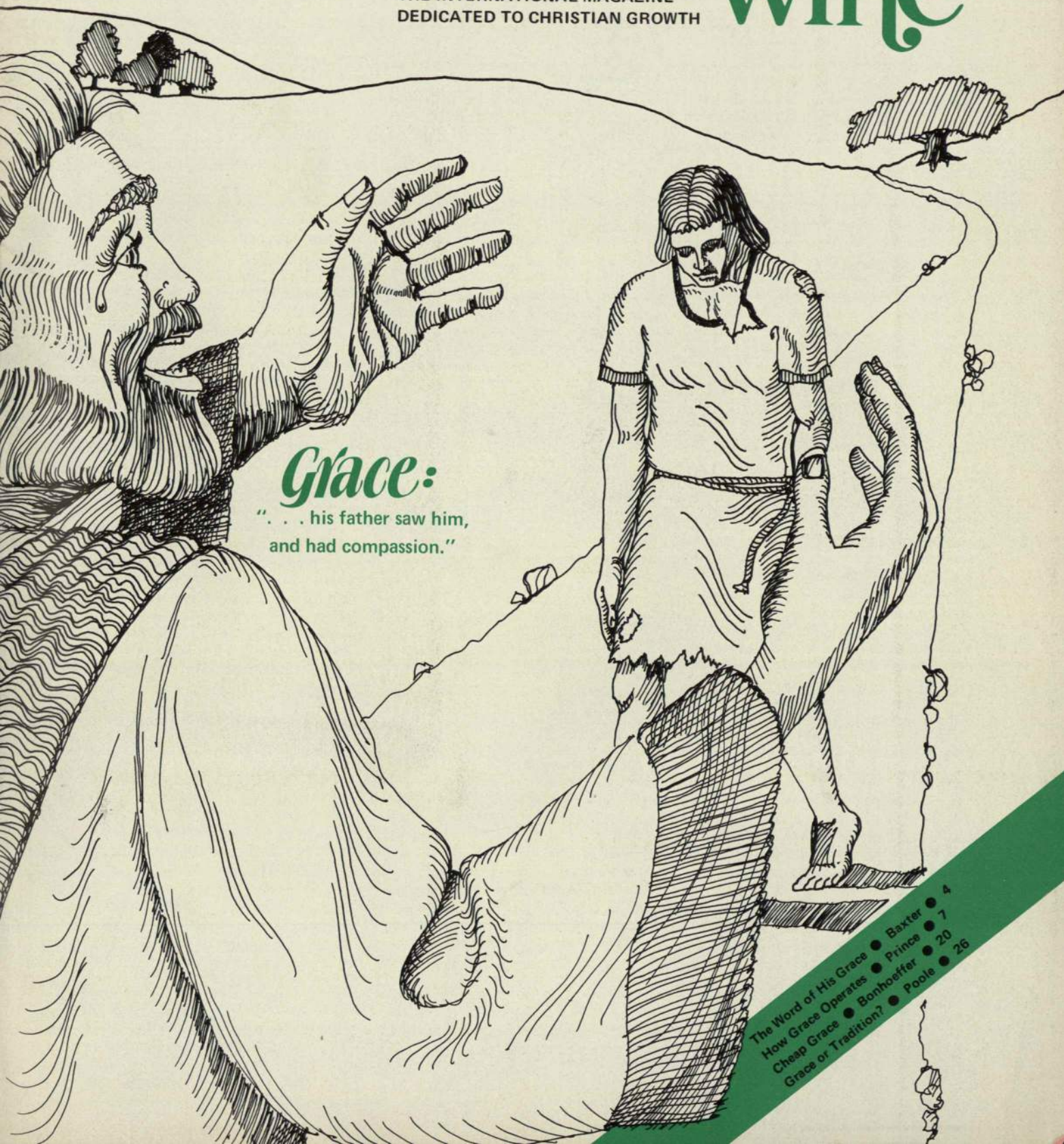




new wine

JANUARY 1976
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



Grace:

"... his father saw him,
and had compassion."

The Word of His Grace ● Baxter ● 4
How Grace Operates ● Prince ● 7
Cheap Grace ● Bonhoeffer ● 20
Grace or Tradition? ● Poole ● 26

SERVING

Mumford's "Who is the Greatest" [September] had me quietly shouting, "Right on, brother!"

When we are secure in ourselves because we know how God values us, a woman in the role of wife and mother doesn't allow the often mundane tasks of homemaking to threaten her dignity. A husband is no less masculine because he serves his wife and family . . . isn't serving a facet of true love?

How revolutionized relationships would be on every level if the principles in Mumford's article were applied!

Mrs. James Byrd
Indian Harbour Beach, Fl.

I appreciated the article in the September issue by Mrs. Brian Banashak on "Where Serving Begins." The Lord has been showing me these things for three years and I sure praise Him for it! I had always done my own thing and had served everyone but the ones He wanted me to serve — my husband and children. I now see a wonderful change in my husband, and our life together grows sweeter everyday. I thank Jesus for these last three years and also for your magazine which has helped me grow.

Mrs. Kenneth Anderson
Westlake, La.

GETTING "WITH IT"

The way your magazine relates to younger people is extremely commendable and is probably the most pleasing thing to me about your publication. Your issue on sex blessed me beyond description. In all your issues there has been an openness, a frankness, and a facing up to problems that deserves much applause. I believe that I can objectively say that I don't believe you have sacrificed spiritual truth in order to get a "with it" image.

Jeff McFarland
Marianna, Fl.

I do appreciate all the valuable help you give, but may I suggest that you more fully accept St. Paul's attitude toward unmarried persons as given in 1 Corinthians 7:7-9. The feeling does filter through your teachings that the unmarried are incomplete people — somewhat second-class citizens in the Kingdom. There is such a thing as the gift of being single men or women, just as fulfilling and valuable as being married. Why not minister to them sometimes in your teachings without patronizing, to help them reach their highest fulfillment?

Miss Jaquelin T. Smith
Manassa, Va.

Letters to Editor

THREE CHEERS FOR . . .

Three cheers for the article, "Understanding Women," [October] by Aubrey P. Andelin! This came at a time when I really needed to understand my wife. I don't think this could be over-emphasized. Thank you.

Joseph Nickeson
Salem, Or.

Charles Simpson's article, "Faithful in Natural Things," [September] really set me free from thinking that I was wasting time if I was doing anything but praying, studying the Word or sharing with someone. It really confirmed many things about discipline.

Cindy Corwin
Bowling Green, Ohio

We praise Jesus for "Echoes of the Spirit." It is a real blessing to see the international scope of God's dealing and plan. It increases our vision and confirms over and over again that God is doing the same thing all over the country. Your magazine proves to be invaluable as a source of revelation and confirmation, but without "Echoes of the Spirit" we would rarely, if ever, hear about what happens to our brothers and sisters around the world.

Tom Megow
Hahira, Ga.

HEALING THE RIFT

Three years ago when we started getting *New Wine* Magazine it ministered to our needs every month and was obviously anointed by the Holy Spirit. We came to rely on the quality teachings that were presented. Lately, however, we've had real problems concerning *submission, authority, church order and discipleship*.

Unfortunately, the teaching that we've been getting from your magazine seems to say that if we all *do* certain things in obedience then we will move into some sort of Christian maturity. This sort of maturity I think is correctly labeled "legalism."

Frankly, I would rather have a submissive heart than play outward submission games to get one. I've seen both, and one was spiritual death to me and my family. Now we all praise God that we only have *one* shepherd (Psalm 23), and that He has given us elders in the Lord.

John and Pam Miltenberger
Webster Groves, Mo.

It has recently been brought to my attention that there is a controversy in the Body on the issue of discipleship and covering. May our Father give you the grace to remain in loving fellowship with those who differ from you on this subject, and may He speedily heal this rift.

I want you to know how much your magazine has meant to me. It is unique in its teaching, and bringing forth the word of God, from God, without advertisements and backing. The past two years have been more than ever "hitting the mark" on issues that are needed at that very moment. Truly you are being led of the Lord.

Mrs. G. Richard Dunn
Hixson, Tenn.

Please take care to wait on God's timing for the release of some articles. Some fellowships read what God has done in some areas, take the "blueprint" from your articles, then proceed to build a similar "temple" in their own power. This is an effort to "keep up with what God is doing." If they would wait for God to make the same truths and desires real in their own hearts first, then a lot of heartaches could be spared from having God tear down our puny efforts.

Bill Ard
Ft. Riley, Ks.

A PARTICIPATION MAGAZINE

It surprises me that some of the very best reading lately has been reprinted from other sources. I trust, however, that you will not let *New Wine* become a "digest."

Bob Srigley
Missoula, Mont.

There is both encouragement and correction for members of the Body of Christ in *New Wine*, and we also appreciate your drawing from the Body for articles instead of turning out all the writing yourselves. It's really a participation magazine!

Evan & Kathleen Spencer

Editorial

For too many of us, the concept of grace is limited to the expression, "unmerited favor." In other words, I can do whatever I want and God will forgive me. Grace thus becomes an easy out, an indulgence for our lack of Christian morals and discipline.

Often we hear the statement made, "If God doesn't do it for me, I just won't be able to do it." In one sense that is true, for in and of ourselves, we can do nothing. It is impossible to live the Christ life solely by our own determination. Yet at the same time, this kind of philosophy flies in the face of the finished work of Christ and the empowering Holy Spirit which enables us to declare: "I can do all things through Christ who strengthens me . . ."

