



new wine

MARCH 1975
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH

*"... thine iniquity is
taken away and
thy sin purged."
Ishiah 6:7*

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Having just received and read the February 1975 issue of *New Wine* dealing with the topic of "Deception" I must tell you the feeling I have.

The entire magazine issue was of great help to any Christian, especially in these days when there is so much satanic deception. This issue was of the Lord's timing in my opinion. Each article was on target and especially the article by Scott Ross. This brought tears to my eyes as I could sense the Holy Spirit's working, leading, warning, and giving direction to the shepherds. It is not easy being God's under-shepherd. One must always be close to the Lord, Jesus, and must be very sensitive to the leading of God's Spirit.

Thank you for your obedience to the Lord on the publication of this issue. It really fed my spirit.

Rev. Ronald W. Summers
Lexington, Kentucky

How timely your current *New Wine* on Deception was. I could not say, "Deceived, Who, Me?" — for it was in my mailbox just one day after God had graciously intervened to save a friendship that had almost been wrecked by deception. How true that deception is strongest when we are beginning to be useful to God!

Karen Daimwood
Sanford, Florida

I felt impressed to write and let you know what the Lord did for me through your February issue on deception. Back in September it was "revealed" to me the Lord's choice for a marriage partner (supposedly). A few days ago, when I received your magazine I immediately began to browse through it, starting with FORUM. The Lord began to deal with me and showed me beyond a shadow of a doubt that this girl was not His will for me. When I asked where the supposed "revelation" came from He said it was a spirit of false prophecy. Now I'm just praising Him for releasing me from that bondage.

Anonymous

KEEP IT BOLD!

I think it is a wonderful idea to dedicate a magazine to Christian growth. I like your magazine's format with a different theme each month and all the selections related to the theme. I have immensely enjoyed much of what I've read in *New Wine* since I first saw it in late 1973. I have always admired your magazine's boldness in publishing unpopular points of view which stand for the Lord.

Thomas G. Laird
Wauwatosa, Wisconsin

Letters to Editor

I just finished reading the January 1975 issue of *New Wine* with profit and joy that you are dealing with such vital issues of Christian life and testimony. I find most of the writings definitely unto edification and encouragement.

Let me encourage you not to back away from teaching on discipleship and the Lordship of Christ, and *all* that goes with obedient and fruitful Christian living. One of the letters you published expressed disappointment that you were no longer teaching "full gospel." Contrariwise, I feel you are moving on in the direction of a truly "full gospel!" — more power to you!

John Rieley
Beaverton, Michigan

LORD OF THE DOLLAR?

I was a thief! Somehow it always seemed that the more I had the more I wanted. Between the time I was arrested for bank-robbery and sentenced, I came back to the Lord and gave Him my life and He gave me Life.

In your January issue, I read the article "Lord of the Dollar?" with great interest. Don Basham said so well the problems I faced so unsuccessfully, and presented so clearly the solution I found so joyfully.

My "selfish ambitions in regard to achieving wealth and prosperity," as Brother Basham put it, took a more extreme manifestation than most other people's, but the Lord has taken away my selfish ambitions and I know as Paul says in Philippians, He "shall supply all my needs according to his riches in glory by Christ, Jesus."

Paul Joseph Mosier
Leavenworth, Kansas

I would like to comment regarding the articles published that I think there are times when there is a tendency to "ride" whatever "hobby horse" is currently in vogue, eg. submission, discipleship, the second coming. I particularly appreciated "These Two Shall Become One Flesh" [*Best of New Wine* 1974] by Dick and Lydia Key, and "The Purpose of the Second Coming" [July/August 1974] by Bob Mumford. I felt both of these articles *did* bring forth a balanced view generally lacking in literature on the subjects today. There is always danger of extremism when writing on any subject, and there has been much of this type of one-sided view on the Christian market today.

In the total view, I enjoy *New Wine* very much and have found that it frequently confirms something God has been teaching me or speaking to me about. Thus it has been an encouragement to me.

Marilyn Silver
Seattle, Washington

Brother Mumford's article concerning the coming of the Lord ["The Purpose of the Second Coming"] was excellent. It rejoices our hearts to see Christian publications moving away from strictly teaching the "Rapture escape theory" and realistically facing the possibility that the Church of Jesus Christ just may go through the tribulation period.

Throughout the world there are at present more fellow Christians being persecuted and killed for their faith than ever before in history. What makes us think that we will be exempt? I wonder what those Christians being tortured and persecuted in other countries think of the smug concept held by Christians in our democratic countries of an escape by Rapture before tribulation begins?

It is time Christians got serious. I would much sooner apply the words of Jesus' warnings concerning the last days and prepare my life for tribulation. If there is a Rapture before the final tribulation, I still haven't lost anything by my preparation.

Mr. & Mrs. Don Bell
Peterborough, Ontario

Kindly discontinue mailing your magazine to me anymore. I cannot decide whether you are attempting to create a new denomination out of the charismatic movement, or whether you have become like the Judaizers in Galatia — trying to bring new Christians under bondage to your concepts of some form of the law. I can't recall a Christian magazine which quotes the Old Testament as much as you have in your attempts to impose your rule or yoke on Christians.

George A. Yorkis
Aurora, Illinois

Editorial

David the psalmist said, "Thou desirest truth in the inward parts." As we continue to allow the Lord to deal in our lives, He is requiring that we walk in an intensity of light that most of us have not known. There is nothing more difficult than being honest — honest with God, with ourselves and with each other. As painful as this may be, it is still required of us.

Most of us have developed elaborate defense mechanisms to keep from being open and we give such reasons as: "I have a hard time saying what I feel," or "If I open up, no one will accept me as I am."

These are really fronts for saying, "I don't want to share my life or myself with you." Whether it is the fear that we will be shown to be immature or weak or simply wrong, each of us has a cover for not doing what God has commanded us to do — walk in the light.

As the Body comes together, the activity of the enemy intensifies, and he is going to try with redoubled efforts to sow suspicions against one another in order to reap division and strife in the ranks of God's people. The only way these accusations will be proved as coming from the enemy will be by exposing them to the light to see if they are real or not.

Perhaps more basic than this, there will never be a free flow of love and peace in the Body until we have the security of knowing that truth and honesty has replaced backbiting and suspicion.

The key to walking in the light as God sees it, is an earnest desire that God expose the depths of my own heart in any situation. To use my own feelings to hurt a brother or place myself on a higher plain is contrary to God's first desire: that I am the one to be exposed, to grow and to mature.

We cannot grow unless we are willing to change, and we will not change unless we are exposed. Our desire to grow and mature must be directed at self-exposure in order that His divine grace may adjust, cleanse, and heal every area of our lives.

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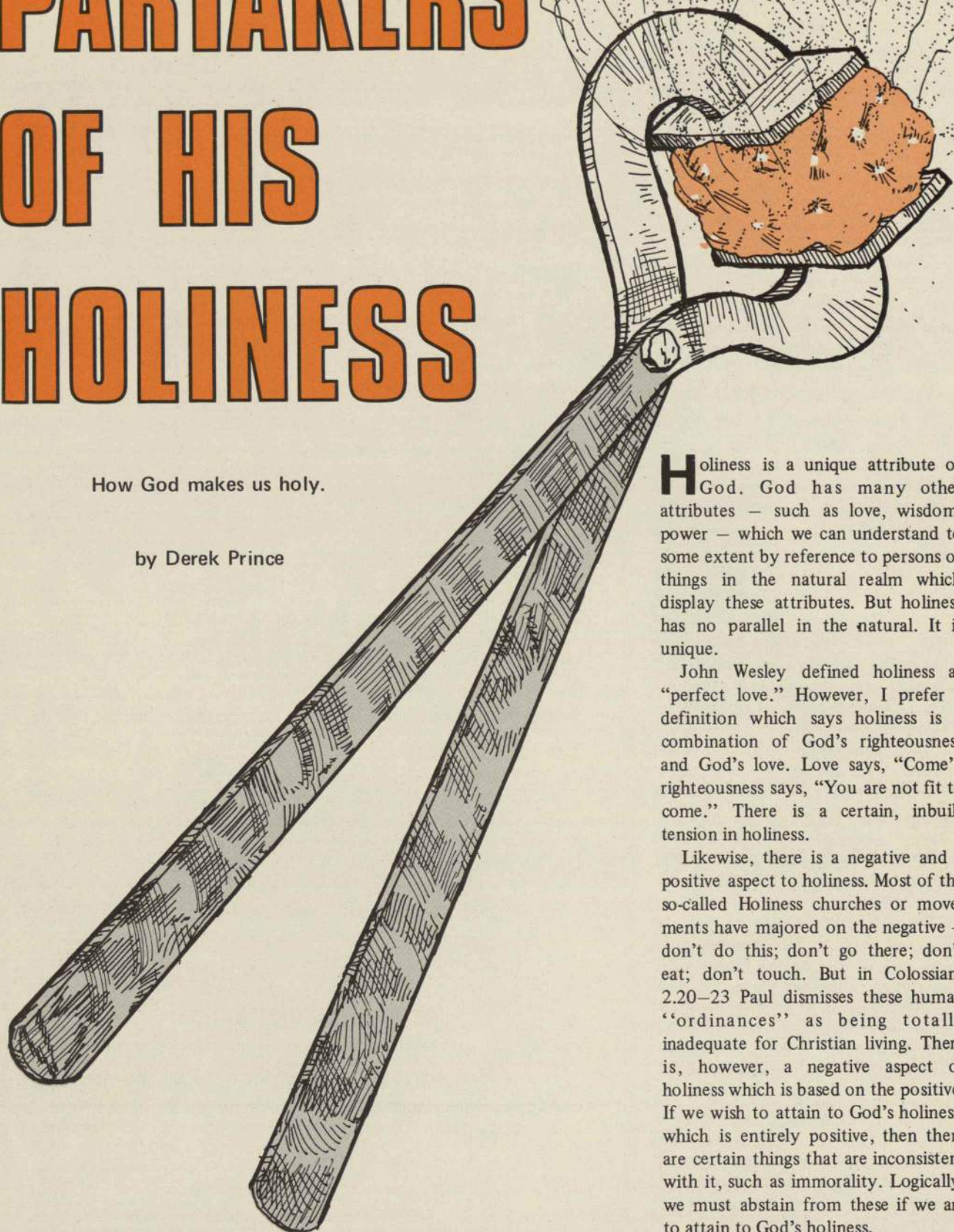
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PARTAKERS OF HIS HOLINESS

How God makes us holy.

by Derek Prince



Holiness is a unique attribute of God. God has many other attributes — such as love, wisdom, power — which we can understand to some extent by reference to persons or things in the natural realm which display these attributes. But holiness has no parallel in the natural. It is unique.

John Wesley defined holiness as “perfect love.” However, I prefer a definition which says holiness is a combination of God’s righteousness and God’s love. Love says, “Come”; righteousness says, “You are not fit to come.” There is a certain, inbuilt tension in holiness.

Likewise, there is a negative and a positive aspect to holiness. Most of the so-called Holiness churches or movements have majored on the negative — don’t do this; don’t go there; don’t eat; don’t touch. But in Colossians 2:20–23 Paul dismisses these human “ordinances” as being totally inadequate for Christian living. There is, however, a negative aspect of holiness which is based on the positive. If we wish to attain to God’s holiness, which is entirely positive, then there are certain things that are inconsistent with it, such as immorality. Logically, we must abstain from these if we are to attain to God’s holiness.

HOLINESS — A CHARACTERISTIC OF GOD'S PEOPLE

God's Word tells us that holiness is to be a characteristic of the people of God. First let us consider Hebrews 12.9–10.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he [God] for our profit, that we might be partakers of his holiness.

So God's desire is that we might partake of His holiness.

Verse 14 of Hebrews 12 adds, "Follow peace with all men, and holiness, without which no man shall see the Lord." First, we are to follow after holiness; to pursue it. We are to make it an objective. Second, in order to achieve holiness, I believe we must follow after peace with all men. We are to attempt to live peaceably, allowing no quarreling or disagreement which it is in our power to avoid. The writer of Hebrews here also issues a very solemn warning. He says, we will not see the Lord unless we become partakers of His holiness.

A second scripture that expresses God's desire for holiness in His people is 1 Thessalonians 4.3, "For this is the will of God, even your sanctification." What, precisely, is "sanctification"?

To some extent the English language obscures the true meaning of the words "sanctify" and "sanctification." Any English verb ending in "ify" means to make a thing that which goes before the "ify." For example, "pur-ify" means to make pure; "clar-ify" means to make clear; "rect-ify" means to make right. By analogy, "sanct-ify" means to make "sanct." But what is "sanct"? By derivation, it is the same as "saint." And "saint" in turn is the same as "holy." All three words — sanctify, saint, holy — are derived from one basic Greek word *hagios*, which is the root word for "holy." Very simply,

therefore, "sanctification" is the process of "making holy."

Thus we can accurately translate 1 Thessalonians 4.3, "For this is the will of God, that ye be made holy . . ." Verse 4 continues, "That every one of you should know how to possess his vessel in sanctification [that is, in a condition of holiness] and honor." Appropriately, this verse contains a phrase that has become familiar in modern English — "know how." It takes scriptural "know how" to achieve a condition of holiness.

What is a person's "vessel"? His body. The body is the earthen vessel of man's spirit. Many Christians speak as if the body were something evil — something to be ashamed of. The body is not evil, it is good. It is one of the supreme achievements of God's creative genius. Speaking of his own body, David said, "I am fearfully and wonderfully made" (Psalm 139.14). David viewed the marvels of his body with awe and wonder.

Why should every believer know how to keep his body in a condition of holiness? We may answer this by combining two scriptures: "The most High dwelleth not in temples made with hands" (Acts 7.48); "Know ye not that your body is the temple of the Holy Spirit which is in you?" (1 Corinthians 6.19). God has ordained one temple on earth to dwell in — not a temple made with hands — but the body of the sanctified believer. Therefore, each one of us needs to know how to keep his body in a condition fit for God to dwell in.

THE AGENTS OF SANCTIFICATION

How does Scripture picture the process of sanctification, and what part do we ourselves play in it? As I understand it, there are five agents of sanctification. The first of these is the *Holy Spirit*, or the Spirit of Holiness as He is called in Hebrew. Without Him there is no hope of our becoming holy.

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God

hath from the beginning chosen you to salvation *through sanctification of the Spirit* and belief of the truth (2 Thessalonians 2.13).

In sanctification, as in every redemptive process, the initiative is with God, not with man. It begins with God's choice of us, made in eternity. Thereafter, the sequence of events in time is as follows. The Holy Spirit begins to influence us; He draws us aside from the broad way to destruction which, left to ourselves, we would have followed; He brings us face to face with the truth (and in the last resort Jesus Himself is the Truth); He imparts to us faith to believe the truth; through believing the truth we enter into salvation. In Ephesians 2.8 Paul tells us that we are saved by faith, and then reminds us that this faith does not come of ourselves, but is imparted to us *as a gift by the Holy Spirit*.

