8,9); and for our present purpose we will run together the parallel accounts.

All the twelve thought it a waste. To Judas of course, who had never called Jesus 'Lord,' everything that was poured out upon Him was waste.

Not only was ointment waste: even water would have been waste. Here Judas stands for the world. In the world's estimation the service of the Lord, and our giving ourselves to Him for such service, is sheer waste. He has never been loved, never had a place in the hearts of the world, so any giving to Him is a waste. Many say: "Such-and-such a man could make good in the world if only he were not a Christian!" Because a man has some natural talent or other asset in the world's eyes, they count it a shame for him to be serving the Lord. They think such people are really too good for the Lord. "What waste of a useful life!" they say.

Let me give a personal instance. In 1929 I returned from Shanghai to my hometown of Foochow. One day I was walking along the street with a stick, very weak and in broken health, and I met one of my old college professors. He took me into a teashop where we sat down. He looked at me from head to foot and from foot to head, and then he said: "Now look here; during your college days we thought a good deal of you, and we had hopes that you would achieve something great. *Do you mean to tell me that this is what you are?*" Looking at me with penetrating eyes, he asked that very pointed question. I must confess that, on hearing it, my first desire was to break down and weep. My career, my health, everything had gone, and here was my old professor who taught me law in the school, asking me: "Are you still in this condition, with no success, no progress, nothing to show?"

But the very next moment — and I have to admit that in all my life it was the first time — I really knew what it meant to have the "Spirit of glory" resting upon me. The thought of being able to pour out my life for my Lord flooded my soul with glory. Nothing short of the Spirit of glory was on me then. I could look up and without a reservation say, "Lord, I praise Thee! This is the best thing possible; it is the right course that I have chosen!" To my professor it seemed a total waste to serve the Lord; but that is what the

Gospel is for — to bring each one of us to a true estimate of His worth.

Judas felt it a waste. "We could manage better with the money by using it in some other way. There are plenty of poor people. Why not rather give it for charity, do some social service for their uplift, help the poor in some practical way? Why pour it out at the feet of Jesus?" (see John 12:4-6). That is always the way the world reasons. "Can you not find a better employment for your life? Can you not do something better with yourself than this? It is going a bit too far to give yourself altogether to the Lord!"

But if the Lord is worthy, then how can it be a waste? He is worthy to be so served. He is worthy for me to be His prisoner. He is worthy for me just to live for Him. *He is worthy!* What the world says about this does not matter. The Lord says: "Do not trouble her." So let us not be troubled. Men may say what they like, but we can stand on this ground, that the Lord said, "It is a good work. Every true work is not done on the poor; every true work is done to Me." When once our eyes have been opened to the real worth of our Lord Jesus, *nothing* is too good for Him.

But I do not want to dwell too much on Judas. Let us go on to see what was the attitude of the other disciples, because their reaction affects us even more than does his. We do not greatly mind what the world is saying; we can stand that, but we do very much mind what other Christians are saying who ought to understand. And yet we find that they said the same thing as Judas; and they not only said it but they were very upset, very indignant about it. "When the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor" (Matt. 26:8,9).

Of course we know that the attitude of mind is all too common among Christians which says, "Get all you can for as little as possible." That however is not what is in view here, but some-

thing deeper. Let me illustrate. Has someone been telling you that you are wasting your life by sitting still and not doing much? They say, "Here are people who ought to get out into this or that kind of work. They could be used to help this or that group of people. Why are they not more active?" — and in saying so, their whole idea is *use*. Everything ought to be used to the full in ways they understand.

There are those who have been very concerned with some dear servants of the Lord on this very ground, that they are apparently not *doing* enough. They could do so much more, they think, if they could secure an entry somewhere and enjoy a greater acceptance and prominence in certain circles. They could then be used in a far greater way. I have spoken already of a sister whom I knew for a long time and who, I think, is the one by whom I have been helped most. She was used of the Lord in a very real way during those years when I was associated with her, though to some of us at the time this was not so apparent. The one concern in my heart was this: "She is not used!" Constantly I said to myself, "Why does she not get out and take some meetings, go somewhere, do something? It is a waste for her to be living in that small village with nothing happening!" Sometimes, when I went to see her, I almost shouted at her. I said, "No one knows the Lord as you do. You know the Book in a most living way. Do you not see the need around? Why don't you *do* something? It is a waste of time, a waste of energy, a waste of money, a waste of everything, just sitting here and doing nothing!"

But no, brethren, that is not the first thing with the Lord. He wants you and me to be used, certainly. God forbid that I should preach inactivity, or seek to justify a complacent attitude to the world's need. As Jesus Himself says here, "the gospel shall be preached throughout the whole world." But the question is one of emphasis. Looking back today, I realize how greatly the Lord was in

fact using that dear sister to speak to a number of us who, as young men, were at that time in His training school for this very work of the Gospel. I cannot thank God enough for her and for the influence of her life upon me.