Bill Gothard has given this definition of grace: "the inner desire and ability to live God's way." The problem is not in our inability, but in an unwillingness to obey the Lord when He has given us clear commands.

The Holy Spirit has been emphasizing a word that has become very graphic to many of us. *Enablement*. God *has* enabled us by the Holy Spirit to become obedient. When Paul cried out to the Lord to remove the thorn in his flesh, the Lord's reply was simply, ". . . my grace is sufficient for you, for power is perfected in weakness."

When we come to the point of saying, "I can't," that is not the place to throw up our hands and wait for a divine "rescue party," but the place to press on in obedience knowing that God will give the enablement when we accept His will and walk it out in faith.

Grace then is the enablement God provides for us to do His will in our lives. How tragic that all too often we give up and quit just at the place in our lives where the grace of God can truly begin to operate.

new wine MAGAZINE

JANUARY 1976

CONTENTS

VOL. 8, NO. 1

The Word of His Grace 4

Ern Baxter

How Grace Operates 7

Derek Prince

Foreign Outreach Report 13

Developments in the Body of Christ around the world

Search for Grace 14

Michael Hiestand

From "Anxious" to "Trusting" — Essay of the Month 18

Mrs. Lester E. Cook

Cheap Grace 20

Dietrich Bonhoeffer

Bible Study 25

Grace

Grace or Tradition? 26

John Poole

Questions & Answers 30

Ern Baxter

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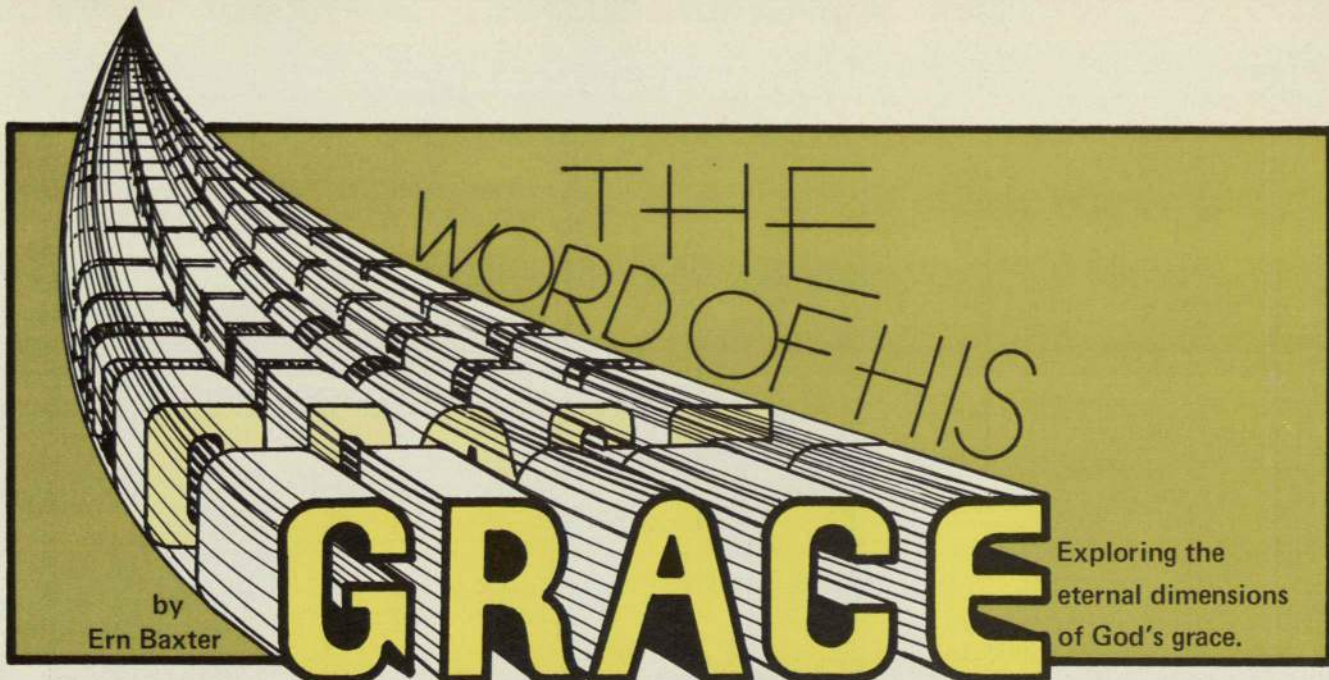
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By grace are ye saved!" (Eph. 2:8). "The grace of God that bringeth salvation hath appeared unto all men!" (Titus 2:11). These are two of a number of scriptures that relate human salvation to "grace." If something as eternally important as our salvation depends on "grace," it is of prime concern that we know what "grace" is.

GRACE AS A WORD

First of all, "grace" is a word. We cannot overestimate the importance of this fact, for men communicate by the use of words. When commissioning Moses for his great task, God said to him, "Who hath made man's mouth . . . now therefore go, and I will be thy mouth, and teach thee what thou shalt say" (Ex. 4:11,12). God has ordained language as the means of conveying our thoughts to another.

What is more remarkable however, is that "God has spoken" to man (Heb. 1:1,2), communicating His mind and purpose by the use of human words. How can the infinite God impart divine knowledge using human words? Such words would seem inadequate to impart the ultimate truth in its totality, for "at present we seem to see only blurred reflections in a mirror" (Norlie Translation) and at best "know in part" (1 Cor. 13:12). "We do not see the things themselves,

but those things as set forth as symbols and words which imperfectly express them."¹ But thanks be to God, the "blurred reflection" is the measure of truth that God has given, which is sufficient to show us the way to Himself.

Grace is a word that "mirrors" some wonderful things about God, and life through His Son and Spirit. In fact, this word is one of the clearer reflections of God's truth, since its human meaning yields illuminating insights into God's loving intention for mankind. In addition to the definitions given the word by men, we have "grace" incarnated for us in the person of our Lord Jesus Christ.

The word "grace" occurs over 170 times in the New Testament, and "in both biblical and secular Greek it is used with far more meanings than can be represented in English."² This word had from its origin been used to express "joy, thanks, favor or gift . . . and on the fringe of it the clinging associations of charm and attractiveness. What rejoiced men was called 'grace.' Nothing thrilled life like beauty, and there was no beauty like kindness."³

Like all words brought into the divine lexicon of revelation from the human vocabulary, "grace" took on extended dimensions when used to define God's redemptive attitude and action toward men, and the resultant state of the redeemed individual and community. " 'Grace' from the first,

in the sense of kindness had carried with it a suggestion of free generosity." So, "when Paul taught the saving will and generous power of God in Jesus Christ, he had some language ready for his message."⁴

Dr. Campbell Morgan sums it up when he writes, "The word 'grace' first refers to the whole realm of order and beauty. It was an intellectual word, an artistic word, beauty as against ugliness, health as against disease, order as against chaos, all the realm of that which is beautiful. That is its first meaning. Then, in the Greek language this word, in process of time, as is so often the case in our own language, gained new significances and meanings; and grace came to mean a desire on the part of God — for it is postulated of Him all through — to impart these things of order and beauty and life to others. That is grace, a giving. Until, finally, the ultimate meaning came in the New Testament, and in no other Greek literature. Grace became not merely the realm of order and beauty and loveliness, and the desire to impart to others; but also the activity that carries out the desire. That is the grace of God, the activity of God. Grace is ultimately the activity of God which puts at the disposal of sinning men and women all the things that give delight to Him."

GRACE AND GIVING

We get some insight into the

meaning of "grace" by its usage in chapters 8 and 9 of the second letter to the Corinthians. Paul, writing to them concerning an offering of money for the critical needs of the Christians in Jerusalem, urges them to be liberal in their giving. As a challenge to them, he makes reference to the Macedonian Christians, who had responded to this same appeal with a remarkable generosity, out of "their deep poverty." "Now I want to tell you," writes Paul, "what God in His grace has done for the churches in Macedonia. Though they have been through much trouble and hard times, they have mixed their wonderful joy with their deep poverty, and the result has been an overflow of giving to others. They gave not only what they could afford, but far more; and I can testify that they did it because they wanted to, and not because of nagging on my part" (2 Cor. 8:1-3, LB).

Pursuing his appeal to the Corinthians, Paul moves from the example of the generous unpressured giving of the Macedonians, to the highest motivation of all — the self-giving of our Lord Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). And so, whatever else saving grace may be, it is the incomparable generosity of God toward man.

In the phrase — "though He was rich, yet for your sakes He became poor" — we have an echo of another revealing passage about God's grace towards man. "Christ Jesus, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself ("laid aside His privileges," marginal note), taking the form of a bond servant, and being made in the likeness of men. And being found in appearance as a man, he humbled Himself by becoming obedient to the point of death, even death on a cross" (Phil. 2:6-8, NAS). Our Lord had left the incomputable *riches* of heaven for the *poverty* of the incarnation, that through His coming and His self-giving, He might make available to us the

riches released by His total redeeming act.

The Macedonian generosity had been motivated by the example of divine generosity. Paul refers to their unselfish liberality as "the manifestation of God's grace" (2 Cor. 8:1, Conybeare Translation). As Paul indicates, their giving of money was only one expression of the giving of their total selves. "Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers" (2 Cor. 8:5, JBP).