In this sense we could define sanctify as "set apart to God." In many cases the process of sanctification begins long before we personally come to know God. The apostle Paul said he was separated from his mother's womb (Galatians 1.15); and God told Jeremiah that He had sanctified him in his mother's womb (Jeremiah 1.5). God begins to set us apart to Himself long before we have any knowledge of it. In my own life I can look back to the time before I knew God and point to His sovereign intervention to stop certain courses of action in my life and to change certain patterns of behavior.

1 Peter 1.2 presents a similar picture of the process. We are "elect [chosen], according to the foreknowledge of God the Father [God's choice, made in eternity, is based on His foreknowledge — it is never arbitrary, never random] through sanctification of the Spirit [the process by which the Holy Spirit draws us aside to a place of confrontation with the claims of Christ] unto obedience and sprinkling of the blood of Jesus Christ [the Holy Spirit gives us grace to obey the Gospel and, when we obey, the blood of Jesus is sprinkled upon us.]"

In both these passages — in 1 Thessalonians and in 1 Peter — the initiative in the process of sanctification is with God, not man, and the first agent in the process is the Holy Spirit.

The second agent of sanctification is the *Word of God*. “. . . Christ also loved the church, and gave himself for it; That he might *sanctify* and cleanse it with the washing of water *by the word* . . .” (*Ephesians* 5.25–26).

In the Old Testament, after the blood was shed, every sacrifice had to be washed in pure water. In the New Testament 1 John 5.6 says that Jesus came by water and by blood. The blood is the redeeming blood of Christ shed on the cross, and the water is the pure water of the Word. Christ redeems us by his blood; then He sanctifies and cleanses us by the washing of water by the Word.

In John 17.17, Jesus is praying to the Father for his disciples: “Sanctify them through thy truth: thy word is truth.” One of the main ways in which the Word of God sanctifies us is that it changes our way of thinking. Sanctification proceeds from the inside, outward; not from the outside, inward. The “religious” way to sanctification is to lengthen the dress, cut the hair, wipe off the lipstick, etc., but Paul says, “Be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God” (*Romans* 12.2). And in *Ephesians* 4.23 he says, “Be renewed in the spirit of your mind.” What is it that renews our mind? It is the Holy Spirit. He does it through the truth, which is the Word of God.

In modern English we use the phrase to “brainwash” — normally in a bad sense. However, the word would be appropriate to describe the way in which the Holy Spirit renews our minds, washing them clean with the pure water of God’s Word.

I myself experienced this process of inner transformation while a soldier in the British army, serving in North Africa. I became sick with a disease that the doctors could not heal in that climate. After about eight months in

hospitals, I cried out to God in desperation. God then revealed to me His promise of healing and health. Two key scriptures which God gave me were Psalm 107.20, “He sent his word, and healed them, and delivered them from their destructions”; and Proverbs 4.20–22, “My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh.” In my Bible I discovered a marginal variation for “health” which was “*medicine*,” so I decided to take God’s Word as my medicine — three times daily after meals.

It did what God promised: it gave me healing and health! But more than that, in the process of absorbing the Word of God, I underwent a great mental change which I was not expecting. I ceased to be a converted philosopher, thinking in vague generalities and abstractions. My thought patterns were moulded by God’s Word. I began to use terms such as sin and righteousness, good and evil, God and the devil. This in turn changed the way that I lived. Thus God’s Word sanctified me by changing my thinking.

The third aspect in our sanctification is found in Acts 26.18. This is Paul’s great commission from the Lord Jesus Christ as he is being sent to the Gentiles “to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are *sanctified by faith* that is in me.” An indispensable element in being sanctified is our faith. God’s Spirit and God’s Word never vary, but it is our faith that enables us to receive what God offers through these agents. The process of sanctification will only be as effective as our faith allows it to be.

Furthermore, there is a direct connection between the Word of God and our faith, because “faith cometh by hearing, and hearing by the Word of God” (*Romans* 10.17). The more we give heed to God’s Word, the more our faith expands, enabling us to

appropriate the total provision God has made for our holiness.

The fourth agent is the *blood of Jesus*. Hebrews 13.12 says: “Wherefore Jesus also, that he might *sanctify the people with his own blood*, suffered without the gate.” Jesus shed His blood for many purposes. One was to redeem us. Another was to sanctify us or set us apart to God and make us holy.

It is possible to live in a place where sin and Satan cannot touch us because we are protected and sanctified by the blood of Jesus. “If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1.7). The tense used in this scripture is the present tense indicating continual action. If we *continually* walk in the light, we *continually* have fellowship and the blood of Jesus *continually* keeps us clean. We are kept pure and undefiled, for we live in a different element. We do not live in the contamination and vileness of this evil world. We are separated unto God, sanctified, set apart by the blood of Jesus.

This leads us to another important scripture. 1 John 5.18 says, “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

This is challenging — almost frightening. Does John mean that a person who has been born again never sins thereafter? Other passages of Scripture, together with our own experience, make this interpretation unacceptable. The key to understanding this verse, I believe, is to see that John is not here talking about an individual person, but about a nature. It is not Brother David, or Sister Mary, who cannot sin; but it is the new nature that each believer receives within him through rebirth.

1 Peter 1.23 tells us that this new nature is “born not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” In all forms of life there is one principle that never changes. The

nature of the seed determines the nature of the life that comes from the seed. An apple pip produces an apple, not an orange. The incorruptible seed of God's Word produces a nature that is like the seed — incorruptible. This nature is the "new man." He is incorruptible. He does not sin. This is not true of any individual believer, viewed as a total personality, but it is true of the "new man" in every believer.

This agrees with 1 John 3.9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." John's language here is even stronger. He says not merely that such a person does not sin, but that he *cannot* sin. Why not? Because the incorruptible seed of God's word, abiding in him, has produced a nature like the seed — incorruptible. The new man *cannot* be corrupted by sin.

This interpretation is confirmed by comparing three different passages in the writings of John. 1 John 3.9 says, "*Whosoever* is born of God doth not commit sin . . ." John 3.6 says, "*That* which is born of the flesh is flesh: and *that* which is born of the Spirit is spirit." Finally, 1 John 5.4 says, "*Whatsoever* is born of God overcometh the world . . ." Putting these three scriptures together, we have a *who*, a *that*, and a *what*. It is not an individual person that is spoken of, but the nature produced by rebirth in every believer. This nature is incorruptible and undefeatable. It does not sin and it cannot sin.

Once I am born again, the course that my life takes after that depends upon which nature controls me — the new man, or the old man. If I am defeated, it is because I am not meeting my problem with the new nature. The new nature is undefeatable. An old lady who had conspicuous victory in her life was once asked how she overcame temptation. She replied, "When the devil knocks at the door, I just let Jesus answer." This is the new man — Christ in me.

Satan can only touch the old man. God created man's fleshly nature out

of the dust, and when man sinned, God told the serpent that thenceforth he would feed on dust. The carnal nature is the legitimate prey of Satan, but he cannot touch the new nature. The new man cannot sin, cannot be corrupted, cannot be defeated, cannot be touched by Satan.

Let us turn back briefly to 1 John 5.18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." This places a responsibility upon each one of us who is born again. We are required to keep ourselves. How? Under the blood. And we do this by walking in the light, for 1 John 1.7 says, "If we [continually] walk in the light . . . the blood of Jesus Christ [continually] cleanseth us . . ." Walking in the light, keeping himself under the blood, the new man lives in a realm where Satan cannot reach him. He is incorruptible, undefeatable, separated from all the power and contamination of evil by the blood of Christ.

The fifth agent of sanctification is in one sense the practical key. It is the *place* of sanctification — the *altar*.

In Matthew 23.16–17 Jesus rebukes the teaching of the scribes, "Woe unto you, ye blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" Jesus is saying that the gold is not holy in itself, it is just metal. But when it is built into God's temple it becomes holy. The temple makes it holy.

In verses 18 and 19 He continues, "And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or *the altar that sanctifieth the gift?*" The gift does not sanctify the altar, but the altar sanctifies the gift which is placed upon it.

In the Old Testament, until the sacrifice was placed on the altar it was just the body of a beast; but when it

was placed on the altar and bound to it, it became holy, set apart to God. This is just as true for the New Testament believer. In Romans 12.1 Paul says, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I believe the only difference between the Old Testament sacrifice and the New Testament sacrifice is that our bodies remain alive when we place them on the altar. But in each case the principle of sanctification is the same. It is the altar which sanctifies the gift that is placed upon it.

Notice how closely this act of surrendering our bodies to God goes along with the inner process of sanctification in our mind. In verse 2 Paul goes on, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The inward change in our thoughts and motives cannot be achieved until we have renounced all rights over our own bodies and placed them without reservation upon God's altar, to be used as God desires.

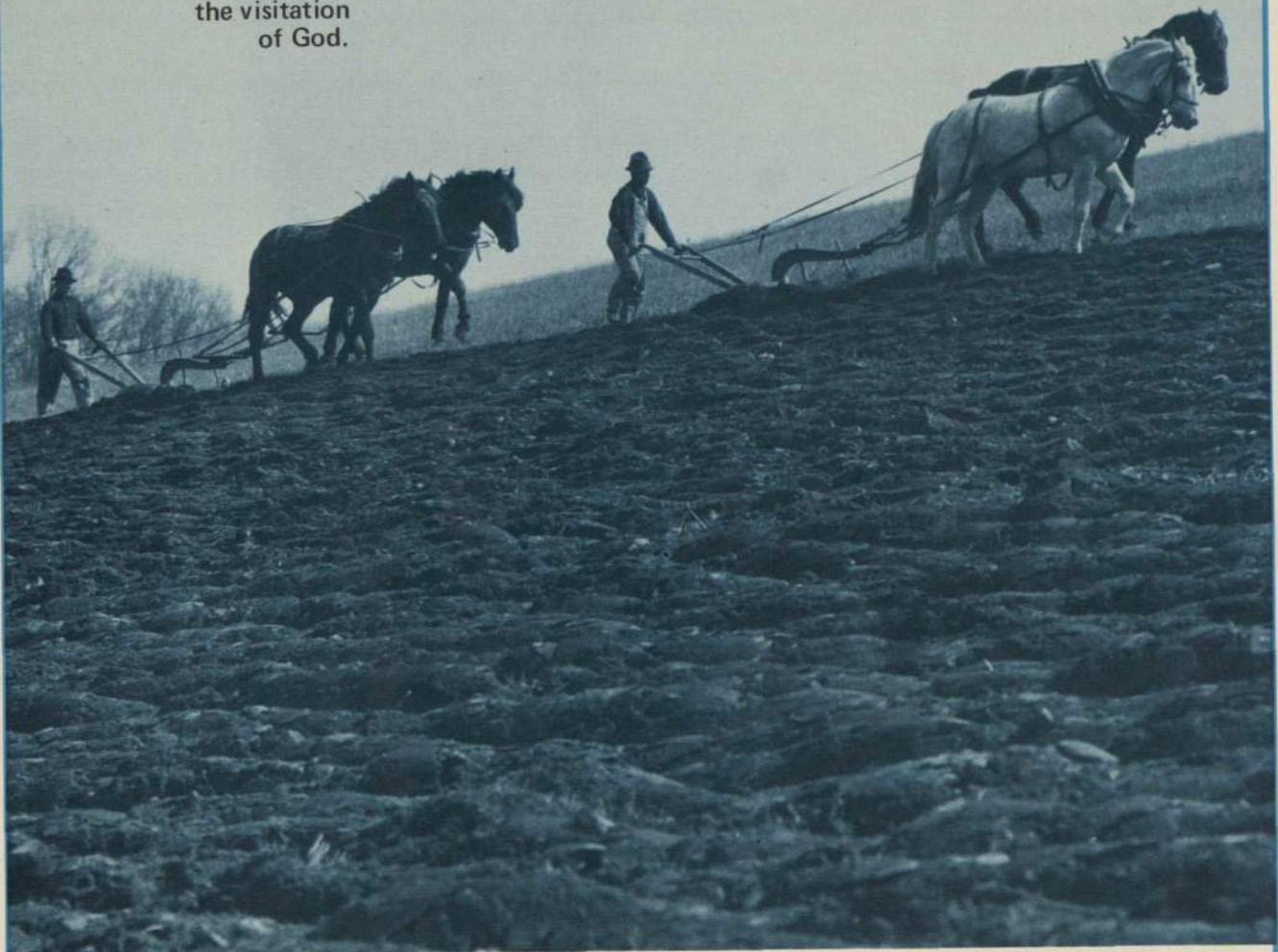
Let us close with a brief review of the part that each of the five agents plays in our sanctification. The *Holy Spirit* draws us apart and brings us to the place of believing and obeying the Gospel. The *Word of God*, like pure water, washes our minds, changing our thoughts and attitudes, bringing them into conformity with God's standards. Our *faith*, which comes through hearing God's Word, enables us to appropriate God's full provision for us. As we then continue to walk in obedience, the *blood of Jesus* keeps us in a place of separation to God, where sin and Satan cannot defile or defeat us. Finally, the *altar* of service sanctifies the living sacrifice of our bodies, as we place them unreservedly at God's disposal.

With our minds thus renewed, we perceive and appropriate God's perfect will for us — that we be a holy people, sanctified, set apart to God — partakers of His holiness. ♣

SPIRITUAL HOUSECLEANING

Preparation for
the visitation
of God.

by Charles Finney



Break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you (Hosea 10:12).

The Jews were a nation of farmers, and it is therefore a common thing in the Scriptures to refer for illustrations to their occupation, and to the scenes with which farmers and shepherds are familiar. The prophet Hosea addresses them as a nation of backsliders; he reproves them for their idolatry, and threatens them with the judgments of God.

Fallow ground is ground which has once been tilled, but which now lies waste, and needs to be broken up and

mellowed, before it is suited to receive grain. I shall show, as it respects a revival in the Church: (1) What it is to break up the fallow ground, in the sense of the text. (2) How it is to be performed.

What Is It To Break Up the Fallow Ground?

To break up the fallow ground is to *break up your hearts*, to prepare your minds to bring forth fruit unto God. The mind of man is often compared in the Bible to ground, and the Word of God to seed sown therein, the fruit representing the actions and affections of those who receive it. To break up the fallow ground, therefore, is to

bring the mind into such a state that it is fitted to receive the Word of God. Sometimes your hearts get matted down, hard and dry, till there is no such thing as getting fruit from them till they are broken up, and mellowed down, and fitted to receive the Word. It is this softening of the heart, so as to make it feel the truth, which the prophet calls breaking up your fallow ground.

How Is the Fallow Ground To Be Broken Up?

If you mean to break up the fallow ground of your hearts, you must begin by looking at your hearts: examine and note the state of your minds, and

see where you are. Many never seem to think about this. They pay no attention to their own hearts, and never know whether they are doing well in religion¹ or not; whether they are gaining ground or going back; whether they are fruitful, or lying waste. Now you must draw off your attention from other things, and look into this. Make a business of it. Do not be in a hurry. Examine thoroughly the state of your hearts, and see where you are: whether you are walking with God every day, or with the devil; whether you are serving God or serving the devil most; whether you are under the dominion of the prince of darkness, or of the Lord Jesus Christ.