What, then, is the secret? Clearly it is this, that in approving Mary's action at Bethany, the Lord Jesus was laying down one thing as a basis of all service: that you pour out all you have, your very self, *unto Him*; and if that should be all He allows you to do, that is enough. It is not first of all a question of whether "the poor" have been helped or not. That will follow, but the first question is: Has the Lord been satisfied?

There is many a meeting we might address, many a convention at which we might minister, many a Gospel campaign in which we might have a share. It is not that we are unable to do it. We could labour and be used to the full; but the Lord is not so concerned about our ceaseless occupation in work for Him. That is not His first object. The service of the Lord is not to be measured by tangible results. No, my friends, the Lord's first concern is with our position at His feet and our anointing of His head. Whatever we have as an "alabaster box": the most precious thing, the thing dearest in the world to us — yes, let me say it, *the outflow from us of a life that is produced by the very Cross itself* — we give that all up to the Lord. To some, even of those who should understand, it seems a waste; but that is what He seeks above all. Often enough the giving to Him will be in tireless service, but He reserves to Himself the right to suspend the service for a time, in order to discover to us whether it is that, or Himself, that holds us.

MINISTERING TO HIS PLEASURE

"Wheresoever the gospel shall be preached . . . that also which this woman hath done shall be spoken of" (Mark 14:9).

Why did the Lord say this? Because the Gospel is meant to produce this. It is what the Gospel is for. The Gospel is not just to satisfy sinners. Praise the

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Lord, sinners will be satisfied! but their satisfaction is, we may say, a blessed by-product of the Gospel and not its primary aim. The Gospel is preached in the first place so that *the Lord* may be satisfied.

I am afraid we lay too much emphasis on the good of sinners and we have not sufficiently appreciated what the Lord has in view as His goal. We have been thinking how the sinner will fare if there is no Gospel, but that is not the main consideration. Yes, Praise God! the sinner has his part. God meets his need and showers him with blessings; but that is not the most important thing. The first thing is this, that everything should be to the satisfaction of the Son of God. It is only when He is satisfied that we shall be satisfied and the sinner will be satisfied. I have never met a soul who has set out to satisfy the Lord and has not been satisfied himself. It is impossible. Our satisfaction comes unfailingly when we satisfy Him first.

But we have to remember this, that He will never be satisfied without our "wasting" ourselves upon Him. Have you ever given too much to the Lord? May I tell you something? One lesson some of us have come to learn is this, that in divine service the principle of waste is the principle of power. The principle which determines usefulness is the very principle of scattering. Real usefulness in the hand of God is measured in terms of "waste." The more you think you can *do* and the more you employ your gifts up to the very limit (and some even go over the limit!) in order to do it, the more you find that you are applying the principle of the world and not of the Lord. God's ways with us are all designed to establish in us this other principle, namely, that our work *for* Him springs out of our ministering *to* Him. I do not mean that we are going to do nothing; but the first thing for us must be the Lord Himself, not His work.

But we must come down to very practical issues. You say: "I have given up a position; I have given up a ministry; I have foregone certain attractive possibilities of a bright future, in order to go on with the Lord in this way. Now I try to serve Him. Sometimes it seems that the Lord hears me, and sometimes He keeps me waiting for a definite answer. Sometimes He uses me, but sometimes it seems that He passes me by. Then, when this is so, I compare myself with that other fellow who is in a certain big system. He too had a bright future, but he has never given it up. He continues on and he serves the Lord. He sees souls saved and the Lord blesses his ministry. He is successful — I do not mean materially, but spiritually — and I sometimes think he looks more like a Christian than I do, so happy, so satisfied. After all, what do I get out of this? He has a good time; I have all the bad time. He has never gone this way, and yet he has much that Christians today regard as spiritual prosperity, while I have all sorts of complications coming to me. What is the meaning of it all? Am I wasting my life? Have I really given too much?"

So there is your problem. You feel that were you to follow in that other brother's steps — were you, shall we say, to consecrate yourself enough for the blessing but not enough for the trouble, enough for the Lord to use you but not enough for Him to shut you up — all would be perfectly all right. But would it? You know quite well that it would not.

Take your eyes off that other man! Look at your Lord, and ask yourself again what it is that *He* values most highly. The principle of waste is the principle that He would have govern us. "She is doing this *for Me*." True satisfaction is brought to the heart of God when we are really, as people would think, "wasting" ourselves upon Him. It seems as though we are giving too much and getting nothing — and *that* is the secret of pleasing God.

Oh, friends, what are we seeking? Do we seek for "use" as those disciples

did? They wanted to make every penny of those three hundred pence go to its full length. The whole question was one of obvious "usefulness" to God in terms that could be measured and put on record. The Lord waits to hear us say: "Lord, I do not mind about that. If I can only please *Thee*, it is enough."