The Macedonian generosity was a "manifestation of God's grace." They had given themselves to God, made themselves available to serve God's ministers, and unselfishly given their money. All of this was only a reflection of the divine giving. They could not give mankind a Savior, or precious redeeming blood, or forgiveness of sins, or righteousness, or eternal life, or immortality. Only God could do these things. And so we see how "grace" takes on a higher meaning than it ever had in the human vocabulary.

THE SUPREME EXPRESSION

Our Lord Jesus Christ is the supreme expression of God's grace. We have already seen the Incarnation in terms of grace (2 Cor. 8:9). John records that the whole earth-life of our Lord was characterized by grace, as he writes, "And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth" (John 1:14). Early in His public ministry, "He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16). Opening the sacred scroll containing the prophet Isaiah, He chose to read a passage in which the prophet, many hundreds of years before, had described the nature and purpose of

Messiah's mission. "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18,19). Closing the scroll, His opening comment was, "This day is this scripture fulfilled in your ears. And all bear Him witness, and wondered at the gracious words that proceeded out of His mouth" (Luke 4:21,22).

Two things seemed to impress His audience that day: first, the words that described God's loving favor and redeeming activity toward the needy, and also the charming and magnetic manner with which Jesus spoke. This grace, so characteristic of our Lord's whole earth ministry, found its culmination in His last great act of self-giving in sin-bearing death at Calvary. It is through His dying on the cross that "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). This is "the grace of God that bringeth salvation," which "hath appeared to all men" (Titus 2:11). "Grace hath abounded unto many" and now "reigns through righteousness" as God's continuing attitude to all men who stand in such desperate need of "eternal life by Jesus Christ our Lord" (Rom. 5:15-21). Through "faith in His blood" we may be "justified [declared righteous] freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:25,24).

THE PROVISION OF GRACE

The same grace that provides the way to be right with God, also provides the way to be right in ourselves, delivering us from "the inclination in our nature to self-gratifying behaviour." Grace teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12).

"The Word" and "the Spirit" are associated with "grace" and would

seem to be synonymous with it. We read of "the word of His grace" (Acts 14:3; 20:32), and of "the spirit of grace" (Zech. 12:10; Heb. 10:29). Therefore, as we receive God's justifying grace through Christ's precious blood, so we are regenerated and sanctified by the Spirit and Word of grace. Grace is not only attitude but action. It is God's loving purpose toward sinful men actualized in His whole movement toward them in the history of divine redemption.

It is grace that planned redemption, provided a Savior, sent the Holy Spirit, gave us the Word, delivers us from sin, Satan, and self-gratification; endows us with eternal life, opens the door of access to God's throne (called "the throne of grace" in Hebrews 4:16), and gives every believer a divinely selected place and gift of service (Rom. 12:3). And it is grace that teaches us that the future is bright with a "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13).

"No truth is more plainly taught in God's Word than this," said Mr. Spurgeon, "that the salvation of the sinner is entirely owing to the grace of God. . . . It is man's star of hope, the well spring of his eternal life, and the seed of future bliss."

Songs and sonnets, poems and essays, hymns and anthems, sermons and lectures, have all been employed to define, describe, declare, and celebrate "the exceeding riches of His grace" (Eph. 2:7). But there will always be more to be said, sung, and celebrated, as grace continues its triumphant march into all of God's tomorrows.

"Of for a thousand tongues to sing,
My great redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"¹

¹ Charles Hodge, *The First Epistle to the Corinthians*, p. 274.

² International Standard Bible Encyclopedia, Volume 2, p. 1290.

³ James Moffatt, *Grace in the New Testament*, p. 21.

⁴ *Ibid.*, pp. 25, 26.

GRACE

by Bob Mumford

Father of this,
and the life to come —
Who knows all hearts,
and dwells in some;
To you I write
this poem of love,
And know by the Spirit
it will reach above.

I like many
have failed to do
All the things
we've seen of you.
Yet in thy Word,
in print so clear,
I've read these words
I hold so dear.

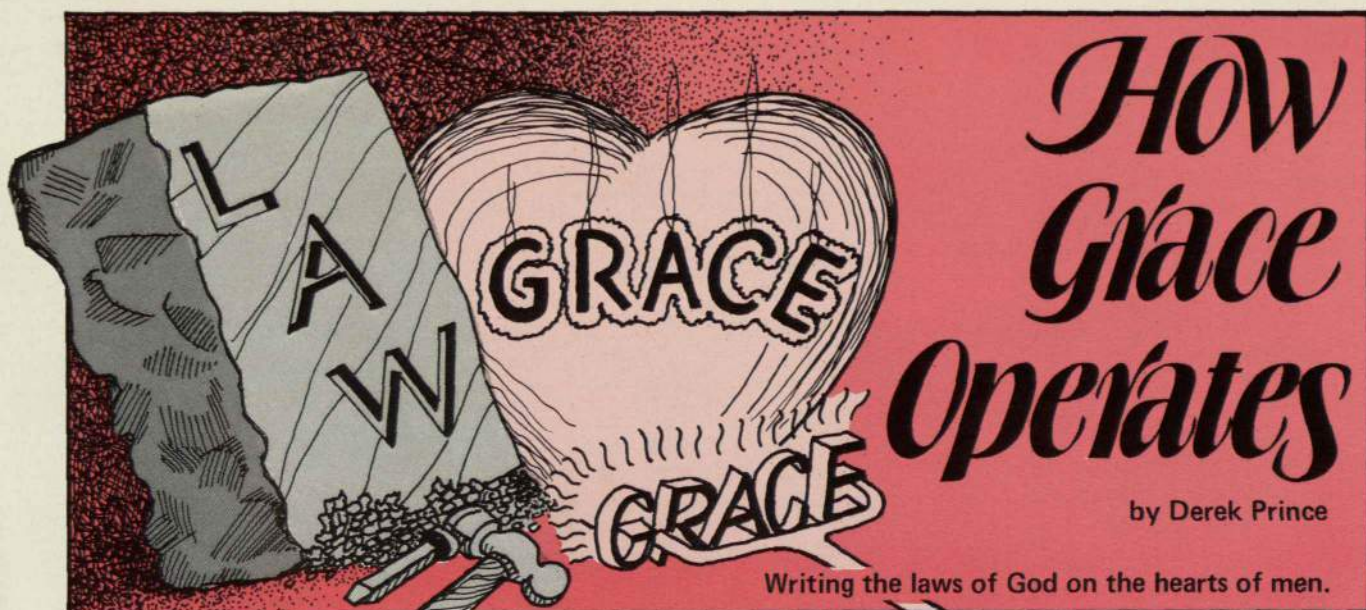
"By GRACE are ye saved . . .
through faith in me!
You lack so much,
but I'll add to thee.
My righteousness
won't come by force —
I require that
you know the source."

Now when I stumble,
and often fall,
"Hold, Oh hold my hand!"
I call.
Desiring with Thee
in love to abide;
I know, I've felt
your strength provide.

And when in providence
you permit a test;
The Tempter tries
from you to wrest;
I know, I know
that you can see,
And through this,
prove your love for me.

In the world to come,
as we look back,
We'll see much sin,
our hearts as black;
But this O Lord,
as I see through,
Pleases Thee,
and makes our debt to you.

— Ephesians 2:7—9



One of the major themes of both the Old and the New Testaments is that of "law and grace." To appreciate the emphasis given to this theme merely in the New Testament, we should observe that one whole book — the Epistle to the Galatians — is devoted to it. In addition, there are at least 27 chapters elsewhere in the New Testament which deal in some way with the relationship between law and grace. Yet it is hardly ever mentioned in contemporary preaching and teaching.

In this study we shall deal with one practical aspect of this theme: how grace operates in our lives. However, we must begin by making a vitally important distinction. We are not here speaking about *law* as a means of preserving social order — e.g. the law of the state or the nation in which we live. In this sense, the New Testament requires all Christians to observe "the law" (see Rom. 13:1–5; Titus 3:1; 1 Pet. 2:13–17).

By *law*, in this study, we mean "religious law viewed as a means to achieving righteousness with God." This is the normal use of the phrase "the law" in the New Testament. Unless otherwise qualified, it refers specifically to "the law of Moses." In this sense, as Christians, we are "not under the law" (see Rom. 6:14; 7:4–6; Gal. 5:18).

In Romans 10:4 Paul makes a very

profound and far-reaching statement: "For Christ is the end of the law for righteousness to every one that believeth." The key phrase here is *for righteousness*. Paul is not saying that Christ is the end of the law as a part of the total revelation of God's Word. The Word of God — including the books of Moses which contain "the law" — abides for ever. But Paul does say that Christ is the end of the law as a means of achieving righteousness. Once a person puts his faith in Christ, that is finally and forever the end of the law for him as a means of righteousness. Instead, by *divine grace*, he is clothed with the righteousness of Christ.

OUTWORKED RIGHTEOUSNESS

The Greek word for "righteousness" which Paul uses here is *dikaiosisune*, which denotes *imputed righteousness*. On the basis of our faith God takes Christ's righteousness and imputes it to us. "God made him [Christ] who knew no sin to be sin for us that we might be made the righteousness of God in him" (2 Cor. 5:21). We can do nothing to earn or deserve this righteousness. It is a free gift of God's grace, received solely by faith (see Rom. 5:17).

However, there is another word for "righteousness" in the New Testament — *dikaion* — which denotes *outworked righteousness*, or *righteousness*

in action. This word is used in Romans 8:3–4:

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the *righteousness [dikaion]* of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

As we mature in Christ, God requires that *imputed righteousness (dikaiosisune)* be translated into *outworked righteousness (dikaion)*.