To do all this, you must set yourself to work to consider your sins. You must examine yourselves. Self-examination consists in looking at your lives, in considering your actions, in calling up the past, and learning its true character. Look back over your past history. Take up your individual sins one by one, and look at them. I do not mean that you should just cast a glance at your past life, and see that it has been full of sins, and then go to God and make a sort of general confession, and ask for pardon. That is not the way. You must take them up one by one.

It will be a good thing to take a pen and paper, as you go over them, and write them down as they occur to you. Go over them as carefully as a merchant goes over his books; and as often as a sin comes before your memory, add it to the list. General confessions of sin will never do. Your sins were committed *one by one*; and as far as you can come at them, they ought to be reviewed and repented of one by one. Now begin, and take up first what are commonly, but *improperly*, called Sins of Omission.

(1) *Ingratitude*. Take this sin, for instance, and write down under that head all the instances you can remember wherein you have received favours from God for which you have never exercised gratitude. How many cases can you remember? Some remarkable providence, some wonderful turn of events, that saved

you from ruin. Set down the instances of God's goodness to you when you were in sin, before your conversion, for which you have never been half thankful enough; and the numerous mercies you have received since. How long the catalogue of instances, where your ingratitude has been so black that you are forced to hide your face in confusion! Go on your knees and confess them one by one to God, and ask forgiveness.

(2) *Want of love to God*. Think how grieved and alarmed you would be if you discovered any flagging of affection for you in your wife, husband, or children; if you saw another engrossing their hearts, and thoughts, and time. Perhaps in such a case you would wellnigh die with a just and virtuous *jealousy*. Now, God calls Himself a jealous God; and have you not given your heart to other loves and infinitely offended Him?

(3) *Neglect of the Bible*. Put down the cases when for perhaps weeks, or longer, God's Word was not a pleasure. Some people, indeed, read over whole chapters in such a way that they could not tell what they had been reading. If so, no wonder that your life is spent at random, and that your religion is such a miserable failure.

(4) *Unbelief*. Recall the instances in which you have virtually charged the God of truth with lying, by your unbelief of His express promises and declarations.

(5) *Neglect of prayer*. Think of the times when you have neglected secret prayer, family prayer, and prayer-meetings; or have prayed in such a way as more grievously to offend God than to have omitted it altogether.

(6) *Neglect of the means of grace*. When you have suffered trifling excuses to prevent your attending meetings, have neglected and poured

contempt upon the means of salvation, merely from disrelish of spiritual duties.

(7) *The manner in which you have performed those duties*. When you have fallen down upon your knees and "said your prayers" in such an unfeeling and careless manner that if you had been put under oath five minutes after you could not have said for what you had been praying.

(8) *Want of love for the souls of your fellow-men*. Look round upon your friends and relatives, and remember how little compassion you have felt for them. You have stood by and seen them going right to hell, and it seems as though you did not care if they did go. How many days have there been, in which you did not make their condition the subject of a single fervent prayer, or evince an ardent desire for their salvation?

(9) *Want of care for the heathen*. Set down honestly the real amount of your feelings for them, and your desire for their salvation. Measure your desire for their salvation by the self-denial you practise, in giving of your substance to send them the Gospel.

(10) *Neglect of family duties*. Think how you have lived before your family, how you have prayed, what an example you have set before them. What direct efforts do you habitually make for their spiritual good? What duty have you *not* neglected?

(11) *Neglect of social duties*.

(12) *Neglect of watchfulness over your own life*. In how many instances have you hurried over your private duties, and you have neither taken yourself to task, nor honestly made up your accounts with God; how often have you entirely neglected to watch your conduct, and, having been off your guard, have sinned before the world, and before the Church, and before God!

(13) *Neglect to watch over your brethren*. How often have you broken your covenant that you would watch over them in the Lord! Go over the list, and wherever you find there has been a neglect, write it down. How many times have you seen your brethren growing cold in religion, and

CHARLES FINNEY (1792-1875).
Noted evangelist, theologian, college president. After leaving his law practice in 1821 to become an evangelist, he led continuous revivals in the state of New York. In his later revivals his emphasis changed from sole concentration upon conversion to concern for the perfection of the Christian life in the churches.

have not spoken to them about it? You have seen them beginning to neglect one duty after another, and you did not reprove them, in a brotherly way. You have seen them falling into sin, and you let them go on. And yet you pretend to love them. What a hypocrite! Would you see your wife or child going into disgrace, or into the fire, and hold your peace? No, you would not. What do you think of yourself, then, to pretend to love Christians, and to love Christ, while you can see them going into disgrace, and say nothing to them?

(14) *Neglect of self-denial.* There are many professors² who are willing to do almost anything in religion, that does not require self-denial. But when they are required to do anything that requires them to deny themselves — oh, that is too much! They are not willing to deny themselves any comfort or convenience whatever for the sake of serving the Lord. Nor will they deny themselves the *luxuries* of life, to save a world from hell. So far are they from remembering that self-denial is a *condition of discipleship* that they do not know what self-denial is. Some are giving of *their abundance* and are giving much, and are ready to complain that others do not give more; when, in truth, they do not themselves give anything that they *need*, anything that they could enjoy if they kept it. They only give of their surplus wealth; and perhaps that poor woman who puts in her mite, has exercised more self-denial than they have in giving thousands.

From these we now turn to Sins of Commission.

(1) *Worldly mindedness.* What has been the state of your heart in regard to your worldly possessions? Have you looked at them as really *yours* — as if you had a right to dispose of them as your own, according to your own will? If you have, write that down. If you have loved property, and sought after it for its own sake, or to gratify lust or ambition, or a worldly spirit, and to lay it up for your families, you have sinned, and must repent.

(2) *Pride.* Recollect all the instances you can, in which you have detected

yourself in the exercise of pride. Vanity is a particular form of pride. How many times have you detected yourself in consulting vanity about your dress and appearance? How many times have you thought more, and taken more pains, and spent more time about decorating your body to go to church, than you have about preparing your mind for the worship of God? You have gone caring more as to how you appeared, outwardly in the sight of mortal man, than how your soul appeared in the sight of the heart-searching God.

(3) *Envy.* Look at the cases in which you were envious of those whom you thought were above you in any respect. Or perhaps you have envied those who have been more talented or more useful than yourself. Have you not so envied some, that you have been pained to hear them praised? It has been more agreeable to you to dwell upon their faults than upon their virtues, upon their failures than upon their success. Be honest with yourself; and if you have harboured this spirit of hell, repent deeply before God, or He will never forgive you.

(4) *Censoriousness.* Instances in which you have had a bitter spirit, and

spoken of Christians in a manner devoid of charity and love; of charity, which requires you always to hope the best the case will admit, and to put the best construction upon any ambiguous conduct.

(5) *Slander.* The times you have spoken behind people's backs of the faults, real or supposed, of members of the Church or others, unnecessarily, or without good reason. This is slander. You need not lie to be guilty of slander: to tell the truth with the design to injure is slander.

(6) *Levity.* How often have you trifled before God as you would not have dared to trifle in the presence of an earthly sovereign?

(7) *Lying.* Understand now what lying is. *Any* species of *designed* deception. If the deception be not designed, it is not *lying*. But if you design to make an impression contrary to the naked truth, you lie. Do not call them by any soft name. God calls them *lies* and charges you with *lying*, and you had better charge yourself correctly.

(8) *Cheating.* Set down all the cases in which you have dealt with an individual, and done to him that which you would not like to have done to you. *That* is cheating. God has laid

ESSAY OF THE MONTH

Last month we invited our readers to submit an essay on the theme of the May issue. This month we again invite you to submit articles on our themes for the June and/or July/August issues.

The theme for June is "Sex." Deadline for receiving June manuscripts is March 21. The theme for July/August is "The Local Church." Deadline for receiving July/August manuscripts is May 2. One essay per theme will be selected by our editorial staff for publication.

These essays should be written from the writer's own experience and observation and should be 1500 to 2000 words (or 4–6 type-written, double-spaced pages).

Send all manuscripts to *New Wine* Essays, P.O. Box 22888, Fort Lauderdale, Florida 33315. Please enclose a self-addressed and stamped envelope if you wish to have your manuscript returned.

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down a rule in the case: "All things whatsoever ye would that men should do to you, do ye even so to them." That is the rule. And if you have not done so you are a cheat. Mind, the rule is not that you should do "what you might reasonably expect them to do to you": for that is a rule which would admit of every degree of wickedness. But it is: "As ye *would* they should do to you."

(9) *Hypocrisy*. For instance, in your prayers and confessions to God. Set down the instances in which you have prayed for things you did not really want. And the evidence is, that when you have done praying, you could not tell for what you had prayed. How many times have you confessed sins that you did not mean to break off, and when you had no solemn purpose not to repeat them? Yes, have confessed sins when you knew you as much expected to go and repeat them, as you expected to live.

(10) *Robbing God*. Think of the instances in which you have misspent your time, squandering the hours which God gave you to serve Him and save souls, in vain amusements or foolish conversation, in reading novels or doing nothing; cases where you have misapplied your talents and powers of mind; where you have squandered money on your lusts, or spent it for things which you did not need, and which did not contribute to your health, comfort, or usefulness.

(11) *Bad temper*. Perhaps you have abused your wife, or your children, or your family, or servants, or neighbours. Write it all down.

(12) *Hindering others from being useful*. Perhaps you have weakened their influence by insinuations against them. You have not only robbed God of your own talents, but tied the hands of somebody else. What a wicked servant is he who not only loiters himself but hinders the rest!

If you find you have committed a fault against an individual, and that individual is within your reach, go and confess it immediately, and get that out of the way. If the individual you have injured is too far off for you to go and see him, sit down and write

him a letter and confess the injury. If you have defrauded anybody, send the money, the full amount and the interest.

Go thoroughly to work in all this. Go *now*. Do not put it off; that will only make the matter worse. Confess to God those sins that have been committed against God, and to man those sins that have been committed against man. Do not think of getting off by going round the stumbling-blocks. Take them up out of the way. In breaking up your fallow ground, you must remove every obstruction. Break up all the ground and turn it over. Do not "balk" it, as the farmers say; do not turn aside for little difficulties; drive the plow right through them, beam deep, and turn the ground up, so that it may all be mellow and soft, and fit to receive the seed and bear fruit "an hundredfold."

When you have gone over your whole history in this way, thoroughly, if you will then go over the ground the second time, and give your solemn and fixed attention to it, you will find that the things you have put down will suggest other things of which you have been guilty, connected with them, or near them. Unless you take up your sins in this way, and consider them in detail, one by one, you can form no idea of the amount of them. You should go over the list as thoroughly, and as carefully, and as solemnly, as you would if you were just preparing yourself for the Judgment.

As you go over the catalogue of your sins, be sure to resolve upon present and entire reformation. Wherever you find anything wrong, resolve at once, in the strength of God, to sin no more in that way. It will be of no benefit to examine yourself, unless you determine to amend in every particular that which you find wrong in heart, temper, or conduct.

You need not expect that God will work a miracle for you to break up your fallow ground. It is to be done by means. You have got to do violence to yourself and bring yourself as a rational being up to this work, with the Bible before you, and try your heart. Fasten your attention to

the subject of your sins. You cannot look at your sins long and thoroughly and see how bad they are, without feeling, and feeling deeply.

Set yourself to the work now; resolve that you will never stop till you find you can *pray*. You never will have the Spirit of God dwelling in you till you have unravelled this whole mystery of iniquity, and spread out your sins before God. Let there be this deep work of repentance and full confession, this breaking down before God, and you will have as much of the spirit of prayer as your body can bear up under. The reason why so few Christians know anything about the spirit of prayer is because they would never take the pains to examine themselves properly, and so never knew what it was to have their hearts all broken up in this way.

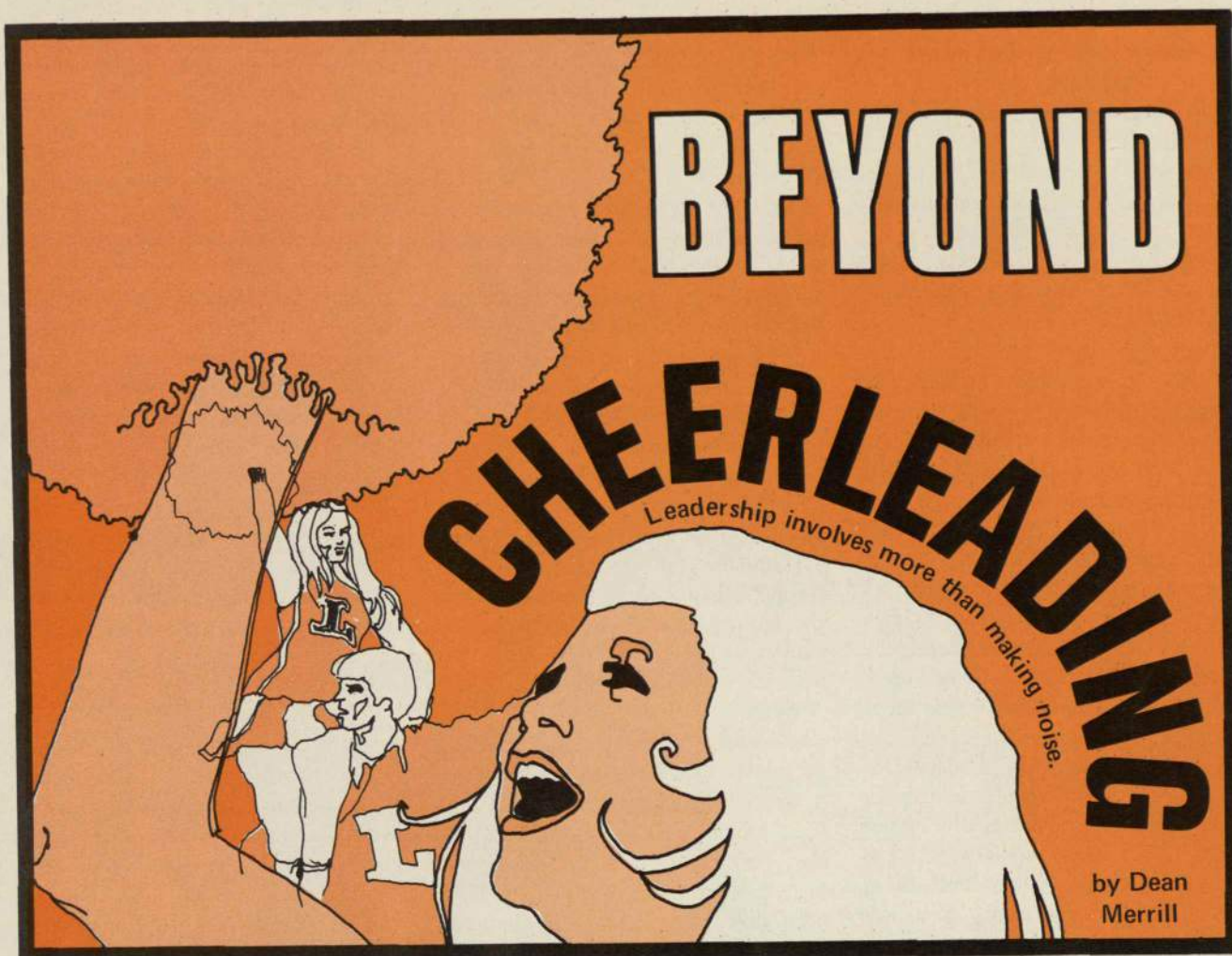
And now, finally, will *you* break up *your* fallow ground? Will you enter upon the course now pointed out and persevere till you are thoroughly awake? If you fail here, if you do not do this, and get prepared, you can go no farther with me. I have gone with you as far as it is of any use to go until your fallow ground is broken up. Now, you must make thorough work upon this point, or all I have further to say will do you little good. Nay, it will only harden, and make you worse. If you do not set about this work immediately I shall take it for granted that you do not mean to be revived, and I charge you with having forsaken Christ, with refusing to repent and do your first works.