ANOINTING HIM BEFOREHAND

"Let her alone, why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying" (Mark 14:6-8).

In these verses the Lord Jesus introduces a time-factor with the word "beforehand," and this is something of which we can have a new application today, for it is as important to us now as it was to her then. We all know that in the age to come we shall be called to a greater work — not to inactivity. "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord" (Matthew 25:21; and compare Matthew 24:47 and Luke 19:17). Yes, there will be a greater work; for the work of God's house will go on, just as in the story the care of the poor went on. The poor would always be with them, but they could not always have Him. There was something, represented by this pouring out of the ointment, which Mary had to do *beforehand* or she would have no later opportunity. I believe that in that day we shall all love Him as we have never done now, but yet that it will be most blessed for those who have poured out their all upon the Lord today. When we see Him face to face, I trust that we shall all break and pour out everything for Him. But *today* what are we doing *today*?

Several days after Mary broke the alabaster box and poured the ointment on Jesus' head, there were some women who went early in the morning

to anoint the body of the Lord. Did they do it? Did they succeed in their purpose on that first day of the week? No, there was only one soul who succeeded in anointing the Lord, and it was Mary, who anointed Him beforehand. The others never did it, for He had risen. Now I suggest that, in just such a way, the matter of time may be supremely important to us also, and that for us the question above all questions is: *What am I doing to the Lord today.*

Have our eyes been opened to see the preciousness of the One whom we are serving? Have we come to see that nothing less than the dearest, the costliest, the most precious, is fit for Him? Have we recognized that working for the poor, working for the benefit of the world, working for the souls of men and for the eternal good of the sinner — all these so necessary and valuable things — are right only if they are in their place? In themselves, as things apart, they are as nothing compared with work that is done *to the Lord*.

The Lord has to open our eyes to His worth. If there is in the world some precious art treasure, and I pay the high price asked for it, be it one thousand, ten thousand, or even fifty thousand pounds, dare anyone say it is a waste? The idea of waste only comes into our Christianity when we underestimate the worth of our Lord. The whole question is: How precious is He to us now? If we do not think much of Him, then of course to give Him anything at all, however small, will seem to us a wicked waste. But when He is really precious to our souls, nothing will be too good, nothing too costly for him; everything we have, our dearest, our most priceless treasure, we shall pour out upon Him, and we shall not count it a shame to have done so.

Of Mary the Lord said: "She hath done what she could." What does that mean? It means that she had given up her all. She had kept nothing in reserve for a future day. She had lavished on Him all she had; and yet on the resurrection morning she had no reason to regret her extravagance. And the Lord

will not be satisfied with anything less from us than that we too should have done "what we could." By this, remember, I do not mean the expenditure of our effort and energy in trying to do something for Him, for that is not the point here. What the Lord Jesus looks for in us is a life laid at His feet, and that in view of His death and burial and of a future day. His burial was already in view that day in the home in Bethany. Today it is His crowning that is in view, when He shall be acclaimed in glory as the Anointed One, the Christ of God. Yes, then we shall pour out our all upon Him! But it is a precious thing — indeed it is a far more precious thing to Him — that we should anoint Him now, not with any material oil but with something costly, something from our hearts.

That which is merely external and superficial has no place here. It has already been dealt with by the Cross, and we have given our consent to God's judgment upon it and learnt to know in experience its cutting off. What God is demanding of us now is represented by that flask of alabaster: something mined from the depths, something turned and chased and wrought upon, something that, because it is so truly of the Lord, we cherish as Mary cherished that flask, and we would not, we dare not break it. It comes now from the heart, from the very depth of our being; and we come to the Lord with that, and we break it and pour it out and say: "Lord, here it is. It is all Yours, because You are worthy!" — and the Lord has got what He desired. May He receive such an anointing from us *today*. ☞

BIBLE STUDY ANSWERS:

(1) God. (2) God. (3) Do what it says. (4) God, the Father. (5) Death. (6) a. Be filled with the Spirit, b. Do not grieve the Spirit, c. Do not quench the Spirit. (7) a. Christ; Leaders in the Church. b. Their husbands; The prayers of the husband will be hindered. c. Parents; Discipline; Do not provoke to wrath (exasperate). d. Employers. e. Government. f. The elders. g. Each other; Leaders in the church. h. Each other. (8) God. (9) Obey God. (10) What we say; Our obedience. (11) From the Heart. (12) No. (13) The Holy Spirit; Discipline.