Once again, we must pay careful attention to the words Paul uses. There is a difference between "the law" and "the righteousness of the law." Paul does not say "that the law might be fulfilled in us." He is not saying that we are required to observe "the law." He says "that the *righteousness of the law* might be fulfilled in us." In other words, as Christians, we are expected to produce the same outworked righteousness in our lives that "the law" should have produced, but did not, because of the weakness of our "flesh" — our carnal nature.

The question which logically follows is: what is this *outworked righteousness* which the law was intended to produce and which God requires to be manifested in our lives? The answer is amazingly simple. It is given by Jesus in Matthew 22:35–40:

Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the law?

Jesus saith unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

If the law and the prophets are hung on these two commandments, then these two commandments were before the law and the prophets. They are the basic, eternal, unchanging requirements of God, irrespective of race or dispensation. Thus we can say that the righteousness of the law is: *love for God and love for our neighbor*.

Romans 13:8,10 says that if we love we have fulfilled the law:

... love one another: for he that loveth another hath fulfilled the law. . . Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

Again, in Galatians 5:14, Paul says, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." The "one word" is *love*.

Even though the intention of the law was good, no man was able to fulfill its demands and thus attain to the righteousness which God desired. But God, through the death of His Son on the cross, has provided an alternative way to His righteousness. He has also provided the means whereby this righteousness can be worked out in our lives, thus producing what the law could not produce: love for God and love for our neighbor. This means is "grace."

OPENING THE WAY FOR GRACE

Grace, as a means to righteousness, could only come into operation as a result of the atoning death of Jesus Christ on the cross. If Christ had not died on the cross as our substitute and our sin offering, there would have

been no possibility for grace to operate in our lives. The cross is the basic requirement that sets the grace of God in operation. Romans 8:3,4 tells us that God had to deal with sin on the cross before there could be any possibility of the righteousness of the law being fulfilled in us.

We want to look now at five things Christ accomplished in the atonement.

(1) *Christ paid the penalty of our past sins.*

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3:25).

On the cross Jesus paid the penalty for all past sinful acts. In His forbearance, God passed over the sinful acts of many preceeding generations without bringing final judgment, looking forward to the time when all would be settled once and for all by the death of Christ.

The word, *propitiation*, is the same word that is used in the Greek version of the Old Testament for the *mercy seat* which covered the ark. Inside the ark were the Ten Commandments representing the requirements of the law. Those commandments had been flouted and broken, but Jesus, by His death on the cross, became the mercy seat that once and for all covered the broken law. And on that mercy seat was sprinkled His blood as the perfect sin offering.

In the Old Testament it was a sin, punishable by death, for anyone ever to lift the mercy seat and look inside the ark again. This tells us two things. First, when we have once accepted the forgiveness of our past sinful acts on the basis of Christ's shed blood, we must never again look back and "uncover" them, by allowing the devil to bring any accusation or feeling of guilt concerning them. Second, the broken law has been dealt with once and for all by Christ's death, and we must never again look to it as a means of righteousness. In this sense, Christ is *the end of the law*.

(2) *Christ terminated the law as a*

means of righteousness. This we have already seen in Romans 10:4: "Christ is the end of the law for righteousness to *every one* that believeth." "Every one" admits no exception. Whether you be Jew or Gentile, once you believe in Christ, that is the end of the law for you as a means of righteousness.

The transition from law to grace is presented in John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ." Where grace begins, law ends. Each excludes the other. No one can be at the same time under both law and grace. "For sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. 6:14). The implication is clear. As long as we are "under the law," sin retains its dominion over us. The only escape from sin's dominion is to be delivered from the law and to come under grace. Christ's death made this possible.

(3) *Christ settled Satan's claims against us and thus delivered us from the dominion of Satan.* Colossians 1:12-13 reminds us of this:

Giving thanks unto the Father, which hath made us meet [or capable] to be partakers of the inheritance of the saints in light:

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.

The word translated "power" means literally "authority." Satan has authority over the rebellious. He is the "prince [ruler] of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). As long as we are in rebellion against God we are under the authority of Satan. Darkness has authority over the children of disobedience, but through the death of Christ on the cross, God has delivered us from the realm of the authority of darkness, and has translated us into the kingdom of the Son of His love.

In the Old Testament, there were two persons of whom it is said they were *translated*: Enoch and Elijah. In each case the entire person was taken

— spirit, soul and body. It is the same with us. We have been just as totally translated out of the realm of the authority of Satan into the kingdom of God's Son, Jesus Christ. We are out of Satan's territory — spirit, soul and body. He has no more dominion over us, or claim against us, because of what God did through Christ on the cross.

In Colossians 2:13–15 we find a summary of the three points we have discussed thus far.

(13) And you, being dead in your sins and the uncircumcision of your flesh, hath he [God] quickened together with him [Christ] having forgiven you all trespasses;

(14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

(15) And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

Point one is verse 13 — *through the death of Christ, God has forgiven us all trespasses*. All our wrong acts that we have ever committed, God has forgiven us through the death of Christ.

Point two is verse 14 — *God has blotted out the handwriting of ordinances that was against us*. That is the law. It was contrary to us because every time we tried to get to God the law stood between God and us, and reminded us that we were transgressors and had no right of access to God. But God, through the death of Christ, took it out of the way, nailing it in Christ to the cross. That ended the law as a means of righteousness.

Number three is verse 15 — *through the death of Christ, God has spoiled the principalities and powers of Satan*. Satan's dominating powers have been stripped of all their authority and all their claims over us.

It is essential that we understand and accept the first two statements. Otherwise we cannot be free from the dominion of Satan. As long as he can keep us feeling guilty, either because of unforgiven past sin or because we feel we are not living up to some legal

standard set for us, Satan retains his dominion over us.

Before we examine the last two of the five things that Christ accomplished for us on the cross, it is necessary to point out an important logical distinction: between *sin* and *the old man*. *Sin* is a corrupt, deceptive, destructive spiritual force at work in the universe. *The old man* is the nature we have each inherited by descent from Adam. In this nature there is an innate bias toward disobedience. When sin works upon the old man, and the old man responds by yielding to disobedience, the result is sinful acts and sinful living. Both of these elements in our problem — sin and the old man — were dealt with by Christ's death.

(4) *Christ put away sin*. “. . . but now once in the end of the world hath he [Christ] appeared to put away sin by the sacrifice of himself” (Heb. 9:26). On the cross, the soul of Christ was *made sin* (see Is. 53:10, 2 Cor. 5:21). He became the final, all-sufficient sin offering. He received the sin of the world into His soul. He exhausted it by that one act. When He died, sin was put away once and for all. As we pass beyond the cross, we enter into a realm where sin has no access; where sin has no power; where it has been put out of operation.

(5) *In Christ the old man was executed*. When He died on the cross, our old carnal nature — with its corruption and its bias toward disobedience — died with Him. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6). The King James Version says “is crucified,” but the original Greek uses the simple past tense, “was crucified.” The death of the old man on the cross was a single, historical event that happened once and never had to be repeated.

God has only one remedy for the old man. He does not send him to church or Sunday school, or teach him the Golden Rule, or have him memorize Scripture. God's remedy is execution. There is nothing else He can do for him. As long as the old man

lives, he is a slave to sin. The only way out from this slavery is by death. However, in God's mercy, that death has already taken place — in Christ, on the cross.

These, then, are the five things that Christ accomplished on the cross: (1) He paid the penalty for our past sins, (2) He terminated the law as a means of righteousness, (3) He settled Satan's claims against us, thus delivering us from the dominion of Satan, (4) He put away sin, and (5) in Him our carnal nature was executed. By these five things Christ has opened the door for God's grace to become operative in our lives.

GRACE VS. LAW

Now that we have seen how grace has been made available through the cross, we want to examine the difference in the way that grace operates and the way that law operates. Basically, we can summarize the difference in this statement: “*Law commands the old man from without; grace writes upon the heart of the new man from within.*” Law is external; grace is internal. Law is outside me — something I can point to and say, “That's what I've got to do.” Grace is inside me and changes me in such a way that it becomes natural for me to act the way God wants me to.

In 2 Corinthians 3:1–13 Paul gives a summation of the difference between law and grace.

(1) Do we begin again to commend ourselves? or need we, as some others, epistles [letters] of commendation to you, or letters of commendation from you?

(2) Ye are our epistle [letter] written in our hearts, known and read of all men:

(3) Forasmuch as ye are manifestly declared to be the epistle [letter] of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

(4) And such trust have we through Christ to God-ward

(5) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

(6) Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the spirit giveth life.

(7) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

(8) How shall not the ministration of the spirit be rather glorious?

(9) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

(10) For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

(11) For if that which is done away was glorious, much more that which remaineth is glorious.

(12) Seeing then that we have such hope, we use great plainness of speech:

(13) And not as Moses, which put a veil [veil] over his face, that the children of Israel could not stedfastly look to the end of that which is abolished.

In the first three verses of this passage Paul lays down a challenge for all who have been called to follow him in the ministry of the gospel. Writing to the Christians in Corinth who were the fruit of his ministry, he asks, "Do I need some letter of recommendation introducing me to you?" Then he answers his own question, "On the contrary, I was the one who introduced you to Christ. You are the only letter I need . . . a letter known and read of all men . . . Forasmuch as ye are manifestly declared to be the epistle [letter] of Christ ministered by us . . ."