But if you will be prepared to enter upon the work, and go on to do as I say, the results will be just as certain as they are when a farmer breaks up a fallow field, and mellow it, and sows his grain. It will be so, if you will only begin in this way and hold it on till all your hardened and callous hearts break up. ♥

Taken from Lecture III of *Revivals of Religion* by Charles Finney.

¹Throughout the lecture, Finney uses the term "religion" to denote the Christian walk or the Christian experience.

²By "professor" Finney means one who professes to be a Christian.



I watched a football game the other day. I couldn't help remembering former Oklahoma University coach Bud Wilkinson's quip about the irony of "20,000 people who desperately need exercise watching 22 men who desperately need rest."

Well, that's the way it was. We all sat there shivering in our carcoats, downing hot dogs and coffee, while the sweating players grunted and struggled against each other in the mud.

Don't get me wrong — we, the fans, kept busy, yelling and cheering. In fact, we even had our own leaders, a corps of young coeds who kept warm by jumping, running, clapping and cartwheeling. Their sole job was to keep us making noise, and they succeeded.

There was other noise as well, which

the cheerleaders had nothing to do with. The head coaches and their assistants were yelling instructions through cupped hands during the huddles on the field and lecturing their various platoons on the sidelines. I got the distinct impression that their yelling was doing much more good than mine.

So I stopped. And I started thinking about the parable being played out before me. And suddenly some fuzzy thoughts about the charismatic movement and especially its leaders started coming into focus.

Two sets of leaders on that field: cheerleaders and coaches. The one is supposed to look attractive and put on a good show. The other is supposed to mastermind a victory. The one deals in impressions. The other deals in results.

And I started wondering whether the occasional shallowness and immaturity of charismatic people and

groups might be due to a little too much cheerleading and not enough coaching. I recalled more than one meeting in my lifetime that was honestly more of a spiritual pep rally than anything else. I had come away fairly psyched up, but lacking in practical ways to grow. There wasn't a whole lot that would survive until Monday.

Maybe what is needed are pastors, teachers and evangelists who see themselves essentially as strategists who train and inspire God's team to score touchdowns. Some reasons why:

Coaches motivate a team; cheerleaders are a team of their own. Coaches don't actually hand off to the running backs, kick the field goals, or blitz the other team's passer. They show their players how to do it. When it comes to game time, the coaches don't do a lot, physically. They don't wear any special uniform to draw

attention. They are concerned only with *making things happen* through the athletes in their charge.

Cheerleaders, on the other hand, put on a show themselves. If the fans care to join in and clap in rhythm as they go through their routines, fine. But if the grandstands were empty, the cheerleading squad could still go on. They are essentially a self-contained unit.

When we read the letters written by the first-century apostles, the *coach mentality* is unmistakable. They view themselves as shepherds caring for God's flock. Paul is not interested in rah-rah; "I do not run aimlessly," he says in 1 Corinthians 9:26,27, "I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified."

Coaches are flexible; cheerleaders are programmed. A coach may be able to tell you his "game plan" ahead of time — but five minutes into the first quarter he may be telling his quarterback, "Forget it. Instead, let's . . ." He is never sure what the enemy is going to throw at him, and so he's constantly ready to shift his style of attack. He doesn't do everything the same way every time; he mixes things up even in practice to keep his players alert and involved. If a certain roll-out pattern isn't working, he throws it away and comes up with something better.

The men God is using today are men who know that methods are not sacred, even though the message is. They do not insist on 1954 patterns in 1975; they keep their eyes on the goal and scramble to get there fastest.

In contrast, the very essence of cheerleading is pattern. Beautiful, precise, symmetrical, well-executed routines. It's all very impressive — the first few times around. But by the end of the season, fans and cheerleaders alike are a little bored by it all. Cheerleading is artificial; it's cute, contrived, sometimes even corny. But the show must go on . . .

Coaches have a place for silence; cheerleaders don't. When a player is hurt or discouraged, a good coach uses

his sixth sense and knows whether to keep quiet. He does a lot of talking, true, but also knows when he's said enough. He takes time to listen, to ask questions ("Has anybody figured out their 'audibles' yet?" "Why are we jumping off-side?") and to wait for answers. In his locker room speeches, his pauses are often the most effective moments of all.

Not so with cheerleaders. Their sole job is to make noise. A quiet grandstand is the kiss of death. They get nervous if the crowd isn't yelling, even if it's fourth down and 22 with the score 0-35. *We've gotta have some action! Come on, you guys! Go, team, go* — and they launch yet another routine. They may even cry.

But their agony is shallow compared with the coach's at that moment. His mind is churning, searching for the right words to turn his team around. He understands the full depth of what's going on. As Paul said in 2 Corinthians 6:4-6, "In everything we do we try to show that we are true ministers of God. We patiently endure suffering and hardship and trouble of every kind. We have been beaten, put in jail, faced angry mobs, worked to exhaustion, stayed awake through sleepless nights of watching, and gone without food. We have proved ourselves to be what we claim . . . (Living Bible).

Coaches analyze and strategize; cheerleaders only entertain. Coaches are not hired for their good looks, or even because they may have been star players at one time. They are hired for their brains, their ability to think things through, to break down a play or formation into its smallest pieces and then put it back together in perfect shape. They must inspire their teams, but they do so on the foundation of solid planning and practice; they are not interested in frothy enthusiasm that has no basis. Like Timothy, they are asked to be "unfailing in patience and in teaching . . . Always be steady" (2 Tim. 4:2,5).

Cheerleaders are more concerned with *how things appear* than with *how things work*. Impressions mean

everything to the cheerleaders; they are part of the public relations staff whose job it is to put as good a face on the game as possible, but not actually to affect its outcome.

Again, the men of the New Testament were "not, like so many, peddlers of God's word; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ" (2 Cor. 2:17). Peter directed the younger ministers to "feed the flock; care for it willingly, not grudgingly; not for what you will get out of it, [in other words, not for an ego trip] but because you are eager to serve the Lord. Don't be tyrants, but lead them by your good example" (1 Pet. 5:2-3 Living Bible).

Coaches are essential; cheerleaders aren't. A football team simply has to have coaching. A group of guys playing by themselves will never get past the sandlot league. Someone has to take charge and put together a winning machine.

Coaches are taken seriously by players, owners or school administrators, fans, even the opposition. (Did you ever notice that God's men are to be "well thought of by outsiders"? (1 Tim. 3:7). Coaches are interviewed by the sportswriters, invited to speak at the Rotary Club and the alumni association meeting. Everyone knows the strategic role they play.

But who ever interviews a cheerleader? Let's face it, cheerleaders are luxuries when it comes to winning football. It's nice to have them, and the roar from the stands may give the players a small psychological boost from time to time. But a disciplined team can win without a soul watching. They know that it's what happens down on the scrimmage line that counts, whether spectators are there to cheer or not. Noise is an effect, not a cause.

The sooner we rid ourselves of the *cheerleader mentality* and concentrate on the hard work of praying, thinking and coaching for the advancement of God's Kingdom, the sooner Satan will find himself backed up against his own goalposts. (And that's something to yell about!) 🍷



BREATHING ROOM

A
study in
Christian
liberty

by Bob Mumford

All parents, sociologists and educators know the absolute necessity of providing breathing room for the growing individual — and that includes most of us! The child must have room to become acquainted with new experiences in order to develop abilities and skills. The adolescent must, likewise, have a certain amount of freedom in which to evaluate and make choices. In the social and educational spheres, room for develop-

ment must be permitted for the betterment of all concerned. What about in the spiritual realm? Any need here of "room for growth"?

The apostle Paul was certainly thrown into every type of social and educational situation of his day. He was, also, one of our first and most able educators in the field of Christian principles. He took the Gospel of Jesus Christ into territories where the laws of love, peace and liberty were almost unknown. Certainly, they were not an accepted way of life.

The people with whom Paul chose to cast his lot as an itinerant missionary were the products of their society, just as is true in every generation. We want to investigate how Paul, through the leadership of God's Holy Spirit, handled some of the problems which he faced as he introduced men and women to a brand new concept of living and loving. His constant source of strength, his example, and his guide was that One who had authored these laws of Kingdom living — his Savior and Lord, Jesus Christ.

Paul often spoke of himself as a "pharisee of the pharisees." He had to learn how to move from the "jot and tittle" type of lawkeeping into the freedom of living in the liberty afforded by King Jesus. He knew it wasn't easy, but that it was possible. This made him desire that every believer should come to know this same freedom. That is why he could teach so effectively on "breathing room."

Here is an excerpt from his letter to the believers in Rome. Rome was a center of might and majesty. It was a veritable melting pot of humanity. And here the Gospel of Jesus Christ began making inroads from palace to prisons. Little wonder that problems kept cropping up. Meat offered to idols and holy day observances may seem like trivia to us today, but if we will honestly consider these words, we'll see that the principles they stress are as much needed today as in that first century.

Paul began this letter: "Paul, a bond-servant of Christ Jesus, called as

an apostle, set apart for the gospel of God . . . to all who are beloved of God in Rome, called as saints . . ." Chapter 14, verses 1 through 15, brings this word to the saints: (NAS).

(1) Now accept the one who is weak in faith, *but* not for *the purpose* of passing judgment on his opinions.

(2) One man has faith that he may eat all things, but he who is weak eats vegetables *only*.

(3) Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.

(4) Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.

(5) One man regards one day above another, another regards every day *alike*. Let each man be fully convinced in his own mind.

(6) He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

(7) For not one of us lives for himself, and not one dies for himself;

(8) For if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.

(9) For to this end Christ died and lived *again*, that He might be Lord both of the dead and of the living.

(10) But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment-seat of God.

(11) For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God."

(12) So then each one of us shall give account of himself to God.

(13) Therefore let us not judge one another any more, but rather determine this — not to put an obstacle or a stumbling-block in a brother's way.

(14) I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

(15) For if because of food your brother is hurt, you are no longer

walking according to love. Do not destroy with your food him for whom Christ died.

CONSCIENCE — OUR COMPUTER DATA

Teaching on Christian liberty often causes blood pressures to mount today, just as it must have when Paul penned these words. Within each one of us is ingrained certain "rights and wrongs" that determine much of our actions. Through early teaching, practice, perhaps even ritual, we form ideas of acceptability. Then along comes teaching which causes us to feel threatened if we should even think of change. And once we do change, how hard it is for us to see that not everyone else has to make these same changes.

Before we consider some of the differences people have, we must try to understand God's dealings with us in this area of our development. First of all, we somehow feel duty-bound when God deals with us on a certain plane, to start dealing with others on this same matter. We just naturally feel the necessity to put our convictions on them. Our attitude is, "If the Lord deals with me about this, He had better deal with you about it! If He doesn't, perhaps I could help Him out." Away we go . . .

We must learn that God *seems* to let other people get away with things He doesn't let us get away with. How come? We are told that God is no respecter of persons. He isn't; but He *is* a respecter of each person's conscience. Everyone's conscience needs renewal and restoration after he comes to know Jesus Christ as Lord. God works one way with one man — another with a second. He knows the what . . . when . . . how and why of bringing conscience into a right relationship with His will and way in each individual life.

John Calvin has said, "Conscience is like a thousand witnesses." When a man violates his conscience, something rises within him and keeps saying, "You've done it wrong . . . That just isn't right!"

God designed the conscience and it has a very important function. Its use is often misunderstood, which is why we want to examine how God desires that it operate; and how He wants us to realize that care is needed in our relationships to others regarding their consciences.

When an individual first comes to the Lord, he has a very delicate, tender conscience in relation to new truths. There is a tendency to be super-sensitive or overly-scrupulous in every detail where an opportunity to please God is concerned. He doesn't want to offend the Lord by doing something wrong. At first, what is likely to determine our "rights and wrongs"? That inner instrument (conscience) into which we have fed "data" from childhood right on up. Our computer gives out the information which has been in-coded. This is where basic teaching and loving understanding is vital.

Suppose all of your life you had been taught that eating bacon was wrong. Would something rise up within you if a person offered you bacon with your eggs? Would a mere reminder, "But God says in Romans 14:14 that nothing is unclean of itself," immediately free you to eat bacon? Or would reminders that pigs crawl in the mud and have trichinosis keep you in bondage and prevent you from breaking tradition and teaching? Can you see a possible struggle? People with a scrupulous, sensitive type of conscience have serious difficulty with Christian liberty. This is the person Paul refers to as a "weak brother."

The descriptive term "weak" used here means actually sick. It means that one is spiritually ill. Or we might say that person is "over-anxious." Have you ever had this kind of trouble? I have. For the first year after I was saved, I was a very "careful" man. When my alarm clock buzzed with the news it was time to get up and pray, I was out on my knees . . . groaning and falling back to sleep. Then I would wake up all condemned for falling asleep when I should have been praying. I'd repent and the next day

try all over again. When a more mature Christian said to me, "My prayer life is one directed by the Holy Spirit," I was absolutely scandalized. I thought — how can he do this? Daniel prayed three times a day! Little did I know that there are Christians who have come to so enjoy their walk with God that their lives are almost constant communication with Him. Stated simply, a prayer life has turned to a life of prayer!

This is the "strong brother" about whom Paul was writing. No longer any laboring or sweating. There are liberties they "allow" themselves because they have replaced the struggles of keeping up with self-generated computer data with God-ordained and scriptural liberties. We need to realize that Paul is not chastizing either the weak or the strong brother — he is stating that there *are* differences; and that we need to be aware of them in handling situations as they come our way. Let's look at some of the differences that come our way today.

BORDER-LINE ANEMIA

To help us understand what I mean by border-line anemia, let's use a diagram.



At the time we are saved, we move from "outer darkness" into the land of Salvation. Some believers never progress much beyond the border of that land. They have come out of the world, but not very far out! They just get over the line and keep looking back. This is the believer with border-line anemia. There are others who

want to find out where the capital of the new country is and make it a point to get there. They want to get to *know* the King and *enjoy* His presence.

Military strategists know that most armed conflicts begin at the border — where there are enemies desirous of taking (by force if necessary) that which belongs to you as a new citizen of this land of Salvation. Living so close to the world sets up struggles and internal conflict. Double-mindedness, with its consequent spiritual instability, is very damaging to spiritual progress. People who just "get inside" the land are in constant temptation to go back across the border.