Forum

DISCIPLESHIP

Don Basham — Author, Conference Speaker • Ivan Martin Baker — Pastor and Bible Teacher •
Charles Simpson — Bible Teacher, Church Leader •

**What and who is a disciple?
If I have accepted Christ does
that not make me a disciple?**

BASHAM: A major emphasis in the body of Christ today concerns the principle of discipleship and other principles related to it, such as authority, submission, placement, etc. Since we are still in the midst of the Spirit's dealings on this subject, I feel we are in no position to offer a final or conclusive word. However, from scripture and from experience we can make certain observations and draw certain inferences.

According to Westminster's Dictionary of the Bible, a disciple is "a pupil or scholar . . . a person taught of God . . . all of whatever age who in faith received the Master's instruction." Literally, to be a disciple means to be under instruction and under discipline. By this definition I question whether one who accepts Christ is automatically a disciple. I would say acceptance of Christ makes one a *potential* disciple. Unfortunately, many people who have what they call a genuine conversion experience never seem to grasp what it means to be a disciple or how to live and grow in the faith.

Most preaching today only emphasizes the need for the initial acceptance of Christ as Savior; there is a corresponding neglect of teaching.

SIMPSON: Generally speaking, all New Testament Christians were referred to as disciples — before they were called Christians (Acts 11:20). The New Testament word translated means a learner or pupil. The word "disciple" implies discipline. So discipleship is learning under discipline. New Testament Christians were under government.

When Jesus called disciples, He said, "Follow me," or "If any man would follow me, let him deny himself and take up his cross." On another occasion He said, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple" (Luke 14:25–27, NASB).

A disciple is not merely a "student" in the modern sense of the word. He is a disciplined follower who has renounced his own way. Personally, I believe a disciple is one who is under discipline for the purpose of instruction and maturation.

I do not believe that all who "accept Jesus" are disciples in the New Testament sense. In John 8:30 we are told that many "believed" on Jesus. He instructed the believers that if they wanted to be disciples they would have to "abide in His Word." I believe that means walking in obedience. I

certainly believe that all who accept Jesus *should* be disciples. We are called to discipleship — not merely to go to heaven; we are commanded to make disciples — not mere converts.

BAKER: First let me say that a disciple is one that follows Jesus, one that has "accepted Christ." If he is a Christian, he is a disciple; if he is not a disciple he is not a Christian. A disciple of Jesus Christ is one that believes and obeys Him. When we qualify one that has "accepted Christ" we should mean the same thing, since these are God's conditions only upon which we can be saved and have everlasting life.

There seems to me to be three essential elements in the nature of a disciple of Jesus Christ. These are: (1) He must be one who is born of the Spirit, (2) He must be one who is subject to and obeys Christ, (3) He must be one who bears fruit. It might be helpful if these elements were elaborated a little:

Born of the Spirit: Here is where we must start, for it is out of this all-important and all-embracing condition that the life and existence of the disciple springs.

Subject to and obeys Christ: This is the point at which evidence of the new birth is to be found. There seems to be a general confusion as to what being subject to and obeying Christ is. There is such emphasis on "believing to be

saved" that the clear-cut demands put forth by Jesus for those that would follow Him, (I refer to Mark 8:34,35 and other parallel passages) seem to have been thrown into the background.

No wonder there is such confusion, worldiness and sin in the churches and so little Christianity to be seen. No one can be a disciple unless he is willing to "take up his cross." Jesus, the one "who has the keys of heaven and hell," puts the conditions, and we are deceiving ourselves if we think there is a way of avoiding them. Rebellion can be still lodged in the heart even though there be an outer appearance of piety. "I do my own thing" can still be the spirit while we go to church, sing hymns and pray, and appear to serve the Lord.

A disciple is one "that has taken up the yoke" and is learning of Jesus to be "meek and lowly in heart" (Matt. 21:28-30). The hard rebellious heart is now tender and receptive, where the Lord is writing his laws — the New Covenant has been established — we have now the "lamb," the servant, the *disciple*, someone that can be taught.

Bears fruit: I believe that here again we are facing a consideration where there is great confusion. Jesus says that *every disciple bears fruit*. This is basic if we are to be His disciples (John 15:5). But *what kind of fruit is the Lord expecting?*

It is amazing to discover how many hazy ideas there are about such an important matter. This would offer ground for a lengthy discussion, but said in a few words, wouldn't we agree that Jesus is expecting from his disciples the fruit of *other disciples*? What was the fruit of the grain of wheat? The stalk? The leaves? We say truly, other grains.

Ivan Martin Baker, a pastor in Buenos Aires, Argentina, along with many other local pastors, has recently experienced great renewal. The church in Buenos Aires has found new life and understanding in the concept of the New Testament church — much of which has come from their experience in discipleship.

**Is there a difference
between a shepherd/sheep
relationship and a
teacher/disciple relationship?**

BAKER: I would suggest in brief that there is a difference — if I am to understand that by the shepherd/sheep relationship you refer to what is commonly accepted as "pastoral work." This has much more to do with a person-to-person relationship. But I don't think these two types of approach are in conflict but rather that it is necessary that they come together.