In effect, Paul is saying to the world of his day, "I do not need to write a letter to anyone explaining what I believe. The Christians at Corinth are my letter. If you want to know what I believe, go to Corinth and read the lives of the Christians there. That will tell you what I believe."

The world of our day has become weary of dry doctrine and abstract theology. Can we present our faith to

it in the same way that Paul did? Can we say to those who question us, "If you want to know what we believe, you only need to go to the people to whom we have ministered and read their lives. They are the letter that we have written explaining our theology."

Paul is careful to emphasize that the results of his ministry in Corinth were achieved by grace, not by law. In the verses quoted, he explains seven ways in which grace differs in its working from law.

(1) (verse 3) *Law writes with ink; grace writes with the Holy Spirit.* The requirements of the law can be written down with ink. But grace can be transmitted only by the working of the Holy Spirit. A pen without ink may make some scratches on the surface of the paper, but it can never actually write anything significant. In the same way, teaching or preaching without the Holy Spirit may make some superficial impressions on the hearers, but it can never impart God's grace to their hearts. Only the Holy Spirit can do that.

(2) (verse 3) *Law writes on tables of stone; grace writes on the tables of the heart of the believer.* The law is outside of me, written on tables of stone. It says, "Do this! Don't do that! If you do that you'll be punished!" And I say, "I mustn't do this or that," but I end up doing just the opposite of what I decide to do. Why? Because inside of me is an uncrucified rebel, and the more he is confronted with the law, the more rebellious he becomes. Law stirs up and strengthens sin. (See Rom. 7:8-20; 1 Cor. 15:56.) So God's plan is to put the rebel to death and write His laws on the heart of the new man.

(3) (verse 6) *Law writes letters of the alphabet; grace writes spiritual truth.* The law is presented to my eyes in visible letters of the alphabet which I can read; but grace by the Holy Spirit writes spiritual truths on my heart. I do not read these with my eyes, but they are absorbed inwardly and thus redirect the way that I live.

(4) (verses 6-7) *Law is the ministration of death; grace is the ministration of life.* The letter of the word kills but the Spirit gives life. Have you ever

stopped to think about the number of funerals that took place during the Exodus? Over 600,000 able-bodied men of war came out of Egypt with Moses and only two of them entered the promised land 40 years later! In addition to the more than 600,000 men who died, presumably about the same number of women died. That is over 1,200,000 people who died within 40 years. That is more than 30,000 a year or about 600 a week — almost 100 a day! This is an aspect of the law we often fail to see. The route from Sinai through the desert was marked with graves. The law brought death.

By contrast, Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He raised people from the dead; He rose from the dead Himself; but in all His ministry He never conducted a funeral!

(5) (verse 9) *Law brings condemnation; grace brings righteousness.* The law leaves people guilty and condemned, and the devil uses it for this purpose. Grace imparts righteousness. It is the devil, not God, who makes people feel guilty. One day I realized with a shock that, as a preacher, I had often been doing the devil's work for him, leaving my hearers with a sense of guilt. Soulsh persuasion can easily make people feel guilty, but it takes the power of the Holy Spirit to convince people that they have been made righteous.

Unfortunately, in the average church everything is designed to keep us feeling slightly guilty. Most of the hymns we have sung over the centuries have been sin-centered hymns. Our confessions often reflect the same attitude. In fact, most churchgoers feel holiest when they feel guilty. They would think it presumptuous not to feel guilty. But the Gospel is not aimed to make people feel guilty; its aim is to assure people that they have been made righteous.

(6) (verses 10-11) *Law has a temporary glory; grace has an abiding and exceeding glory.* Paul is referring to the fact that when Moses came down from the mountain after

communing with God for 40 days and 40 nights, and after receiving the law, his face shown with such glory that he frightened his fellow Israelites. As a result he had to put a veil over his face. Paul says this was a superficial glory. Today the veil still remains on the hearts of the Jewish people. They cannot see the end of the law because they are impressed by its superficial glory, even though the glory of the law was superseded by the eternal, un fading glory of the Gospel.

Today, where there is a legalistic, religious system, there is a certain superficial glory. It has pomp, ceremony, gorgeous vestments, elaborate rituals, ornate architecture, grandiose buildings — a whole array of things that impress the soulish man. But all this is impermanent. In contrast, the Gospel brings a permanent glory. The difference is that one is spiritual and one is soulish. The soulish man does not appreciate the spiritual glory of the Gospel. When a person is used to the glory of legalism he does not immediately want to exchange it for the glory of the Gospel. We could compare it to Jesus' words, "No man also having drunk old wine straightway desireth new; for he saith, The old is better" (Luke 5:39).

(7) (verses 12–13) *Law uses veiled speech; grace uses free, open language.* Law covers its meaning with a veil. It uses types, symbols, shadows. Grace "tells it like it is." In the New Testament there are eight individuals of whom it is said, "They were filled with — or full of — the Holy Spirit." In almost every case the record indicates that there was a free verbal expression of the Holy Spirit through them which resulted in a very powerful impact on the people around them. As a result of the force of their plainness of speech, five of them — or over 50% — died as martyrs! Grace uses great plainness of speech.

In summary, the seven points of difference between law and grace are: (1) Law writes with ink; grace writes with the Holy Spirit. (2) Law writes on external tables of stone or other material; grace writes on the internal tables of the heart of the renewed

believer. (3) Law writes letters of the alphabet; grace writes spiritual truth. (4) Law ministers death; grace ministers life. (5) Law brings condemnation; grace brings righteousness. (6) Law has a temporary glory; grace has an abiding and exceeding glory. (7) Law uses veiled speech; grace uses free, open language.

THE OPERATION OF GRACE

In the opening verses of 2 Corinthians, chapter 3, Paul presents in detail the contrast between law and grace. In verse 18 — the closing verse — he sums up the operation of grace:

But we all, with open [unveiled] face, beholding as in a glass [mirror] the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

We need to interpret Paul's imagery in terms of related scriptures. The veil that has been lifted from our faces is our carnal understanding (Rom. 8:7; 1 Cor. 2:13), from which we are delivered through the cross (Gal. 5:24). The mirror is God's Word (James 1:23). When we look with faith into this mirror, the Holy Spirit reveals to us the glory of Christ and of our inheritance in Him. As long as we continue looking in this way, the Holy Spirit progressively changes us into the likeness of what we see — from glory to glory. However, if we turn away our eyes from the mirror of the Word — to ourselves, perhaps, and to our own ability — the Holy Spirit is no longer able to continue His transforming work. He has to wait until we turn back to the mirror again.

This picture also helps us to understand the kind of love that God desires to produce within us by His grace. It is not any kind of emotionalism or sentimentality; it is not expressed primarily by religious clichés, or even by religious activities. Rather it is a way of life, affecting every relationship and every situation in which we find ourselves.

To the Christians at Philippi Paul writes, "And this I pray, that your

love may abound more and more in knowledge and in all judgment" (Phil. 1:9). This love leads us on all the time into a clearer and clearer perception of God's will for every detail of our daily lives. We never come to a point of "knowing it all." There is always more to learn. As we see each detail revealed in the mirror of the Word, the Holy Spirit applies it and works it out experientially in our lives. Thus we are ever more and more closely conformed to the pattern of Christ Himself (see Rom. 8:29). But all this is the result of a continuing inner work of the Holy Spirit, not of an external religious system of rules and regulations.

One other passage which points out the difference between the old covenant of law and the new covenant of grace is Hebrews 8:10–12. This passage is a quotation from Jeremiah 31:33–34.

(10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

(11) And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

(12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In looking at verses 10, 11 and 12 we see three ways in which the new covenant differs from the old. Verse 10: *the Holy Spirit writes the laws of God, not on tables of stone, but on our hearts and minds.* He writes on our hearts the two basic laws of love for God and love for our neighbor. This is the first difference.

Verse 11: *every believer knows God directly.* We no longer have to teach people, "Know the Lord," because "all will know me [God] from the least to the greatest." Every believer has a direct, personal knowledge of God. He is directly related to God. He does not have to go through a mediator. This is brought out in Galatians 3:19–20: "Wherefore then serveth the

law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hand of a mediator." The law was given by angels to Moses who was the mediator between God and man. But through Jesus Christ we can know God directly.

Verse 12: *there is no more consciousness of sin; no more offerings for sin.* "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." The very memory of our sins has been blotted out from God's consciousness. Hebrews 10:14-18 tells us:

For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.

By one final, sufficient sin offering the very memory of sin has been blotted out.

In summary, the three ways in which the new covenant differs from the old according to Hebrews 8 are: (1) The Holy Spirit writes God's laws in our hearts and minds, not on tables of stone. (2) Each believer knows God directly and personally without any mediator. (3) Sin has been finally dealt with and put away, to be remembered no more and no further sacrifice for sin is therefore required.

HOW GRACE IS WORKED OUT

We are now in a position to sum up how grace operates in our lives. *It is by a continuing supernatural operation of the Holy Spirit.* The two important words in this statement are *continuing* and *supernatural*. First, grace never operates on the plane of our natural abilities. Once we start to think that we can do it by ourselves, we are out

of grace. Second, grace is continuing. Once we start to think that we've got it made, we are out of grace.