Paul is writing to a people who are seeking God's very best. So am I. When I am approached with the question, "Can I dance and still be a Christian?" — or, "Show me in the Bible where it says it's wrong to smoke," I recognize here is one of whom Hebrews 11:15 (Amplified) is speaking: "If they had been thinking with homesick remembrance of that country from which they were emigrants, they would have found constant opportunity to return to it." We must come to realize that there is more to our new relationship than continual border conflicts.

LEARN TO DISCERN

So here we are — weak, strong, and in-between. The hang-ups, or problems, we mention may not be yours. But, surely, this will give you an idea of the troubles others may face. Please realize that some weak brothers and sisters have been destroyed by *things that are indifferent*. What do I

mean by that? *Indifferent* covers situations and subjects that are neither good nor bad of themselves. They are unimportant . . . immaterial . . . trivial . . . insignificant.

One of the indifferent things is *money*. It is neither good nor bad in itself. It depends upon how we use money — whether we hurt people with it or help them.

Make-up. Are you aware that there are entire congregations which do not permit their lady members to wear facial make-up? For them, this is a real and critical issue.

Hair. Long hair . . . short hair . . . curled hair . . . braided hair. I was in a meeting once where a person was refused the privilege of coming up on the platform to sing because of having "curled" hair.

Dress. Women shouldn't wear slack suits? Yes, I realize that the confusion in male and female roles is a very serious one. But we are speaking here of acceptable styles of clothing.

Colors. How many of you know that red is sinful and black is holy? Why has ministerial garb been conservative navy blue or black for so many years? Did God create all colors?

Neckties. These are considered "worldly" by certain groups.

Mixed Bathing. This is a real issue in some localities. It is thought to be creating temptation unnecessarily — that is sin!

Movies. Because of my religious background, for many years after my salvation I never attended a movie. Maybe a Billy Graham film on a Sunday night. But not even a Walt Disney production. One day while seeking the Lord, I said, "Lord, I am prepared to do anything for You." To which the Lord responded clearly: "Go to the movies." Upon which I promptly rebuked the Devil.

For three days I battled the implication of this subjective leading. I was exercised in my conscience to the point of not being able to share it with anyone. When the leading persisted in spite of my resistance, I went to my wife and told her. She exclaimed, "That couldn't be God!" Because I was convinced that it was from the

Lord, I was finally able to convince her. So we turned to the entertainment section of the newspaper. After plowing through blood, thunder and assorted love affairs, I noticed down in the right-hand corner of one page, *The Sound of Music*. The Lord seemed to say, "That one."

So, off we went with much trepidation and dark glasses. The beautiful music . . . the magnificent photography . . . the unfolding plot . . . besides the obvious absence of any thing suggestive or sinful, all contributed to the feeling that I had been robbed. What joys I had missed simply because I was taught to classify all movies as "sinful." The next evening we returned, taking our children, who enjoyed it as much as we had.

Does that mean that all movies are worth our time and money? Or does it mean that we *must learn to discern*? There are realms in which we must learn how to tell the good from the bad from the indifferent. If our heart is set on "seeking God and His righteousness," we are guaranteed that all good things will be added to our lives. We must learn to obey the checks and workings of the Holy Spirit.

Here are some more "indifferents."

Jewelry. Some groups believe that all jewelry is sinful. Others believe gold is sinful. While preaching to one of these groups, I simply removed my wedding ring during my stay with them. Why? Because I didn't need it to remind me that I was married and it happened to offend my brothers in a situation where I felt God had called me.

Meat. There are many sincere Christians who believe that eating any type of meat is wrong. So, you see, we have the same problems that Paul had — meat or herbs? Both can't be right. And yet both are. For the matter in question is "indifferent."

Holy Days. We still have this problem to which Paul alluded in verses 5 and 6. If a brother feels a certain day is more holy than another, give him breathing room to observe it as he feels right. You? Do something

that you believe is fitting for *your* day.

Fasting. Some people fast every Wednesday. For others, it is every Friday. Everyone close to one friend of mine knows which particular day is *his* fast day because of the ugly disposition which accompanies his "sacrifice." They try to stay as far from him as possible! Do you see where this type of "holiness" can be a handicap to some people?

In deference to our brothers and sisters who hold to one belief in these matters of indifference, while we hold to another, what is to be our response?

STUMBLING — A TWO-WAY STREET

Paul uses the word stumbling-block in verse 13. From this, the expression "stumbling our brother" has evolved. We are told not to put an occasion to fall in our brother's way. Now, stumbling can occur in two ways. We can offend another and we can take offense. So there are offenses *given* and offenses *taken*.

In verses 3, 4, 10 and 13, Paul stresses "judging" others. Very often we judge out of our own "computerized" conscience. Just because I do not think a situation is right, I feel that makes it wrong for everyone else. Also, we usually do not know all the circumstances surrounding a situation which may be "stumbling" us.

One Sunday morning while driving to church we saw a young woman hanging clothes on the line in her yard. One of the passengers in our car made this rather caustic remark: "You would think she could find another day to do her laundry, wouldn't you?" The person making the remark *took offense* at our neighbor's activities. Perhaps there was really no intent to cause anyone to stumble. There might have been illness during the night and need for clean linens before another night. We need to have care in being judgmental, as well as taking offense. Paul says, "So then every one shall give account of himself to God . . . let us therefore not judge one another any more . . ."

He also says, "For none of us lives and dies to himself." We are all in this

thing together. We must learn to give our brothers breathing room. Do you see that both the weak and the strong are seeking to glorify the Lord Jesus? The weak brother doesn't want to hurt the Lord. In fact, he feels by acting as he does, he is honoring Him. He may give offense to the strong brother, while honestly trying *not* to offend the Lord by doing what he does.

It is very possible for the strong brother to offend the weaker by his actions, too. Those who feel they have come into liberty in matters that are indifferent must be especially cautious not to give offense to the weaker. Paul makes it very clear what we are to do and not to do.

Remember the controversy I had with myself over going to the movies? Once I had settled it to my satisfaction, what about my attitude toward those who haven't? If you don't believe in going to the movies, what should you do? Don't go. If your conscience doesn't permit you, however, don't despise those who do. I don't go to the movies often, but there is a liberty, and the ones carefully selected usually prove to be profitable.

Both the strong and the weak can stumble or cause another to stumble. Paul has issued an alert to all of us. How do we go about resolving our own particular responsibilities in this predicament?

NEEDED INGREDIENTS — LOVE AND UNDERSTANDING

Before we can hope to resolve for ourselves the lesson Paul is dealing with in regard to breathing room, we must consider the two essential ingredients necessary for coming to a satisfactory solution. *They are love and understanding.* One without the other cannot suffice. We may love another person and desire to help him, but until we come to some understanding of *why* he does some of the things he does, we will be unable to meet his needs. Love alone is not the answer. Neither is just understanding. Love is the "plus" that embraces difficulties arising out of "things that are indifferent."

It will help to read in entirety the eighth chapter of 1 Corinthians. The Living Bible paraphrases verse one this way:

Next is your question about eating food that has been sacrificed to idols. On this question everyone feels that only his answer is the right one! But although being a "know-it-all" makes us feel important, what is really needed to build the church is love.

Yes, love creates the climate in which we can come to an understanding within ourselves as to our own attitudes and actions. We do not want to put ourselves in bondage through trying to please everyone at all times. Experience proves this is impossible. Going back over Paul's words of advice to the strong believer, let's list some to-do's and not-to-do's.

(1) Receive the one who is weak in the faith. He is your brother.

(2) There are to be no "doubtful disputations" . . . passing judgment on his opinions. Religious and doctrinal arguments are seldom beneficial. We may win the dispute and lose our brother.

(3) Don't despise or judge another because of your own "spiritual maturity."

(4) Be fully persuaded in your own conscience, which is checked and aligned by the written Word of God. Remember you, too, will stand before the judgment seat of Christ. Jesus said, "To whom much is given, much will be required" (Luke 12:48).

(5) Do not put an occasion to fall (stumble) in your brother's way.

(6) Don't forget — nothing is unclean of itself. There are indifferent things.

(7) Deny yourself privileges and pleasures if you know it might injure another. Surrendering your liberties in God for the sake of your brother is what it means to walk in love.

If we adhere to these seven suggestions, we are walking in true liberty. Then, if someone comes to us and says, "You offend me . . .," we can, with a clear conscience, reply that this was not our intention. Then we are

free to probe into the matter to see if there might be a need for us to continue in our given action. There are occasions when our "stand" might prove the breaking and opening of the bondage which is upon our brother. Yes, there are times when our treatment of a situation can provoke a brother to the point of his looking at himself to see *if he could be in error.* This takes an extra measure of love and understanding for both of them.

Two such instances recorded in the life of Jesus show this means of helping through purposeful opposition. When He saw a pharisaical attitude or a harsh spirit, He stumbled the guilty deliberately.

Upon one occasion (Mark 2:23-28), Jesus was able to teach that the Sabbath was made for man and not man for the Sabbath. He had scandalized the Pharisees by plucking corn on the Sabbath.

Another time (John 2:19), Jesus stood in front of the temple in Jerusalem and proclaimed, "Destroy this temple and in three days I will raise it up." This infuriated the Jews. Hadn't it taken their fathers forty-six years to build that temple? But Jesus was trying to get across truths about His death and resurrection. Later we read (vss. 24, 25), that "he knew all men" and "he knew what was in man."

We need to be certain we have this kind of divinely appropriated knowledge about men when we take it upon ourselves to help our brothers. Our understanding must be administered in love.

Breathing room is necessary for growth. Growth is necessary for coming into spiritual maturity. If you are needing to sort out some of your reasons for doing and not doing certain things, ask God to help you to evaluate and eliminate, if necessary.

If you are walking in the liberty afforded by Christ, thank Him and enjoy that liberty — but not to an occasion for "stumbling" others. Let Paul's words (1 Cor. 8:13), "If meat make my brother to offend, I will eat no flesh while the world standeth . . ." Christian love is the final and determining factor. ♥

ON OFFENCES GIVEN AND OFFENCES TAKEN

by John Calvin

I will here make some observations on offences, what distinctions are to be made between them, what kind are to be avoided and what disregarded. This will afterwards enable us to determine what scope there is for our liberty among men. We are pleased with the common division into *offence given* and *offence taken*, since it has the plain sanction of Scripture, and not improperly expresses what is meant.

If from unseasonable levity or wantonness, or rashness, you do anything out of order or not in its own place, by which the weak or unskillful are offended, it may be said that offence has been *given* by you, since the ground of offence is owing to your fault. And in general, offence is said to be *given* in any matter where the person from whom it has proceeded is in fault. Offence is said to be *taken* when a thing otherwise done, not wickedly or unseasonably, is made an occasion of offence from malevolence or some sinister feeling. For here offence was not given, but sinister interpreters causelessly take offence.

By the former kind, the weak only, by the latter, the ill-tempered and Pharisaical are offended. Wherefore, we shall call the one the offence of the weak, the other the offence of Pharisees, and we will so temper the use of our liberty as to make it yield to the ignorance of weak brethren, but not to the austerity of Pharisees.

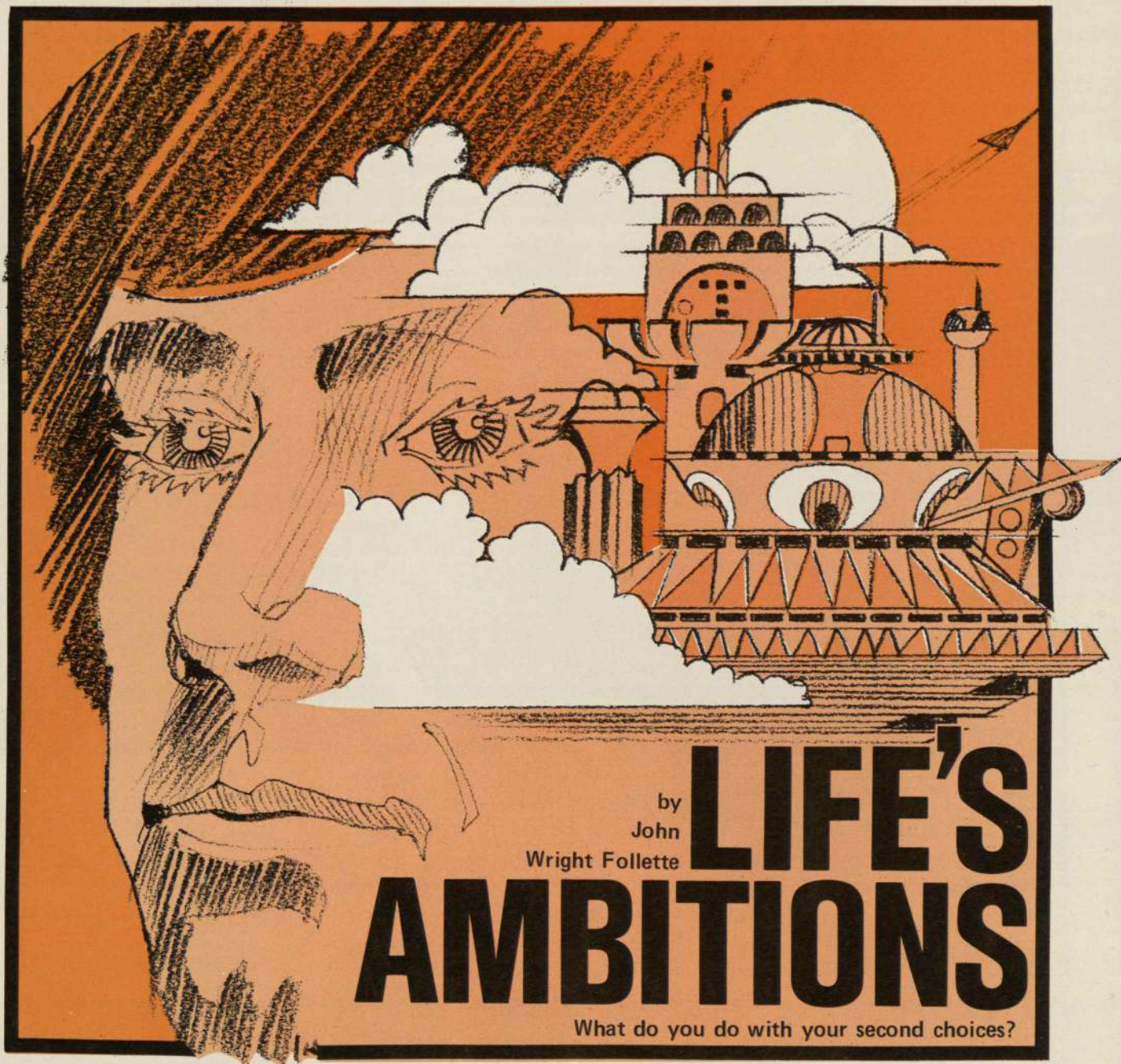
What is due to infirmity is fully shown by Paul in many passages. "Him that is weak in the faith receive ye." Again, "Let us not judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall, in his brother's way"; and many others to the same effect in the same place, to which, instead of quoting them here, we refer the reader.