Personally, I believe that pastoral work, as it is usually understood, is of little avail unless the relationship of teacher/disciple has been properly established and is being carried out with every individual member of the Body. In fact, this is the only way of forming the Body. Paul's words to the Ephesians (4:16) is conclusive. It is the whole assembly intercommunicating, sharing and bearing responsibility one for another that builds the Body.

I feel there is a need to establish that this teacher/disciple relationship has little, and very often nothing, to do with what commonly is referred to as "personal work." It entails another kind of approach, another kind of responsibility towards his fellow disciple to nurture, comfort, lead and correct him over a period of time, until he matures and, likewise, can bear fruit.

BASHAM: I see both differences and similarities in these two relationships. The shepherd/sheep relationship clearly implies a close and continuing relationship between the shepherd and his flock. He may teach them, but shepherding involves more than teaching — it involves a pastoral relationship of living or perhaps traveling together. Jesus had this relationship with the twelve. He not only taught them,

much of the time he apparently lived with them.

But Jesus also was teacher to many others who were not in as intimate relationship with Him. The seventy whom He commissioned to go and preach, for example. It would seem to me that while they were in a clear teacher/disciple relationship with the Lord, they did not live in the same intimate shepherd/sheep relationship with Jesus as did the twelve.

Some of us in the teaching ministry experience similar situations. At home we may be involved in a shepherd/sheep relationship with a few intimate disciples, while in other parts of the country there are those who look to our teaching as authoritative, and who feel they are at least in some measure our "disciples" but who, for geographical and other reasons, cannot enter into a "shepherd/sheep" relationship.

SIMPSON: I believe that the sheep/shepherd relationship is simply another way to describe the teacher/disciple relationship. The problem is many Christians think that they are in a sheep/shepherd relationship, when in fact they are not. The shepherd must have control over the sheep. He feeds, protects and guides the sheep. He also lives by their increase. He can only be a successful shepherd as he is able to guide the sheep in nourishment and protection. The good shepherd will lay down his life to do that job.

It's easy for many Christians to say "Pastor" (shepherd). But when "Pastor" begins to act like a shepherd, the sheep look for a new shepherd.

Every sheep should be a disciple. I do not believe discipleship is the exception for those who are "entering the ministry." I believe every child of God should behave as a sheep and a disciple.

I will say that some may realize the sheep/shepherd relationship before they realize the disciple/teacher relationship. There must be a way for us to relate to those who are not yet disciples — who are in transition. We must be prepared to accept the fact that many will never become disciples,

as we see it. We must not react as Moses did and strike the rock because of the rebels. If we will wait, God will raise up a generation. If our attitude is right we can be part of it.

Paul said, "Be an imitator of me." To what degree is it legitimate to pattern your life after someone else's example?

SIMPSON: First, we must acknowledge that Paul was speaking by inspiration of God. The *Word of God* teaches men to submit to authority that is delegated by God to men. *God's Word* teaches men to imitate those who are examples of God's ways.

Paul's authority in Corinth was based not only upon his example, but upon his having fathered them in the gospel. (As a child imitates his father, Paul admonished them to imitate him.) Also, his authority was based on his apostleship, which was tested and proven by their very existence.

We must remember that God uses men to carry out His purpose. We cannot reject men of God and receive God. Jesus became a *man* in order to teach men the ways of God. He instructed these *men* to teach others the ways of God. If we have the Spirit of God, He will show us who the true men of God are. Once we acknowledge that God has sent a man to us — and he is proven to be so — then we should submit as unto the Lord.

BAKER: I might suggest that one of the basic problems of the church has been "a lot of preaching" and very little "example." Personally I am convinced we are arriving quickly to the point when there will be a greater demand for *example* and much less for professional preaching and theorizing. It is said of Jesus: "He began both to *do* and *teach*." We find here a divine rule that should not be altered, and the *do* comes first.

It is most unfortunate that such few Christians can derive blessing from Paul's life and example, simply because they entertain a wrong

concept of what an "apostle" is. They imagine that apostles belong in some remote period, or that they are men of untouchable and unequaled holiness. I think it quite expedient and necessary that Paul should be able to say "Be an imitator of me . . ." since he added: "as I am of Christ." He wasn't trying to draw attention to himself but rather to be used in every way to reflect Christ and draw people to Him. We can't give to others what we have not got ourselves. If every disciple were able to give this same testimony the work of the church would be immediately completed!