Let me use a simple analogy to illustrate the difference between law and grace. It is like two alternative ways of making a journey across unfamiliar territory to an unknown destination. Law offers a map; grace provides a personal Guide — the Holy Spirit. "For as many as are [continually] led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Every human traveler, setting out on this journey says, "Give me the map, I can make it on my own." "All right," God replies, "here's the map — correct and complete in every detail." So our traveler starts off with the map in his hand. Before long it gets dark and cold, and he finds himself on the brink of a precipice. He has no idea whether he's facing north, south, east or west. He's miserable and lonely.

Finally, he cries out, "God, I need you." In a moment the Holy Spirit is right there beside him, and He says, "Take my hand. I'll lead you." Soon the traveler is back on the highway. The sun is shining, the birds are singing and he begins to think it wasn't so bad after all, he could have made it on his own. So he turns to the Holy Spirit and says, "I started out with a good map and I think if I just take a little time, I could find out where we are, and if I know where we are on the map, I'll be able to make it." So he pulls out the map again and starts poring over it.

"I see you no longer need me," the Holy Spirit gently says, but the traveler is too busy reading the map to hear Him. When he is finally finished with the map, he looks up again — but the Holy Spirit has withdrawn Himself. He is nowhere to be found.

That is the danger in the Christian walk. We acknowledge our need of the Holy Spirit, but when we begin to make good progress, we decide we can make it with the map. At that point grace ceases its operation in our life. We have got to make a choice — either the map or the guide. One excludes the other. If it's going to be the guide, it has to be the guide all the time, all

the way. In this new life we are 100% dependent upon the Holy Spirit!

The transition from dependence on the law to dependence on the Spirit is brought out by the order of the first eight chapters of Romans. Chapter 8 pictures the liberty and joy of the Spirit-filled life. The preceding seven chapters deal with various obstacles that we have to overcome on our way into this life. Chapter 7 deals at length with the last and the greatest of these obstacles. It is *the law!* Only when we have once and for all renounced legalism as a means of achieving righteousness, can we enter into, and abide in, the Spirit-filled life of Romans chapter 8.

In this matter of dependence upon the Holy Spirit, Jesus has left us the perfect pattern. He was totally dependent upon the Holy Spirit, not only in His earthly walk, but also in His death. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Christ was raised up by "the glory of the Father"? What is that? The Holy Spirit! This is well brought in Phillips' version of Romans 1:4, where he says that Jesus was "marked out as the Son of God by the power of the Spirit of holiness which raised him to life again from the dead." *The Spirit of holiness* is the Hebrew way of saying *the Holy Spirit*.

The lesson is this: Jesus did not raise Himself from the dead. He totally depended upon the Father to raise Him by the Spirit. And just as totally as Jesus depended upon the Holy Spirit for the resurrection, so totally do we have to depend on the Holy Spirit for the ability to walk in this new life. The law, as a means of righteousness, strengthens the basic motivation of sin; *the desire to be independent of God*. Grace does the opposite. It lays the only enduring foundation of righteousness: *total dependence upon God*. Grace operates only by the continuing supernatural presence and power of the Holy Spirit in our lives. We are dependent upon Him every day, every hour, every moment! ▼

Foreign Outreach Report

Developments in the Body of Christ around the world.

Since our last report in the October 1975 issue, another door has opened in our outreach behind the Iron Curtain. Noel Doubleday from England, who has worked closely with Brother Andrew, is presently coordinating the literature projects for all the organizations working in the eastern European countries. While talking with this brother, our vision for outreach to eastern Europe was enlarged. As a result, we will begin to send more copies of *New Wine* to individuals behind the Iron Curtain. Noel will be contacting the various carrier organizations to see which of them would be interested in distributing *New Wine* as well as tapes, books and magazines, along with their own materials. Our plans are to work with these organizations in order to reach more people in these areas, and we will keep you informed of the progress of this project.

CONFERENCE DEVELOPS CONTACTS

During the National Men's Shepherds Conference in Kansas City (see report in November *New Wine*), all the leaders from foreign countries met together one evening. Most of the participants were from Europe, the majority having come from Scandinavia and England.

The brothers from Denmark and Sweden shared with us the continuing need for solid Bible teaching in their countries. Derek Prince has ministered repeatedly in Scandinavia and has been well received; and the Scandinavian brothers now feel the time is right to introduce other teachers to their countries. They have invited Bob Mumford and Ern Baxter to come to Scandi-

navia in July 1976, to speak at an inter-Scandinavian leadership conference in Copenhagen. Both teachers have tentatively accepted the invitation.

As preparation for these meetings, steps will be taken to translate as many articles and books by these men as possible, into the Scandinavian languages. There is presently a Swedish teaching magazine named *Logos* which is similar in format and content to *New Wine*. Several articles by our teachers have appeared in it to date. Other articles by Bob Mumford have been translated and printed in a Danish Jesus paper, which enjoys wide circulation. His book, *Take Another Look at Guidance* has already been published in Swedish, and *Christ in Session* is presently available in Danish and planned for publication in Swedish.

FRUITFUL CONTACTS IN GERMANY

One of the most exciting recent developments is the opening of doors for translation of our local teachers' books into German and French. We are presently negotiating with a French publisher.

Our history of contacts with brothers in West Germany goes back three years, when Burkard Schwartz visited us and took some books and tapes back with him. This teaching changed his thinking, and as he began to share with others in his country, the concepts that he had received from the books and tapes began to spread — first in Munich and then throughout Germany. Helmut Nicklas, a brother from the same group in Munich, visited with us last October and shared

their plans to start a German teaching magazine which would include articles from *New Wine*. At the same time, these brothers will translate some of the books by the authors who most frequently write for *New Wine* and will have them published as rapidly as possible. Permission for this project has already been granted.

These opportunities in Germany are the direct result of that initial gift of books and tapes three years ago. This confirms again what an impact good teaching materials can have, and it also accents the need for a continued outreach to other countries.

LATEST REPORT ON VINO NUEVO

The fourth issue of the Spanish *New Wine* is at the printers at the time this report is being written. Any inquiries concerning this publication should be addressed to: *Vino Nuevo*, Apartado 551, San Jose, Costa Rica. Our brothers there inform us that the response and contributions from Latin subscribers are increasing. Until the time when *Vino Nuevo* will be self-supporting, additional support from our foreign outreach fund is necessary to help pay for production, printing and distribution.

In our continuing efforts to distribute Christian literature to all the world, you (our readers) can be a vital part of this outreach by your prayers and financial support. Please help us to take full advantage of the doors God is opening to us by sending your contributions to Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, FL. 33315. If you use the enclosed envelope in the center of this magazine, please designate your gift to this particular ministry by checking the appropriate box. ☛

Search for Grace



by Michael Hiestand

"I was in agony . . .
wondering if the
whole universe was
forcing me to choose a side."

The first LSD trip was planned. His "baby-sitter" had him listen to music and draw. Small objects were handed him to play with and trip on. The guided tour of acidland seemed so fascinating and harmless.

His second trip was a nightmare. He ran from the car into the desert, ripping off his clothes and rolling on the ground in agony. Toward dawn, the drug began wearing off. Naked, he searched in vain for his shoes and clothes. It would be impossible to cross the 8 miles of desert barefooted. The road was the only possible answer.

There isn't much to do in a small town, other than going to a drive-in movie or a party on Saturday night, or maybe drinking with the guys. I joined a church to make my mother happy and right after I was baptized at 13, I almost grabbed onto something meaningful inside myself. I could feel it just beginning to work. But when I got home, my stepfather wanted to box. I wasn't in the mood for a physical outlet and that made him mad.

"Our brand new little Christian can't get his new white robes dirty now?" he taunted. "Are you going to church to learn to be a sissy?"

That "something" inside me was only a few hours old and it died right there, like a flickering candle trying to stand up against a gale.

Both my parents were either working or going out all the time. We didn't have what you would call a close family tie so I spent most of my time at friends' homes. A lot of new ideas were coming into our little town of Lancaster from nearby Hollywood.

Magazine articles were all big on the drug scene and it all seemed to go together, like the thing to do. My friends were turning on with pot, telling me it wasn't addicting, that it was better for you than drinking. "Try it once and you'll know how groovy it is!" I got all the standard arguments for it. I didn't have any real argument against it, except a feeling holding me back, like somehow for me, it was all wrong.

One of my best friends, Dar, had left Lancaster after high school and was living in Carmel, a beautiful spot on the Pacific Coast. I respected Dar and felt towards him as I would towards an older brother. When he invited me up to spend New Year's of 1965 with him, I was wild with excitement. Now I would meet his groovy friends, be in that almost legendary coastal village, and get out of a boring small town for awhile. Also, I had always had this dream about being with people who loved and were

concerned about each other. Maybe I would find it there.

THE BEGINNING

There wasn't any way out of it at the party. One guy was just back from San Francisco after scoring 30 caps of LSD and the plans were for everyone to turn on as the old year went out. I wanted too much to be a part of them to say no. Dar made sure I had a "baby-sitter" to walk with me on my first acid steps.

When I got back to Lancaster, a new image went with me. My local friends had heard I had turned on and wanted me to go up with them. I had promised myself I wouldn't take acid again. There was still this inner feeling that it was wrong for me, but I had already bragged about how great it was. So, with the others, I took twice the amount I had taken in Carmel, blew my mind and ran out of the car into the desert.

Hitchhiking naked into town was mortifying enough but what shook me even more was that I had wanted to kill myself the night before. And this deep soul sadness, this emptiness and hunger for love, stayed with me.