The sum is, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." Elsewhere he says, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Again, "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." "Conscience, I say, not thine own but of the other." Finally, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

Also in another passage, "Brethren, ye have been called into liberty, only use not liberty for an occasion to the flesh, but by love serve one another."

Thus, indeed, it is: our liberty was not given us against our weak neighbors whom charity enjoins us to serve in all things, but rather that, having peace with God in our minds, we should live peaceably among men. What value is to be set upon the offence of the Pharisees we learn from the words of our Lord in which he says, "Let them alone: they be blind leaders of the blind" (Matt. 15:14). The disciples had intimated that the Pharisees were offended at his words. He answers that they are to be let alone, that their offence is not to be regarded.

(From *Institutes of the Christian Religion* by John Calvin, Chapter XIX, pp. 137–138.)



by
John
Wright Follette

LIFE'S AMBITIONS

What do you do with your second choices?

I believe the Lord has laid on my heart a message of encouragement. So I would like to talk to all those who have problems and difficult matters to settle. While we should all be spiritually minded and inclined, we should be able at the same time to translate that which is of spiritual value into material and worthwhile living terms. For if my Christian experience is merely of a theological nature and too theoretical, it does not become workable in my everyday life

and falls short of much of its purpose. Jesus Christ came not only to die but to teach us *how* to live. I believe He desires to help us translate our problems into opportunities for high living.

I suppose we all have troubles — I hope we do. I like people who have them; people who have blasted hopes, unrealized dreams, tumbled-down air-castles and seemingly wrecked lives. I always feel the possibility of getting somewhere with them. And what a leveler trouble is! It brings us all down

to the same place — our common heritage: "*but the Lord delivereth us out of them all.*"

Christian workers and evangelists who tell people that when they become Christians life is just one sweet song and a grand picnic misrepresent, I fear, the real life. I must say it is a very peculiar sort of *picnic*. So I hope I may help any who have not walked through the sunny dreams and whose lofty air-castles have no stronger foundations than the cloud they rest upon.

As we read the lives of people we have been impressed by this one fact at least: nearly every one has had to take a second or third choice as far as life's course was concerned. It seems to be an almost universal experience. Very few have moved along smoothly and had their first choice materialize perfectly. They have had to take the fragments and pieces of their first choice in life which has been shattered, mend them together and make a success. Just that has been done over and over again.

When I visited the World's Fair in Chicago, I went to the Art Institute, for I am very fond of pictures and art in any form. I remember I went especially to see Whistler's beautiful picture, his *Mother*. It had been brought from Europe so that America, too, might see this lovely oil.

As I looked at it I saw something more than the picture — I saw the marvel revealed in a *third* choice. Whistler, the world-famous artist, never started out to be an artist. That was far from his thought. Do you know what he started out to be? A soldier at West Point. That does not sound very much like an artist, I am sure. It was his first choice. But while in training at West Point he flunked his work in chemistry. That was one flunk that God could bless. I sometimes wish a lot of other folks would flunk so they might get started off on the right foot. Whistler then chose engineering and made a grand fizzle of that. Finally he started to paint, with the result that he became a world famous artist, giving to the world some of the very best in painting. His first and second choices crashed but he pieced his hopes together and became the Whistler who is known over the world for his contributions to his field.

PAUL'S FIRST CHOICE

Now let me give you an illustration of this truth from the Scriptures. It is an incident in the life of Paul. It is not recorded merely to give us an item in history but also to teach us a fine spiritual truth. For I believe the Word

is Spirit and therefore behind the historic we may find the deeper spiritual teaching waiting for us. I am having a grand time keeping this in mind as I read my Bible. The Word is first spirit, but the truth is very often veiled behind a seemingly insignificant happening.

Let us take the story of Paul as given in the 16th chapter of Acts. Here we find Paul on one of his journeys. He is saved, baptized in the Spirit, and has all the gifts, and is now out in the work. He has a burning zeal for the lost, longing to take the Gospel to the Gentiles, and have churches built here and there over the whole country. It is a godly ambition, wonderful and noble. We read:

And after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

That is the story for the background for this truth. It reveals one of the methods God uses in dealing with us in building Christian character. Here is Paul, wonderfully gifted, divinely called and commissioned of God, thinking how splendid it would be to go to Bithynia and carry the glad tidings to those who sit in darkness and wait the coming of the Light. Surely there was a great need; and he had the light and the power and the truth. No doubt he thought, "We have the power to communicate this light to those in darkness; let us go at once to Bithynia and save the lost."

It all sounded good. Many things do. It did not sound like the devil, to be sure. It was a fine, noble objective to hold before him. But what did the Lord think about it? He said, "You just keep out of Bithynia." We know it was the Lord, for it reads: ". . . but the Spirit suffered them not"; and they "were forbidden of the Holy Ghost to preach the word in Asia."

How can you reconcile such a statement? Didn't the Lord love the souls

in Bithynia? Certainly. But a missionary call must consist of something more than a consciousness of the need. There were heathen in Bithynia who needed to be converted and Paul had a real burden for them. He could have gone there and established some missions, and swung the entire country. That, no doubt, was very possible, and yet the Lord forbade him to go. How can you reconcile that with what we call our message of today? I don't try to. I don't have to prove the Bible or to explain God. Some people spend half of their lives proving the Bible, keeping God's glory bright, and holding Him on the throne. We were never called to do this. We are called to *live* for Jesus and let God take care of His work.

Here we see Paul, with all the enthusiasm of his heart and burning with a desire to carry the Gospel to the ends of the earth, checked abruptly by God. He *thinks* he has to go to a certain *end* of the earth, but the Lord says, "I want you at another end." And so he, who had such a burden for Bithynia, has to turn around and go down to Troas. Notice that he goes *down*. There is usually a great going *down* after such an experience. But it is God's geography lesson and His road map.

Paul's first choice is ruined. His ambition, though godly and spiritual, is thwarted. Wanting Bithynia but landing in Troas. Did any of you having Bithynia for your objective ever find yourself landing in Troas, a city of which you never dreamed? This is quite a common occurrence and is continually repeated in Christian life and experience.

A VISION IN TROAS

Paul wanted to go to Bithynia, but he went to Troas instead. Now since he hasn't had his wish fulfilled, do we find him getting into darkness or sitting down to cry over it? No! Paul is patiently waiting till the night season rolls around. Who brought on the night? The Lord. He brings it on out of mercy to create the proper

atmosphere. He is getting Paul ready to enter the door that He is about to open. And when it is dark and he knows not which way to turn, Paul realizes his desperate need of the Lord. He can but say, "Lord, you have led me to Troas. What now do you want me to do?"

We see him sitting there, his faith, doubtless, tried to the limit, and all he can see are the towering walls of Troas. So he is wondering what he is to do there. As the shadows of the night gather about him he sees a vision and lo, he hears a voice saying, "*Come over into Macedonia and help us.*" That was the field the Lord had for Paul, and we discover something of tremendous importance there. This is the pivot upon which all Christian missions turn. They turn from Asia to Europe and thence to America, and the entire globe is girdled because Paul was obedient; God wanted the Gospel to travel from the East to the West.

What a wonderful day that must have been when Columbus started out from Spain! What a momentous journey that was, for it opened up a brand-new country — just that one little trip of Columbus — and yet what great things hinged on his obedience.

But how much more momentous was the decision which Paul made that day when he said farewell to Bithynia! His hopes were shattered and probably he said, "This is my second choice but since it is God's way I will make this choice to serve me." So he takes hold of the broken bits of his dream for Bithynia, puts them together and starts out to do the will of his Master. And through that obedience he girdles the entire globe. Is it not better to girdle the globe in God's will than to save a few souls in Bithynia?

What was the result of Paul's obedience? He became inseparable from the spread of the Gospel of Christ. We can never think of the great cause of Christianity moving on but that we identify Paul with it. Paul and the great missionary enterprise of that Early Church are inseparably bound together. Isn't it wonderful to think that he dared to let his life be so open to God's will that today Paul is always

identified with the missionary enterprise? It was because of the complete surrender of his life.

There have been others who have had their ambitions blasted and have taken of the broken bits and made the second choice to serve them. We have just celebrated another Christmas and many of us have enjoyed the singing of that beautiful hymn which Philips Brooks wrote, "*O little town of Bethlehem, How still we see thee lie.*" I am always glad when they announce that hymn. I can never sing it without thinking of the author, for he was such an instrument in the hands of God for light and truth. He filled a real mission.

But was the ministry Brooks first thought and choice? No, indeed! His Bithynia (first choice) was to be a teacher and he longed to follow that vocation! He finished his college course and then taught school. That was his Bithynia. But he utterly failed as a teacher, broke down, and had to leave. I wish you could read some of the letters he wrote when he was so discouraged and ashamed of himself because he could not make a go of teaching — even though he loved it. He said, "The children are the worst I ever had to deal with." No doubt God permitted them to be unruly; He didn't want Brooks in his Bithynia.

Brooks was obedient to the call of God and landed in his Troas; there he found that the Lord opened a door of great spiritual blessing which would mean much more to the Christian cause than a few village pupils in a schoolhouse. His Bithynia crashed but he took up the broken bits, pieced them together and allowed God to sanctify his life in a fresh channel of spiritual ministry.

How the people loved him! and what a power he was! Among the letters he treasured was one from a cobbler who wrote, "Dear Mr. Brooks: Every time I can I come to hear you preach, because when I hear you preach I forget all about who you are and I find God." Who could want a greater testimony than to have people say when they hear you preach that they forget all about you and find the

Lord! He wanted his Bithynia, but he got his Troas.

ACCEPTING OUR TROAS

You who are down in Troas, how are you reacting to your broken dreams, when you find that God has so arranged circumstances in your life as to make it impossible to enter your Bithynia? Can you take a second or a third choice and make it an opportunity in your life? That is a fine test of Christian character. Is your touch with God, and the power of the Holy Spirit in your life strong enough to take that broken first choice and out of it make a splendid chance where God can come in and be glorified afresh? That I am sure, is a challenge to everyone as to the true value of his Christian experience.

Now what did Paul do and how did he gain the victory that he possessed? This *Bithynia* and this *Troas* are of course spiritual states, figurative of the Bithynia of your heart and life and the Troas of your landing.

What did Paul do? First of all, he refused to allow this strange shock to turn him absolutely away from his seemingly prepared channel of expression; he would not allow this movement in life to wreck his faith in God. He would still believe in the supreme and sublime purpose for his life — that he was called of God. If I am yoked up with God then He must have some purpose for me and I must find my way out of my Troas to be a channel for God to use me. So Paul says, "Troas, I shall use you as a means whereby a door shall open and I shall find my place where God will use me."

It took great faith on the part of Paul to do that. It took courage not to sit down and let self-pity come in and eat up his faith and joy. Self-pity will damn you quicker than tobacco will. Paul didn't sit down and say, "if only," "if," "if." Have you noticed that the *ifs* are always in everyone else but yourself? "If *he* had not failed," or "If *she* had not said that mean thing." No, Paul did not develop a case of the *ifs* as some would have done. That might have blotted God out of the picture. You can wreck

your faith by "if-ing" and by self-pity.

Come now, let us see who is back of all this maneuvering. Was it the devil that shut Paul out of Bithynia? Was it unbelief? Was it sin in his life? No, it was nothing short of God. So it didn't matter to Paul if all the people got whispering around and saying, "There must be something wrong with Paul. He had such a wonderful opening there and now there is nothing doing. We need to pray for him"; "Isn't it sad, Paul doesn't seem to be getting anywhere. I remember when the Spirit was on him and he had such wonderful gifts and now he can't even open up a little mission in Bithynia. He is just sitting down there in Troas. I wonder if the Lord has cast him off."

Just be patient. Let the night fall heavily upon him, for it is in the night that one gets a vision and it is in the night that one hears a voice. How does Paul meet this situation? He meets it in sublime faith, a faith that says, "I am walking before God and not trying to walk before fifty-seven varieties of people; yes, God, You can carry out Your plan for me." And so Paul walks before God and stays in Troas while all the saints are wondering what could be the matter with him. I am glad for his courage. There he stays, waiting for the shadows of the night to deepen so he can see the vision and hear the voice.

Have you ever been in Troas? Could you by faith reckon, "My life is dedicated to God? I am intertwined and fastened to this supreme purpose of God and if He sees good to close Bithynia, I know He will open up a Troas sometime, somewhere. I shall wait and be patient." Does the door open immediately for Paul? Perhaps not, but he ties himself up to this supreme will of God, whether it be pleasing to his fancy or not.

Did he stay in Troas? No. It was but a doorway to all the rest of the world; a doorway for the rest of his life. The change was not easy, and yet he became so bound up in the will of God and such a love slave to Jesus Christ that you cannot separate him from it any more than you can separate the name Judson from Burma.

When you think of Judson you always think of Burma and yet Burma was not his first choice. He went to India but the officials would not allow him to stay there. They put him on a boat and after some very painful experiences he finally landed in Burma. He decided that he might just as well be in the will of God in Burma as any other place. Today his name spells Burma. Like Paul of old, he was able to take his broken dreams, piece them together, and in the will of God, with the grace of God, he was able to make it a *finis*.

Can you do that by faith? Can you keep your life surrendered to the special purpose that God has for you?

What does Paul do next? He is obedient to this call that says, "*Come over into Macedonia*." Now, he doesn't know what Macedonia means nor is he enlightened as to its great privileges. He knew that Bithynia was at that time one of the richest countries, a most inviting field; but as for Troas he knew nothing. Did you ever have the Lord close the most inviting field, bar you from the richest opportunities, and put you into a schoolhouse? put you into a corner to labor with four or five people to listen to you? And that just about as you were to go into Bithynia? Never mind — Bithynia is not for you; it may be your Troas is a schoolhouse. You had better go through and keep the lamps trimmed, the floors clean, the fires tended, and preach the everlasting Gospel to the four or five, for they may prove to be the door that opens up Macedonia for you later on.

In the meantime Paul is willing to live and serve and pour out his life for everyone who comes his way. Can you do that, or will you wait till you can go out with your brief case and preach? Can you serve some other way? It takes more than a brief case and white necktie to make a true servant of the Lord. Can you stand your Troas? Then stay there till the vision shapes itself before you and you hear the voice of the man of Macedonia.

Paul could have felt sorry for himself and so confused over the

unkind things the people were saying that he might have developed an ugly spirit toward them. I like these lines of Edwin Markham:

*He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win,
We drew a circle that took him in.*

Can you be *big* enough to say, "I will love you in spite of it; I will make a circle that shuts you in with God and me"? That is being like the Lord. Don't sit down in Troas and *mourn*, but sit through your hour of darkness and listen for the Voice, and as sure as you live, God will open the door which He wants you to enter, where you may serve Him far better than you could have done in Bithynia.

We find the same true even in the life of Jesus Christ. His first great desire was a ministry among His own people, to pour out His heart for His own nation, but "*His own received Him not*." He wanted Israel but that Bithynia never opened to Him. He found Calvary instead — His Troas. What did He do? He made Calvary, made Troas, to become the doorway to Macedonia and to all the ends of the earth.