BASHAM: A saint of a generation ago used to say, "It's better to be a disciple of Jesus than a disciple of a disciple." There is considerable truth in the statement. Paul said, "Be ye followers (imitators) of me, even as I also am of Christ." So we pattern our lives after that shepherd or teacher whose life is patterned after Christ. Yet there are obvious distortions of such efforts. All of us know situations where young followers of a prominent teacher or preacher develop the same mannerisms, gestures, voice inflections and facial expressions of the one they admire and follow. While such "imitating" may be understandable, it is also juvenile and pathetic. It is a much safer course to consider another's life and ministry for "inspiration" rather than "imitation." There are men of God who are a great inspiration to me. I long to be more like them in their submission and devotion to Jesus Christ, and in their discipline and faithfulness. But I have no desire to take on their speech, their mannerisms or their ministerial technique.

What should be the nature or degree of a commitment to someone who is "discipling" you?

BASHAM: Charles Simpson is much further into this kind of relationship with some men who work with him than I am, so I will largely defer to his

answering this. However, I would make a couple of observations. Like a number of other men in a traveling ministry, I have the privilege of speaking to thousands of people all over the country. I believe this is a valid expression of one type of teacher/disciple relationship. To the extent that these people sit under my ministry, I am their teacher and they are my pupils. My commitment to them is to be as clear and helpful as I can while I am with them. This relationship may last only a matter of hours or at the most a few days.

My relationship to them stems from my obligation before God to exercise faithfully the ministry He has given me.

But the question obviously refers to those who are in, or who desire to be in, an intimate "shepherd/sheep" relationship with the teacher. I believe such a commitment can be made only by mutual agreement, and only when there is clear divine direction given to both parties. I believe there are a few men with which I am to have this kind of relationship.

Every spiritually-effective teacher will inevitably have some people who will become his sheep as well as his pupils. But just because someone insists he wants to be my disciple or my sheep, that does not automatically make me his shepherd. On the other hand, my commitment to those for whom God has made me responsible as shepherd as well as teacher, should be deep and genuine enough that I am available to them for whatever help and counsel is needed as long as it is needed.

SIMPSON: This relationship of commitment that we are discussing must be mutually understood in order to be effective. Schools do not allow students to wander in and out. There is a contract, as it were. Jesus knew His disciples by name. There was a definite relationship. If the relationship is vague, then the shepherd will not feel at liberty to make certain suggestions or give direction. Thus I believe the commitment should be

verbal. The shepherd's witness to the relationship should also be verbal. But it must be more than that — it must be of God and attested to by the Holy Spirit.

The degree of commitment will depend upon how much one trusts the Lord. If the disciple is ready to give his life to the Lord, he will "lay it at the apostle's feet" — completely. One cannot lay his life and possessions down for God, unless he does it unto God's government to which he is related.

Every commitment should be considered permanent. Any commitment made with reservation or stipulation is not total. I realize what I'm saying sounds totally impractical and out of the realm of normal practice. It is most dangerous and revolutionary — but I believe it is scriptural.

BAKER: When we talk about being committed to a teacher who is a fellow disciple, we are touching upon dangerous ground unless the relation is properly understood. Basically, each disciple is only "committed" to the Lord, but Peter says, "All of you be subject one to another." In the Body Paul says that the joints help each other "according to the effectual working in the measure of every part . . ." (Eph. 4:16). And in 1 Corinthians 12 Paul emphasizes the need that each part has of the other (v. 21,22).

When the joints of the Body come together for love, joy, protection, instruction, counsel, exhortation, etc., we are considering the very touchstone upon which God establishes two essentials: *Unity and Spiritual Growth!*

This effectual coming together of the joints in a teacher/disciple relationship, under the guidance of the Holy Spirit, is the most powerful element that God has on the earth. Those words of Paul in Ephesians 4 (starting with Apostles — Christ's gift of men to establish and build the church, down to the intercommunicating of the members of the Body), is the description of God's most formidable "machinery," capable of overcoming

every force of evil slung against it by the Devil. This kind of ministry opens the reservoirs of energy to total capacity in every disciple.

Care should be taken to avoid fleshly currents mixed with life in the Spirit. Teachers can be so possessive that the disciple relies on him for everything. This way he can be hampered by stifling the development of his own initiative. The sparrow wants her fledgling to fly as soon as it has full-grown wings. Anything that would hamper the natural development of the bird to its flying and mating stage obviously is detrimental.

It should also be observed that such a situation, as mentioned above, would *stop the process of multiplication*. It would also hamper the teacher, since the more disciples he is burdened with the less time he will have to seek others. Here we would do well in observing what seems to be a recurrent circle — winning, training, and releasing to engage in the same cycle. The Lord called, trained and sent disciples. We must do the same.

What is the meaning of Jesus' command to "make disciples"? How does that relate to the regular pastoral duties as we have understood them?