When summer came, I headed straight back to Carmel. We were the flower children, dancing in the sand and getting stoned under the golden sun. I was happy, believing a new life was beginning for me. And I was free, living like I wanted to without any worries. I lived each day to its fullest,

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staying as high on pot as I could.

The Acid House Commune, which was located, oddly enough, on High Street in Pacific Grove, made me welcome. At this point, being a flower child turned into a more serious matter, as we had to sell drugs to exist. I didn't turn people on for fun any longer. I had to make a profit. Then some Speed freaks moved in with us. I had never seen people shoot up before and didn't want any part of it. But living around a thing eventually makes it "the thing to do."

Someone else shot me up the first time. I had never experienced anything like it before — the "melting away" feeling. We would stay stoned for several days without eating or sleeping. Then I decided to hit myself up. There was a powerful feeling attached to sticking the needle in my arm and squeezing the Speed into my veins — a new freedom being able to do it myself. The sunshine days were over. Before, I used to welcome the morning and a new day. Now I dreaded it.

People started telling me I didn't look good and probably had hepatitis from using dirty needles. I had lost a lot of weight and always felt tired and run-down. On Thanksgiving I went back to Lancaster to the family doctor. One look at my yellow skin and yellow eyes and he said he was going to hospitalize me for three months. I agreed to stay in isolation for a couple of weeks and then spend the rest of the time at home. I didn't have much of a liver left. The doctor kept saying it was a miracle that I was alive. I found that word very funny — "alive."

My instructions were to eat and sleep and keep my activities at a minimum. This seemed perfect, because whenever I smoked pot, I would get hungry and eat and then fall asleep. For the next few months, this was my existence, until my mother got tired of me laying around the house and said I should go out and get a job. I went back to Carmel.

There was a love-in at a park in Pacific Grove the day I arrived and all my old friends from the summer had shown up. It was like a big family

reunion. I remembered the good times, putting the bad out of my head, like it didn't happen. Most of the kids had gotten into some kind of thing and were settling down. I felt out of place because I hadn't found my thing yet. I heard about a commune in the mountains called Stonehouse at Sur Gorda Ranch, where they grew their own food. Everyone seemed to feel I would find out where I was at if I went to Stonehouse.

STONEHOUSE

I was standing on Highway No. 1 in Big Sur. A friend had just dropped me off and I was going to hitchhike to the mountains. The first car that came by was a VW bus. It pulled over for me. Two serious looking, long-haired men were inside. They asked me where I was heading.

"It's a place called Stonehouse in the mountains," I said.

"Yeah, I'm going there too, so I'll take you with me," one man answered. I couldn't believe my good luck! Maybe life was finally on the upswing for me now.

After a quiet trip we arrived just before sundown. The eight people living in the oblong stone house each greeted me, but with reserve. There was a strange, mystical air about the place. I kept having the feeling that they all knew something I didn't. At sundown they started playing drums and flutes and the chanting began. It was a trance-like rhythm that pulled you into it with every powerful beat. I figured it was a ritual to the brilliant orb that had given life through the day. I didn't want to ask questions and look stupid so I went along with the rituals, figuring I would eventually understand what was happening.

By the time I had figured out that Stonehouse was a center for witchcraft, I wanted to be a warlock — a good one, of course, like a matchmaker that would bring people together to love. No one at Stonehouse was holding black masses, sticking pins in dolls or worshipping idols. They "tuned-in" to get what they wanted. After one of the

chanting sessions, you could really feel the power and energy available to use. Still, you could never have made me believe the old fairy tale about bargains with the devil, not in the turned-on 20th century.

A little Negro man there by the name of Stanford introduced himself as my Cosmic Father. I wasn't sure what he meant by that and didn't understand the parables he always spoke in. Once when I asked him why he was always looking out for me, he said, "No one plucks fruit from a barren tree."

"Come on, Stanford, level with me!" I replied, getting a little exasperated. "Why is it everybody around here walks around like they have a secret?"

He answered, "You'll know in time."

That was the standard answer I usually got. A few days later, I decided to see what was happening in the Haight. I didn't tell anybody where I was going, so naturally I was amazed to see Stanford in San Francisco, walking toward me on Haight Street. He was smiling his mysterious smile like he had known I was there all the time. Then he gave me an address of a friend I could stay with in the city if I needed anything. It left me with an eerie feeling for awhile, but I soon forgot it because of the problems I was seeing around me.

The Haight had changed. People were snapping their minds on STP. Friends were stealing drugs from friends, and there were knifings and killings every day. The whole place was super-charged with tension. I was freaking out because my dream of people being together and loving each other was exploding.

But it seemed like someone was still watching out for me because I ran into a couple of Stanford's friends who noticed how uptight I was in the city's vibration. They said they would take me to a cabin up in the redwoods in Big Sur. It seemed too good to be true!

A CABIN IN THE MOUNTAINS

It was a rustic one room cabin on

stilts, built half on the mountain, surrounded by gigantic trees and nearby there was a river. Things were going great for me. I had the cabin, the quiet of nature, money, food, dope and Gloria, who was staying there.

Now my attention turned toward acquiring knowledge and wisdom, so I read every metaphysical and rite book I could get my hands on. I ate peyote buttons in ever-increasing amounts, searching for this final illumination which would be the secret that all these people seemed to possess. My mind could grab the concepts from the books but there was still something inside me that prevented it becoming my thing.

One morning Stanford came by with one of the most beautiful girls I had ever seen. She had long red hair hanging down her back and she was wearing a strand of purple beads. Something about the beads bothered me, almost made me afraid as though I could sense a power in them. I didn't know then that she never took them off. Stanford introduced her simply as "Mary."

Gloria and I were in Los Angeles trying to score some dope when we got busted. They let me go but detained her because she was only fifteen. I couldn't believe it when I walked to a friend's house in the area and found Mary — without Stanford. Strangely enough, they were in Los Angeles at the same time and had also gotten busted. They let Mary go but Stanford had jumped bail on a previous arrest so the cops kept him. And so Mary and I came together, by what I thought was a great coincidence and my extreme good luck. And I loved her already.

That she was a powerful witch was soon shown to me. We were hitchhiking from Topanga Canyon back to Big Sur. Mary was complaining that she was hungry, but there weren't any cafes around and traffic was light. We both tuned in. Mary touched her purple beads and within a few minutes a car pulled up with a woman and a little girl inside. They took us most of the way and oddly enough, had a picnic basket full of meat, cheese,

bread and wine, which they offered us. I knew I was getting close to something now — things were getting easier.

Tuning in was almost like praying and getting your prayer answered. The unholy horror was that I didn't know *what* I was praying to. When I glimpsed it, I had to fight for my soul, because step by step, with every coincidence that I thought was good luck, I was being subtly led into making a bargain with the very essence of my life.

Unknown to me, there was Someone on my side, Someone I had met briefly years before when I was baptized at the age of thirteen. It is true that a man cannot serve two masters. But in my ignorance of evil, I thought all the power came from one source.

THE EDGE OF THE CLIFF

Mary and I had taken a large amount of acid together and were walking through a wheat field to the edge of the cliffs. I was happy, content to lie on my back looking at the drifting clouds over the ocean and just hold Mary's hand. Suddenly I knew something was terribly wrong! All my vitality and energy was leaving my body! It felt like some invisible leech was draining me, not of blood, but of my life force!

At the same instant that I realized my soul was literally pouring into Mary, I became aware that her purple beads were in her hand that I was holding. Somehow, magnetically, they were drawing me into her.

"What's going on?" I cried, jerking my hand away and pulling back.

Mary's red hair was alive, dancing and moving on the wind. Her beautiful face was glowing with radiance as she commanded, "Look into the sky!"

As I looked up, the sky split open! It rolled back like two mighty oceans. In the center was another dimension, a gigantic, living force that wanted to pull me toward it! It was pulsating, alive and *evil*! And in the background of the demonic power I was seeing was Mary's voice, urging, "No more games, Mike. Let yourself go!"

I tore myself away from the hypnotic, surging vision and tore through the fields, trying to break the spell and make it to the highway. Mary ran after me, calling me back. Shafts of wheat tangled around my legs as if they, too, were pulling me back to give myself up to this monstrous force!

It was all so clear! Every person I had met that summer whom I thought were heavy people were in on this plot for my soul. Their terrible secret was in *what* they worshipped, *what* they were putting the energy and direction of their life and mind into! They had all made a commitment to evil and it would forever control them. That was what my Cosmic Father Stanford's parable meant about the barren tree, and plucking the fruit. As kids became aware and began choosing the path for the rest of their lives, there was a spiritual fight going on for each and every one of them, in a dimension they couldn't even see! But I had felt and seen one side that wanted me and I was terrified of it!

I stood gasping for breath on Highway No. 1. Mary came up to within a few yards from me on the road and stopped. With the wind whipping her red hair across her face and pressing her clothes tight against her body, she looked so enticing. Almost in a trance, I began walking toward her, not caring about the outcome now.

A car drove by just then and honked its horn, shocking me back to the awful scene being enacted.

I was in agony, apart with the inner conflict and wondering if the whole universe was talking to me and making a bid for me to choose a side, or if I was going insane!

By the grace of God, the drug began wearing off as I turned to walk back to the girl I loved so dearly, who was still waiting for me by the side of the road. When I reached Mary, the power that had possessed her was gone. Even the awareness of what had happened began to dim, like a bad dream you can't quite remember. We walked silently back to the cabin. She was very quiet, somehow in another world from me now. I knew I had lost her.