Dear hearts, take courage! If your life is truly dedicated to God, you need not fear. Let *Him* direct your life. Even though in your *natural* religious life a Bithynia may look most inviting, it may be God's will to turn you to Troas. Wait patiently there, and though the shadows deepen, keep praying.

O Bithynia, it is not for me to enter your fields though they be rich. Troas, here I am. Shelter me in the night that I may rest in your streets. And oh, gentle night, be kind to me. Give me the strength and grace to say "Yes" to the man of Macedonia, for out of the broken fragments of my first choice I shall mend together a most glorious opportunity in which God may rest and delight Himself. ♡

From *Broken Bread* by John Wright Follette, Gospel Publishing House, Springfield, Missouri. Copyright 1957. Used by permission.

SATAN'S

The effective bait
of the "supernatural."



SNARE

By Don Basham
and Dick Leggatt

Incredible but true! *The Amazing Power of Psychastra! Psychastra places mighty forces at your fingertips!*

See In The Dark!

Become Weightless and Invisible!

Influence The Weather!

Look Deep Into Solid Ground!

Control Living Things With A Magic Wand!

Move Distant Objects Without Touching Them!

Infinite Multiplication of Riches!

Power and Control Over People!

These are advertising claims describing a recent book. Are you intrigued by them? I hope not! But tragically, many people — even some Christians — are!

Such blatant advertising rides the crest of a floodtide of interest in the supernatural which is sweeping our country. People are seeking power. Power to cope with the frightening age in which we live.

For many Christians this search has found its fulfillment in the charismatic outpouring of the Holy Spirit with its supernatural gifts and ministries. Healing, prophecy, speaking in tongues, supernatural guidance and direction, plus power to testify to the reality of Jesus Christ. But in society at large — and to an alarming degree, within the Church as well — there is a corresponding flood of psychic and occult activity. These activities range from the innocent-looking Ouija

board, to computerized horoscopes, to actual Satan worship.

Television, radio, motion pictures, books, magazines and newspapers continually tempt us with seductive appeals for increasing our "personal power."

In a TV situation comedy, a cute young housewife twitches her nose and presto! a full-course dinner miraculously appears on the dining table. Entertaining? Yes, because Samantha is more than a suburban housewife; she's a witch. And her cute little baby daughter is a cute little baby witch!

A costume jewelry advertisement appearing in many national publications proclaims, "*The Amazing Power of La Croix d'Agadis!* It is a fact that since ancient times, certain substances and talismans have been known by millions to have the power to affect the destiny of those who wear them next to the skin . . . the power to bring the wearer health, happiness, luck, success . . . test its power for yourself . . . fifteen day free trial . . . only \$8.98!"

Another book called *Power of Psychic Awareness* whose author is "a man who knows in his heart that the way to realize the perfect life is through the accumulation of wealth" advocates a psychic discipline called

From *The Most Dangerous Game* by Don Basham and Dick Leggatt. Copyright 1974, Manna Christian Outreach, Greensburg, Pennsylvania. Available from Christian Growth Ministries.

"Cosmic Attunement." According to the advertisement, "cosmic attunement" provides, "Gold! Silver! Precious Stones! Cash! Exotic Furs! Awesome Power! In one shattering moment you can . . . reach the ecstasy of Cosmic Attunement and receive . . . incredible riches . . . inexhaustible wealth!"

According to a recent issue of *Time* Magazine, 75% of the daily newspapers in America print astrological guides. Editors insist people won't buy their paper unless the "daily horoscopes" are included.

Several colleges and universities have recently added full-credit courses in the study of occultism and one California university recently granted its first master's degree in witchcraft.

In 1972, the Ouija board ousted Monopoly (which had held first place for 25 years) as the best-selling parlor game in the United States.

Perhaps for the ignorant and unsuspecting, all these facts may add up to merely the appearance of an interesting fad. But to those of us regularly ministering to the tormented people ensnared in Satan's deadly trap of occultism, preoccupation with this "most dangerous game" can only be viewed for what it really is: a national tragedy.

What is occultism's lure? Why is it so appealing? There are three obvious reasons. First, occult experience offers a perverted satisfaction for man's

hunger for contact with a supernatural God. Webster defines superstition as "an irrational attitude of mind toward the supernatural." But from the Christian perspective, superstition is the admission that God created man with a basic *dependency*, an innate desire for supernatural contact with his Maker. Man can no more ignore that hunger than he can ignore his basic physical hungers for food and sleep.

"I don't believe in God!" the atheist may insist. But the "lucky quarter" he has carried in his pocket since a child is mute testimony that deep inside he longs for "something" to protect and prosper him. It is symbolic of his own repressed search for God.

Acknowledging man's need for worship and supernatural help, God established guidelines for the proper expression of that need in the first two commandments.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God. . . (Exodus 20:3-5).

Yet the rebellious tendency of man to do the very thing God forbids is expressed in Isaiah. There God ridicules man's efforts to make his own gods and seek help from them. Man takes a tree, God says, and

He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god (Is. 44:16-17).

This innate desire of man to worship, to seek supernatural contact with the One who made him, is precisely why he is vulnerable to

Satan's deceptions.

A second reason for occultism's allure for the average churchgoer is that most forms of occultism masquerade under a veneer of pseudo-Christian respectability. Many spiritualist mediums claim they are "christian." Jesus, they say, was an advanced medium, a great spiritual master. They claim His power was psychic and that He chose his twelve disciples because of their psychic sensitivity. Some claim Jesus was the last and highest reincarnation of certain Old Testament leaders like Moses and Isaiah.

Most occult doctrines claim ties to historic Christianity, quoting or misquoting the scriptures that suit them. Yet examination of their claims reveals a universal rejection of the divinity of Jesus, the efficacy of His shed blood, the cross, and His physical resurrection. Also, many of the secret rituals of occult groups ridicule or blaspheme the Christian sacraments of baptism and the Lord's supper.

Unfortunately, many Christians, because of their lack of biblical knowledge, are unaware of these contradictions and express genuine surprise that Scripture condemns psychic experience.

A third reason for the allure of the occult is the truly supernatural phenomena it provides. And the deeper one's involvement, the more spectacular the phenomena. "My experiences are *really* supernatural!" the occult participant claims. And indeed they are! The devil's works are both real and supernatural. Sometimes fatally so! The deception that says, "If it's supernatural it must be from God," proves a quick route to heart-ache and tragedy. The following testimony graphically illustrates this point. It is taken from an unpublished thesis, entitled "The Curse Of Witchcraft," written by Rev. Roy E. Amstutz of Ashland, Ohio, during his studies at Ashland Theological Seminary. We use it here with his permission:

"In November 1968 I received a letter from a friend in Akron, Ohio,

for whom I had led several spiritual retreats. She explained that a grandson of friends near Cleveland was seriously ill with a rare blood disease. She asked if we could come to her home in Akron and pray for the lad. We made arrangements to meet about a week before Thanksgiving. The boy, Mike, was accompanied by his grandparents, his father and mother, his Aunt Sue and her husband.

"After getting acquainted, I asked Mike whom he wanted to be with him as we prayed. He said he wanted his parents and his Aunt Sue. I began by praying for protection for everyone in the room, and then prayed for God to heal the lad.

"After the prayer, his Aunt Sue said that she had 'received' that the prayer would be effective. She did not say how she had received her information. She also said the boy would be healed through my prayers and her efforts, but for the prayer to be effective she would have to go to sleep.

"I wondered if she might be talking about a trance, but I was just a 'babe' in my knowledge of the occult, so I told her to go ahead. Sue asked that the lights be turned out, saying she could go to sleep quickly. I prayed silently, that if this was not God's will, she would be unable to go to sleep.

"We sat in the dark for a long time. Finally, Sue said she felt the people in the other room were making too much noise and asked if I would tell them to be quiet. I did, and again we sat in the darkened room. Once more I prayed that Sue would not be able to sleep if it were not God's will. After a short time, Sue asked that the lights be turned back on.

"She left the room, reappearing a few moments later with our hostess, who asked me if Sue could pray for her nephew. I said it was fine with me if the parents did not object.

"Sue went to her nephew, who was sitting quietly with his parents, knelt down before him, and began to pray. At that moment, I felt a surge of power flow into me. Thinking it was meant as a blessing for the lad, I raised my hands over my head and began to move toward him, praying silently as I

went. When I was about ten feet away, Sue began to cry out in a voice that sounded like a man's. As I moved closer the cry grew in intensity until it became a hideous shriek. Suddenly, Sue was thrown over backward onto the floor in a sobbing heap. Our hostess helped her to her feet and quickly took her out of the room. My wife, who had been praying in the other room, helped care for the sobbing woman.

"As they tried to comfort her, she poured out a story about events which had occurred near the time the lad became ill. The boy's parents had started to play with a Ouija board. Following advice given by the board, the father had changed jobs and the family had moved to a different house. About this time the boy had fallen from his bicycle and was slightly injured. The fall was the only cause the doctors could find for his illness.

"The disease he had contracted was aplastic anemia; failure of the bone marrow to produce sufficient red blood cells. Blood transfusions were given regularly, but the blood loss was greater than the transfusions. His doctors gave little hope for his recovery.

"Sue said she had gone to her brother's house to watch the Ouija board work. When they tried, the board was lifeless. When they asked why it would not perform, it replied there was an unbeliever present. Sue then professed her belief in the board and it began to work immediately. Sue went on to tell us how she later began playing with the board herself and how well it worked for her.

"After she had become quite adept in using it, she began to hear and receive directions from an inner voice. The voice warned her of possible dangers to her children and family, giving her advice which at first seemed of value. Later, however, the voice became very demanding. Sue began to receive messages for other people; some of which seemed true but many of which were obviously false.

"A book about automatic writing, by author Ruth Montgomery, came into Sue's possession. She followed the

book's advice, and her pen wrote messages for her without the words coming through her mind. Between the voice and the automatic writing, Sue began to get messages to look up into the sun and to worship the sun. She symbolically offered her children to the sun and practiced other strange religious rites.

"Sue was a lovely young woman, the mother of two small children. She had been sincere in her faith. Reared a Protestant, she had embraced the Roman Catholic faith because her husband was Catholic.

"For nearly four hours, Sue talked compulsively with us about her 'wonderful' experiences. When we raised questions concerning the source of the messages, she assured us they all came from God. She claimed she had been especially chosen to be a channel. The time from Sue's first use of the Ouija board until we talked with her was about three months.

"The hour grew late and Sue's family wanted to go home. Since Sue was convinced that her experiences were blessings sent from God, she would not accept any explanations or advice from us.

"The events of that evening raised many questions for me. How does a Ouija board really work? How can a 'voice' give messages? Why were some messages true and some false? If some were false, then what was the source behind the messages? How does automatic writing work? Why would a devout Roman Catholic mother worship the sun and symbolically offer her children to it?

"Was there another power beside God which could actually work within the lives of people? Did this force lead its victims on with messages and kind words until they were 'hooked' to the point of worshiping that force as God?

"When we said goodbye to Mike and Sue, we felt our paths would cross again, but they never did. We received a letter from Mike's mother in the late spring of the following year, thanking us for our help. She told us that almost immediately after the prayer for healing, Mike had stopped taking his medicine and had not needed any

more transfusions. Previously unable to attend school, by mid-February he had returned to classes. The doctors were amazed at his recovery. We can only praise God who gave him a complete healing.

"Our hostess continued to counsel Sue and Mike's parents to give up the Ouija board and other occult practices. Mike's parents heeded her advice and turned from the occult. Sue made an attempt, but never succeeded. Perhaps she was so intrigued that she could not see the dangers, or else her involvement was simply too deep.

"Reluctantly, her husband admitted her to a mental institution where she continued to 'receive messages.' One stated she was no longer to be a wife to her husband as she was especially chosen to be the bride of the Archangel Michael. Finally realizing she was in deep trouble she begged the hospital authorities to help her, but apparently they had no solution for her problem.

"Eighteen months after we met Sue, she committed suicide.

"Sue's death brought great determination to me to find some answers. In my ministry I began to see how many troubled lives stemmed directly or indirectly from involvement with the occult. Broken homes, mental depression and moral degeneration often followed participation in occult practices.

"I came to see occultism as a real curse. People not directly participating are often affected by the involvement of their families and friends. I see now that interest in the occult is like a plague which spreads and spreads. Like a giant octopus, its tentacles reach into almost every area of society, for some even usurping the place of God Himself with the 'god of this world.'

"Today, the first commandment (Thou shalt have no other gods before me) has taken on far greater meaning."

Sue's death had one positive result. It brought a committed minister of the gospel into a clear awareness of the tragedy which awaits those who are tricked by Satan into playing "The Most Dangerous Game." ♣

BIBLE STUDY

HOLINESS

The Body of Christ is being challenged today with such terms as "discipline," "submission," "lordship," and "obedience." One other principle that God is bringing to the forefront is "holiness," and this could well be the most demanding of all.

God is requiring each of us as Christians to examine ourselves according to the standard He has set for us in His Word. As we are confronted with His commandments and the total obedience and purity of His Son, Jesus, this one realization hits us: We have a long way to go. (Bible Study answers are found on page 31.)

1. Give four titles from the following Old Testament scriptures of what God has called His people to be:

Ex. 19:6 a. _____

b. _____

Deut. 14:2 c. _____

d. _____

(See 1 Pet. 2:5,9)

2. What kind of calling do we have then? (2 Tim. 1:9)

3. If God has called us to be a holy priesthood, what does He require us to come out of? (1 Thess. 4:7; Rom. 6:19)

(See also Is. 35:8)

4. a. Who shall stand in God's holy place? (Ps. 24:4)

b. To whom is promised the blessing of "seeing God"? (Matt. 5:8)

5. a. The words "holy" and "holiness" are often used in conjunction with other terms. List these terms as they appear in the following scriptures.

Eph. 1:4: "we should be holy and _____"

Eph. 5:27: "it [the Church] should be holy and _____"

Col. 1:22: "to present you holy and _____ and _____"

1 Thess. 3:13: "he may establish your hearts _____ in holiness."

Luke 1:74,75: "serve him without fear, in holiness and _____"

- b. In light of the high standards God has set, what one command that He gives us sums up our responsibility as "a kingdom of priests"? (Lev. 20:7) _____ yourselves therefore, and _____

6. What definite steps do the following scriptures outline for our coming into personal holiness?

Rom. 12:1 _____

2 Cor. 7:1 _____

Rom. 6:19 _____

7. Ephesians 4:22-24 sums up the entire process exhorting the believer to do three things:

a. _____

b. _____

c. _____

8. 1 Peter 1:13-19 is an important exhortation to holiness. Read it and answer these questions.

a. What phrase, repeatedly used in the Old Testament, might well parallel "holy in all manner of conversation" in verse 15? (1 Chron. 16:29; Ps. 29:2; 96:9; 110:3)

b. In verse 16 and the following scriptures, what is the sole reason God gives for commanding us to be holy? (Lev. 11:44,45; 19:2)

c. The last word in verse 17 and the last phrases in Psalm 96:9 and 2 Corinthians 7:1 link holiness to a certain attitude toward God. What is that attitude?