SIMPSON: To make disciples is to form men in the image of Christ. We can only "make" or "form" men as we have been formed, and as the Lord who bought them, entrusts them to us. *Making* disciples does not mean that we *force* them to become disciples. It means that after the Lord, who owns them, gives them to us as a sacred trust, that we make them in His image. Upon maturity, they will disciple others. We teach them to observe all things that He commanded. We will answer to Him for that trust when He appears. Woe to the shepherd or teacher who abuses those entrusted by the Lord (1 Peter 5; Matthew 24:45-51).

A pastor must decide his priorities. He must decide whom, out of the total membership, he can effectively disciple. If his priority is forming the committed ones, then administration, etc. can find its place. Soon, he will have reliable, effective leadership to accomplish the tremendous task. I believe he must do both — disciple and administrate the church. Effective discipleship will eliminate many pastoral problems, home problems and counseling sessions.

BAKER: This has been called "The Great Commission," and I'm personally convinced that the whole passage (Matt. 28:18-20) contains a key message to the church today. We should be interested in trying to discover the true meaning of Jesus' words. What was in His mind? Is there some kind of a context that could help us?

I believe the Spirit spoke to me some years ago, when he enlightened the passage adding a few very significant words: "*As I have done with you, so you go now and make other disciples!*" It never occurred to me that in Acts, the apostles simply *repeated* the process they had learned with Jesus! When I discovered it was the Lord's will that I should use the entire process registered in the gospels as a pattern from which I would obtain rich and precious lessons, my whole outlook was revolutionized. I caught the vision, put it into action and, praise God, it works!

If we are able to climb down from our "lofty heights" and become again as "babes" — to obey in simplicity of heart Jesus' simple example, we will find ourselves in the wake of the most formidable renewal of the church, the world has ever seen!

We should be honest in saying that there is very little relation between this we have considered and the regular pastoral duties as we have understood them. (1) The "ground" we have chosen to develop our ministry is not the one Jesus chose. We seem to be unable to get out into the open places. (2) Few preachers of the gospel have really formed disciples,



DON BASHAM

"To be a disciple means to be under instruction and under discipline."

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CHARLES SIMPSON



which makes their preaching near to sterile. We "get the people in" but there is a very weak (if any) "forming" ministry. (3) A lot of what we call "God's servants" are organizers, professional sermonizers, (much of which is based on theory) who have

dived head-long into mass-evangelism, mass-literature crusades, mass-TV programs. We pretend we have discovered a short-cut, a way of getting the "job" done quickly. But we are slowly awakening to the solemn conclusion that we have been *laying*

SEX (continued from page 13)

Testament (Matt. 1:25). The Greek word "to know" meant "to know thoroughly," "to know by experience." These passages indicate that sexual intercourse reveals a special kind of knowledge to a man about himself and about his wife. Also, it reveals a special kind of knowledge to a woman about herself and about her husband. It communicates information that cannot be described in words and cannot be received in any other way. Ernest White describes this in saying, "The mutual self-disclosure of sexual intercourse is of a nature where the individual becomes aware of the meaning of male or female. In sexual intercourse one discovers the meaning of one's own sexual existence while discovering the personal being of the other individual to which one is thus joined."³

In a similar manner, William Hamilton says, "In the sexual act we know what it means to be a man or a woman, and we also help the other to discover what it means to be a man or

woman. We know, for the first time in a clear way, the meaning of our sexuality. . . . We know ourselves in a way we have never known another person before. . . . In this act of utter self-giving, we know ourselves as whole and fulfilled in a unique way."⁴

Thus sexual intercourse involves the inner nature and sacredness of the self, the core of the personality, the total reality of the individual. The bottomless depth and the profound significance of this experience is exceedingly intimate and truly sacred. This is the nature of sexuality as God created it. One is not surprised when White writes, ". . . knowledge that is imparted in sexual intercourse cannot be erased. Therefore, the participating individuals can never return to their former state."⁵ It is, therefore, obvious that this experience was planned to establish and promote a permanent one-flesh relationship in marriage. It does not belong to singleness. Not only is sexual intercourse designed to establish the one-flesh

bricks in the air, and have not been "building the walls of Zion."

I don't think it is necessary to elaborate anymore on this point. I feel the call for a turning of the tide is solemn and urgent. ♡

Do you have questions which you feel need to be discussed through the FORUM? If they represent a need for enlightenment or encouragement to the body of Christ, we will be happy to consider them for possible future topics to be referred to our panel.

Please state questions clearly and mail to: FORUM PANEL, *New Wine* Magazine, P.O. Box 22888, Fort Lauderdale, Fl. 33315. We appreciate reader participation in this feature of *New Wine*.