9. a. Is it possible for God to establish us as His "holy people" without our keeping His commandments? (Deut. 28:9; 26:18,19; Num. 15:39,40)

b. So therefore, when we are disciplined and chastened "as sons" by God our Father, what is His purpose? (Heb. 12:10)

c. And what kind of fruit does this chastening produce in our lives? (Heb. 12:11)

10. Christ died that He might present us to the Father in what state? (Col. 1:22)

ECHOES OF THE SPIRIT

Significant events in the Body of Christ.

PRESIDENTIAL PRAYER BREAKFAST

On the 23rd of January, the twenty-third annual Presidential Prayer Breakfast was held at the Washington Sheraton in the nation's capital. Derek Prince from Ft. Lauderdale, Florida was one of approximately 3,500 people invited to attend the breakfast, and he returned with a report of God's workings among our government leaders.

"A special prayer had been offered here in Ft. Lauderdale for this breakfast, and a number of the people I met completely agreed that it was the most spiritually stimulating prayer breakfast of all the twenty-three that had ever been held, and the one in which the Lord Jesus Christ was most definitely acknowledged and uplifted.

"At the head table were President and Mrs. Ford, Vice-President Rockefeller, Billy Graham, Governor Reubin Askew of Florida, Walter Washington the mayor of Washington, D.C. and other senators and congressmen accompanied by their wives. People had sometimes considered these prayer breakfasts as an opportunity for a politician to 'get in' with the religious people; but the atmosphere in this gathering was one of real conviction and faith."

Billy Graham, the main speaker for the Presidential Prayer Breakfast, shared briefly from 2 Chronicles 7:14. He commented that the American people had passed through three previous crises in their history, but as a result of recent events, were now involved in the greatest crisis of all. He added that in each previous crisis the prayers of believing people had brought the nation through, and he believed that concerted prayer could still bring the nation through its

present struggles into a greater faith than it had known previously.

Derek Prince commented: "I was impressed by the way that congressmen who had obviously known Gerald Ford quite closely and intimately for many years, spoke about him with real conviction as a brother Christian."

In his address, the President acknowledged how much he was indebted to the prayers of people and how much he personally believed those prayers had accomplished.

After the main breakfast there were various seminars led by a number of well-known personalities, concerning which Derek related this experience. "My wife and I elected to go to the seminar that was led by Senator Mark Hatfield, and I was very much impressed by his introduction, which was essentially a personal testimony. He also mentioned that in his own state of Oregon, he had been invited to an unusual type of meeting being held in a garage, and the way he described the meeting left no doubt in my mind that it was a charismatic group. He said the meeting, composed mostly of young people, was led by two young men with guitars, and that everybody was raising their hands all around him, and he didn't know what to do. So, first he sat on his hands, but he felt a bit uncomfortable in doing so. Then he folded his arms and he still felt out of place. So, eventually he put his arms up with all the rest. After relating this incident, he said something which was quite remarkable, 'At any rate, something's happened to me, and I'm not ashamed to tell you people that I love you all.' I was both amazed and gratified by the real warmth in his spirit as he shared.

"The theme of Senator Hatfield's seminar was 'Covenant Love and Commitment Between Brethren,' and

a number of men, leaders from various nations such as Greece, Canada, and France, stood up and testified that commitment to fellow believers in the echelons of their particular government had had a vital effect on their own lives, and even on the course of events in their respective countries."

After the seminars, there was a luncheon which was addressed by Senator Harold Hughes of Iowa, who has publicly testified on a number of occasions to his faith in Christ. Like Senator Hatfield, his primary emphasis was on establishing proper personal relationships, especially in the home. Senator Hughes' main assertion was that America's future was dependent upon the effective restoration of personal relationships in American families, and he touched upon the role of Jesus Christ in such restoration in the home.

Derek's final remarks concerning the breakfast were especially encouraging. "I would have to say that I left with the impression that God has really been answering prayer for leadership in Washington, and that this nation probably has a higher portion of committed Christians in its leadership than any other nation on the earth today. I believe this should encourage us to go on praying, and pray even more earnestly, and to know without a doubt that God is working in the midst of the leaders in our government." 🍷

OCTOBER ISSUE REPRINTED

Due to the number of requests we have had for the October issue of *New Wine*, we are reprinting this issue. Single copies are available at 50c each. Bulk order prices are listed on page 3 under "Subscription Rates."

Forum

HOLINESS

DON BASHAM

GUEST PANELIST
JACK HAYFORD

DEREK PRINCE

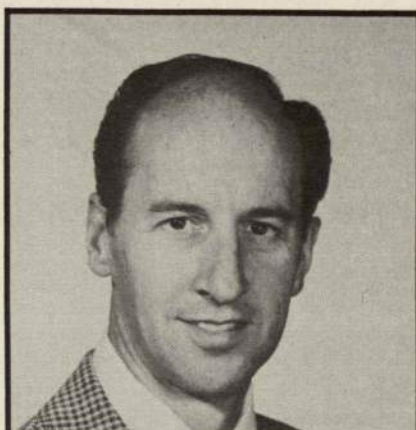
Holiness is often a strange word to modern theology. It bespeaks either of an antiquated piety or mystical state quite unattainable to the average Christian. Our panel this month discusses the actual meaning of holiness and its place in the life of the Christian.



What is holiness?

BASHAM: According to *Strong's Exhaustive Concordance*, the word "holy" appears in Scripture over 580 times, and the word "holiness," over 40 times, yet the Scriptures themselves offer no exact definition of the word. The dictionary defines "holiness" as the "state or quality of being holy." It defines the word "holy" variously as (1) sacred; (2) set apart to the service of God; (3) spiritually pure.

In most of the Old Testament uses of the word "holy," its meaning appears synonymous with "sacred" or "set apart." For the purposes of answering the Forum questions I believe the third definition of "spiritual purity" is the most apt. A holy person then, would be one who has attained a high degree of personal



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purity and selflessness; one who exhibits what we would call a "truly Christlike character."

HAYFORD: I conceive of holiness as that attribute of God by which He maintains and preserves the integrity of His own being. In other words, God's nature itself includes a guarantee that He will never be any less than He is in any dimension or facet of His personality or workings.

As holiness pertains to human nature it may be defined as present in an individual believer to the degree

that He has permitted God's *wholeness* to restore him. *Spiritually* it is instantaneously applied as *holiness* in status before the Father at the moment a person receives the Savior, Jesus. *Personally*, it is progressively manifest as the mind is renewed and the personality is restored; as the individual is liberated from those traits of flesh or spirit which have encumbered him and hindered his realization of God's purpose in him. *Physically*, holiness is manifest in health and habit to the degree that a person permits the life-flow of the Spirit to permeate his entire person.

How do we become holy?

HAYFORD: The progressive infusion of the living power of God's Word is the instrument of our perfecting in holiness. 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature . . ."

The resurrection life-power of the Holy Spirit *begets* the seed of God's Word in us (cf. Luke 1:35 — Mary's experience is reenacted in the spiritual life of the individual who will receive the Word through the ministry of the Spirit); the indwelling of the Holy Spirit will cause the likeness of the Lord Jesus Christ to *blossom* in us (cf.

Is. 35:1 — the barren desert of flesh-dust takes on the beauty and fragrance of our Beloved — Song of Sol. 2:1); and the increase of the glory-working of the Holy Spirit causes the engrafted word (James 1:21) to work an endless *becoming* process . . . from glory to glory (2 Cor. 3:17,18). These texts and concepts deserve broader development and illustration, but I think the idea is clear.

BASHAM: In the Old Testament, God's people were expected to seek holiness or moral perfection through the keeping of the law of Moses. But we must agree with Paul that the law — which is "holy, just and good" (Rom. 7:12) — because of man's sinful nature, cannot produce holiness in us. In Romans chapter 6, Paul exhorts Christians to personal holiness by: (1) remembering the old nature has been crucified (6:6); (2) reckoning ourselves dead to sin (6:11); (3) resisting the temptation to yield our members to sin (6:12–13); (4) yielding our members as instruments of righteousness unto God (6:13) which will result in holiness (6:19).

Personal holiness, then, becomes ours, not by striving in our own strength to conquer sin; but in trusting in the righteousness which is our gift from God through faith, and by walking in the Spirit.

Through the years I have found scant satisfaction in trying to become "holy" by gritted-teeth determination not to give in to some weakness or sin. But the more I become preoccupied with Jesus Christ, loving and worshipping Him and attempting to please Him, the easier the allure of sin seems to be to ignore or overcome.

How do different activities that are often referred to as "worldly" (dancing, movies, stylish dress, etc.) affect personal holiness?

HAYFORD: In terms of one's standing before God, which has been perfected through the blood of the cross of Jesus Christ, they don't. How-

ever, to the degree that the world-mind and the world-way are allowed to impress the world-image upon our conduct, appearance, life-style, etc., we are an anomaly to the law of the spirit of life in Christ (Rom. 8:2). My giving place to the spirit of the world produces a monstrous incongruity which is as disappointing to the Father as a deformed child is to a parent. The child is not disclaimed for its deformity, but the disappointment is profound and the regret a recurring pain to the sponsor of that life.

BASHAM: Any deliberate choosing of worldly activity cannot help but create a measure of "drag" on one's spiritual life. Self-discipline is an essential factor in leading a holy life. However, we must guard against over-agonized striving with some rigid set of rules, otherwise the efforts at "holy living" can degenerate into an ascetic legalism.

PRINCE: There are two opposite ways of approaching human behavior: from outside inward; and from inside outward. Religion on the human level regularly begins from the outside, but never succeeds in changing the heart. Its end products are frustration, hypocrisy, rebellion. This was the type of religion demonstrated by the Pharisees in Jesus' day, but He rebuked them for it: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also (Matt. 23:25,26).

The grace of God, working by the Holy Spirit, begins inside, with the heart. When the heart is brought into line with God's requirements, then outward behavior will naturally follow suit. This principle is stated by Solomon in Proverbs 4:23: "Keep thy heart with all diligence; for out of it are the issues of life."

Human religions usually lay their main emphasis on what we must *not* do. But God is more concerned with

what we *do*, than with what we do not do. His requirements for right living are essentially positive, not negative. The only *basis* for living acceptable to God is *faith*. "The just shall live by faith" (Rom. 1:17). The verb "live" includes all we ever do. Conversely, "whatsoever is not of faith is sin" (Rom. 14:23).

The only *motive* acceptable to God is "for God's glory." The essence of sin is that it "comes short of God's glory" (see Rom. 3:23). Paul gives us two verses by which to judge our motives: "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31); "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

We thus arrive at some basic principles by which to evaluate our own actions: Whatever I can do in faith, to the glory of God, thankfully, in the name of Jesus, I am free to do. Conversely, whatever I cannot do in faith, to the glory of God, thankfully, in the name of Jesus, I am not free to do. These principles, honestly applied, will take care of particular problems, such as styles of dress or forms of entertainment.

What are the results of holiness in one's personal life?

BASHAM: Among other things, true holiness, which is the result of a deep work of crucifixion and of grace in the Christian's life, results in a clear, unhindered communion with the Lord. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). I believe God is especially pleased every time we succeed in leaving behind some additional carnal activity, attitude or appetite which hinders our union with Him.

Personally, I can't lay claim to great progress in this matter of holiness, although I do have sincere aspirations in that direction. I am deeply grateful to God for the grace which has made possible the progress I have experienced thus far. Fortunately, that same

grace keeps me from falling into despair when I realize how far I yet have to go.

PRINCE: One thing that goes closely together with personal holiness is *peace*: "Follow peace with all men, and holiness . . ." (Heb. 12:14).

Love, too, is directly related to holiness: "And the Lord make you to abound in love toward one another, and toward all men . . . to the end he may stablish your hearts unblameable in holiness . . ." (1 Thess. 3:12-13).

Again, holiness demands *humility*. In Isaiah 57:15 God says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit . . ."

Frequently the Scripture speaks of "the *beauty* of holiness." Holiness is the counterpart in the spiritual realm of beauty in the physical realm. Peter speaks of "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4).

A person walking in true holiness will be "different" — not through religious ostentation or narrow legalism, but as a result of his motives, attitudes and relationships. He will display a quiet, inward spiritual beauty that will attract the sincere and humble, but will bring conviction upon the proud and rebellious.

HAYFORD: Increase of love, abundance of joy, expansion of life and ministry are only starters. True holiness is not narrowing; it is enlarging. The "narrow way" Jesus taught is what I refer to as focussed-living life with a purposeful point. Holiness is that. It does not reduce life or relationships through narrow-mindedness or pettiness, but holiness develops wholeness in personal life and personal relationships, and communicates that wholeness through personal ministry.

How does holiness fit into what God is saying to the Church today about relationship, submission, covering, etc.?



BASHAM:

" . . . true holiness, which is the result of a deep work of crucifixion and of grace in the Christian's life, results in a clear, unhindered communion with the Lord."

PRINCE:

"Holiness is the counterpart in the spiritual realm of beauty in the physical realm."



BASHAM: The spiritual warfare we are engaged in today is so intense and complex that I question whether any Christian can chart his own course toward spiritual maturity (which, of course, includes personal holiness) without consistent advice and counsel from his own shepherd.

The independence which keeps us from coming under authority also tempts us to justify our own failures and compromises. No Christian can know 100% of the time what is best for his own spiritual good. That is why Paul said to the Thessalonians, "We beseech you, brethren, to know them which labor among you, *and are over you in the Lord and admonish you . . .*" (1 Thess. 5:12).

PRINCE: Holiness is expressed in a meek and humble spirit. To such a spirit the concept of "submission" is not a stumbling block. Without such a spirit, "submission" and the other related concepts will never be more than religious catchwords or theological abstractions. The practical application of these concepts to our lives and ministries will lead us into true, experiential holiness.

HAYFORD: Holiness — when seen in the context of "wholeness" as its basic meaning — is probably the most-to-be-sought attribute of God in the life of

the contemporary Church. After all, "Holy, holy, holy" is the untiring theme of praise around the eternal throne of God; so apparently we are dealing with something of His person that is much grander than some doctrinal position, standard of conduct or personal emphasis. To seek holiness in our lives — personally or corporately — is to come as close to seeking Him as we can come while seeking a "trait." And thank God, the *Holy Spirit* within introduces that very potential by the ministry He brings — titled by His own name. ♣

Our next month's FORUM topic is "Prayer." Ralph Martin of Ann Arbor Michigan will be our guest panelist.

BIBLE STUDY ANSWERS

(1) a. kingdom of priests; b. holy nation; c. holy people; d. peculiar people; (2) a holy calling. (3) uncleanness. (4) a. he that hath clean hands, and a pure heart; b. the pure in heart. (5) a. without blame; without blemish; unblameable, unreprouvable; unblameable; righteousness; b. sanctify, be ye holy. (6) present our bodies a living sacrifice; cleanse ourselves from all filthiness; yield our members as servants to righteousness. (7) a. put off the old man; b. be renewed in the spirit of your mind; c. put on the new man. (8) a. the beauty of holiness; b. "for I am holy." c. the fear of the Lord. (9) a. No. b. "that we might be partakers of his holiness"; c. the peaceable fruit of righteousness. (10) holy, unblameable, unreprouvable.

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