In April the topic under discussion will be "The Church and the Family." Reverend Jimmy Moore of Ruston, Louisiana, will serve as guest panelist.

nature of marriage, but each sexual experience is symbolic of the complete marriage relationship, and thus it is divinely planned to sustain and secure that relationship. As William Hamilton says so aptly, "Each succeeding act of sexual intercourse through the years 'expresses utter self-giving, complete concern for the other, full willingness to grant the other the place of first importance.' " Thus "marriage is the only structure in our society that can bear all the meaning that this particular symbol conveys. Only in marriage is there the mutual dependence, the utter need of one for the other, that is acted out in the sexual act."⁶ ♡

¹ Joseph Fletcher, *Situation Ethics: The New Morality*, The Westminster Press, 1966, pp. 164-165.

² William Graham Cole, *Sex and Love in the Bible*, Association Press, p. 247.

³ Ernest White, *Marriage and the Bible*, Broadman Press, 1965, p. 13.

⁴ William Hamilton, *Christianity and Crisis* (October 28, 1957), p. 141.

⁵ White, pp. 13-14.

⁶ Hamilton, p. 142.

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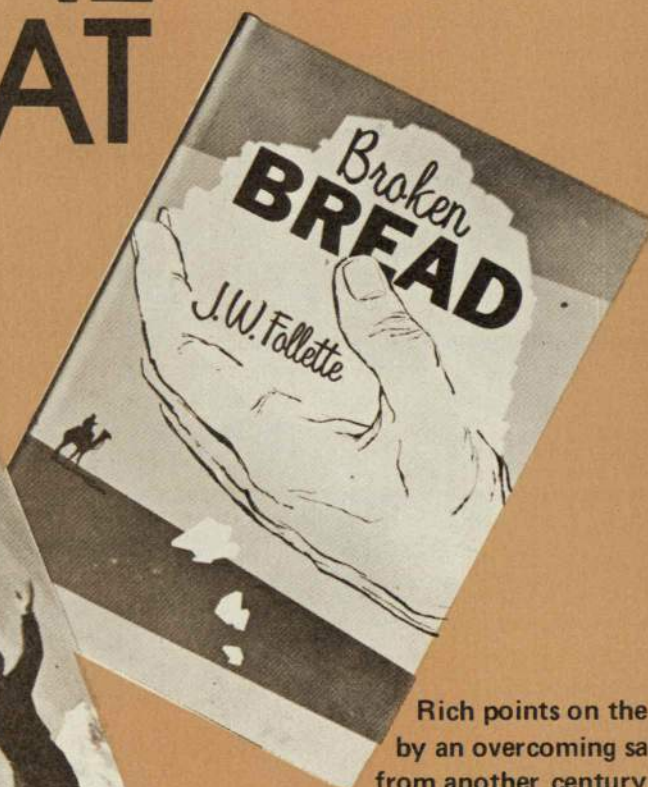
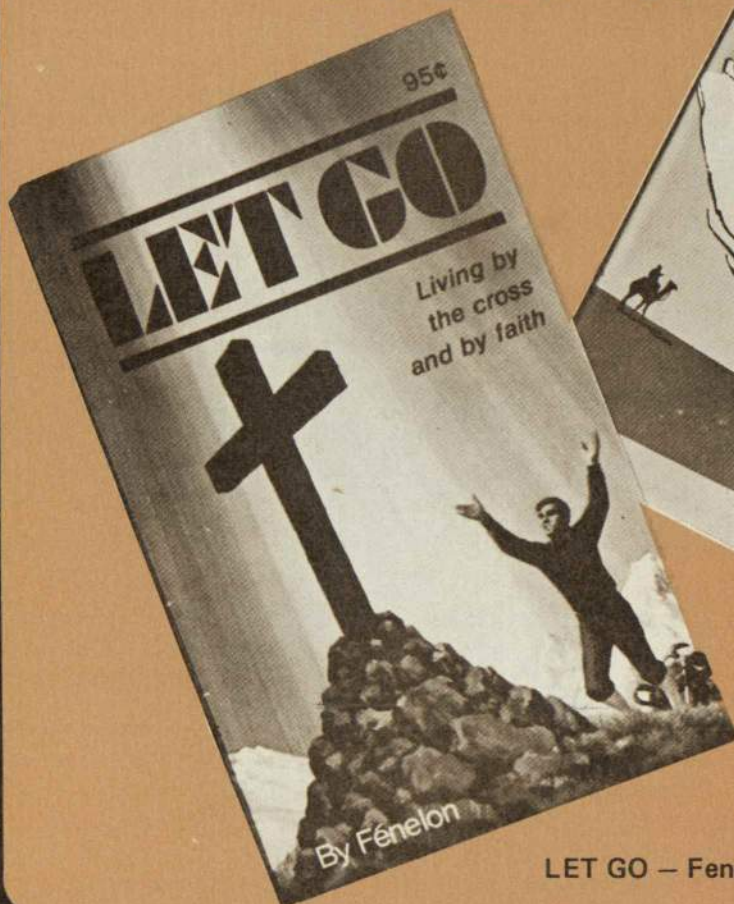
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