I still loved Mary desperately, beyond all reason and logic, and when Stanford got out of jail I begged him to let me go with them. Stanford just looked at me with his fathomless, dark eyes that seemed so all-knowing and shook his head. "Some people weren't meant to live our way," he answered.

ANOTHER BLIND ALLEY

As I tried to put the broken pieces of my life back together, one thing stood out razor sharp in my mind. If the devil had gone to all that trouble to get me to commit my soul to him, then a soul had to be of some worth. I thought back to that brief feeling inside of me after I was baptized and remembered how I had really meant it when I declared my love for God. Now all I wanted to do was find the way back to Him again. I didn't know there was only one way, so again, in my ignorance, I got lost in a briarpatch.

At first, everywhere I went in Big Sur, I would ask people if they knew God was real. They either said, "Everyone's got their own trip" or loaned me occult books to read. I wasn't getting anywhere so I headed back to Lancaster with my friend Greg. Both of us were hungry for truth and spiritual values, but drugs make you gullible so when we met the alchemist, we thought we had found our teacher.

John was a man in his 40's who lived alone on the outskirts of Antelope Valley called the Devil's Punchbowl. He was soft-spoken, almost timid and very likeable.

He believed the way to God was to attain the Philosopher's Stone of Truth. This wasn't a rock you dug up, but a study and purification that took 120 years. To keep his body going that long, John lived on organic fruits and nuts and bottled water. We moved in with him and lived on fruits and nuts and esoteric (secret) doctrines and drugs. But somehow, the deep emptiness inside never quite got satisfied.

John told us Jesus had been an alchemist with Cosmic Consciousness

which imbued Him with powers that we could learn to duplicate. He said it was true that Jesus was the Way, but the ways to get there were: astrology, self-realization, meditation, raising your consciousness and so on.

After about a month, Greg and I had had it! We were going to hitchhike around the world, if necessary, to find God. We started our treasure hunt in Montana. A book in a Salvation Army store caught my eye. It was called *The Desire of Ages*, and there was a picture of Jesus praying in a garden on the cover. I felt attracted to it because of the word "Desire." It seemed to explain that hungry feeling inside me that had not been satisfied by all the things I had tried. I was reading some of it to Greg when I came to the part where Jesus said, "I am the Way, the Truth and the Life. No man comes to the Father except by me."

I read it over and over, thinking on the words with all my heart. Either the claims that Jesus made were true or He was the biggest liar that ever walked the face of the earth. All I could do was keep calling out to God to show me. And that's when His hand reached out and charted our course.

THE RIGHT PATH

In Seattle, we ran into two girls who were going through the same search we were. In fact, we were finding people all over who had similar experiences and were wanting to know God. I was becoming more convinced that I was finally on the right path. We went to Portland, Oregon with this man, asking him to let us off at the bus station so we could sleep there. Instead, he gave us \$10.00 each and took us to the YMCA. We knew God was with us for something like this to happen.

The next night, we arrived in San Francisco and headed for the post office to look at a map in order to locate some friends in the Haight. A little old woman walked up to us and asked if she could help. She was wearing a "Win with Jesus" button on her dress. We told her about our search and she led us out to the middle of the sidewalk where she prayed that God

would lead us to the place He wanted us.

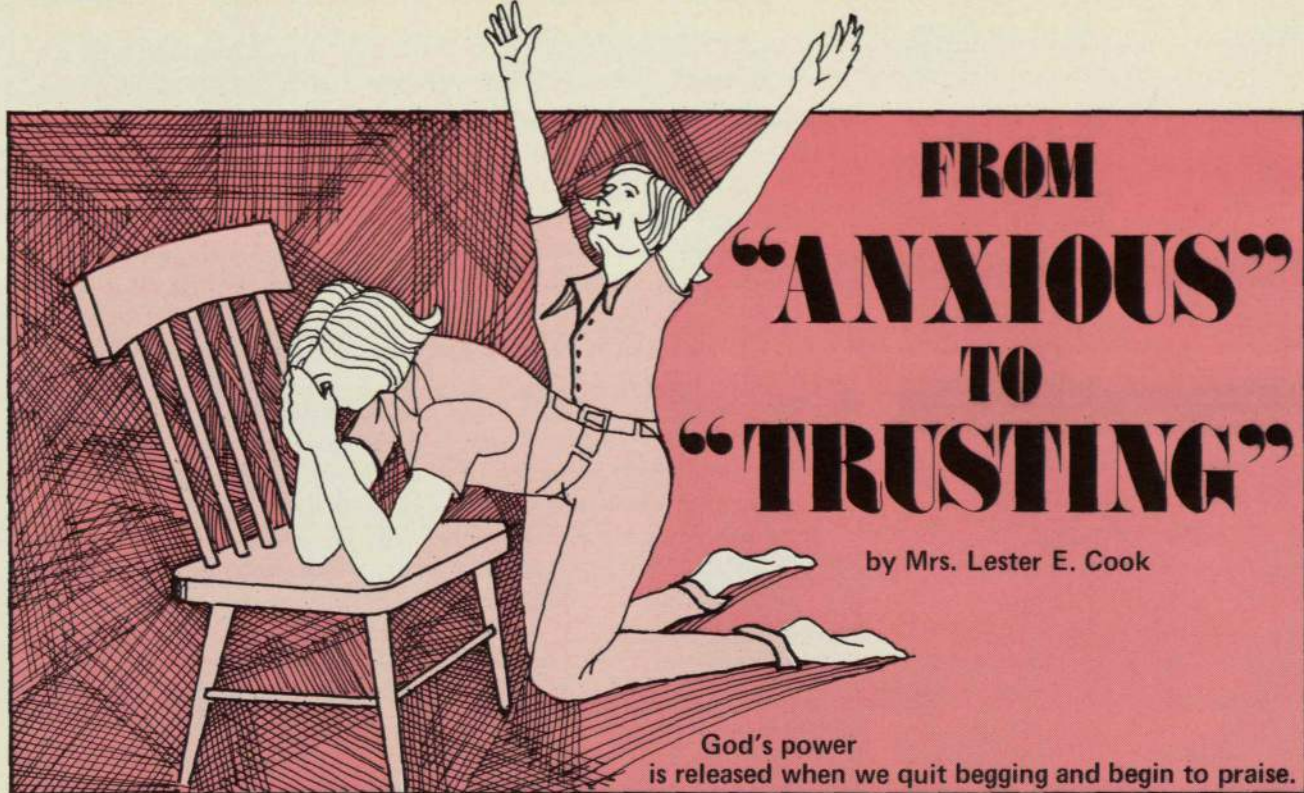
The only place she knew where we might go was a house for drug addicts who had found the Lord called Teen Challenge. She drove us there, encouraging us that we would be in good hands and that she would be praying for us. However, the people at Teen Challenge seemed to think that a place called Clayton House would better fill our needs. It was located in the heart of the Haight.

As we walked through the Haight, I kept looking around for old friends to stay with but couldn't seem to locate anyone. It was a real struggle for me to knock on the Clayton House door, especially after reading the name on the mailbox: "Rev. Dick Key." I could just picture a gray-haired old preacher hobbling to the door and not being able to relate to anything about us. Greg saw my indecision and talked me into it.

I was amazed to see a guy our age answer the knock with a big, happy grin on his face. "We've been expecting you," he said.

It was like entering another world and leaving the old one behind. As we walked down the long hall, I could feel something inside of me stirring. Five guys sitting on the floor greeted us warmly as we passed, looking just as happy as the one who had answered the door. Then I came face to face with Dick Key. In that moment, all my old conceptions of preachers were destroyed. He was just like me or anyone else there.

As the kids at Clayton House prayed for us, I felt the mighty power of God come into my heart and soul, filling it with so much love that it was overwhelming. The contrast between the force of evil I had experienced that day on the cliffs with Mary, and the force of love I was now experiencing, was as vivid as death and life. I had been to the very brink of hell, but God, in His mercy and grace, had led me to the Way, and to a group of people who loved and were concerned about each other. At long last, I had experienced the peace and security of "coming home." ▼



FROM “ANXIOUS” TO “TRUSTING”

by Mrs. Lester E. Cook

God's power
is released when we quit begging and begin to praise.

The following essay was selected as our Essay of the Month on the theme of “grace.”

Volumes have been written on the great doctrine of the grace of God. From the early church fathers to the present age, men have tried to express or explain various aspects of grace. But can a mere mortal explain God? Can God be contained in a book or comprehended in a word? In the same way that God is love, God is grace. Simple definitions such as: *unmerited favor*, or *God's Riches At Christ's Expense*, have helped in part, but it takes an experience of the grace of God to even begin to fathom its depths. Having experienced God's grace in salvation and living in the Spirit, God wanted to teach me another aspect of His grace as revealed in Ephesians 3:20,21, “Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.”

My husband and I were saved in a church that preached not only salvation through the Lord Jesus Christ, but also separation from the world and sanctification in the Holy Spirit. Our primary desire was that our six children would love the Lord Jesus Christ

with all their hearts. I remember praying that whatever it took, I wanted them to see Jesus as Lord of their lives. Little did I know what this prayer would cost me in anxious days and sleepless nights.

I was apprehensive when Greg, our oldest, decided to move into an apartment on his eighteenth birthday. As a child, he had received Christ as his Savior, but had never yielded to Him as Lord. I believed with all my heart in Proverbs 22:6, “Train up a child in the way he should go, and when he is old, he will not depart from it,” but I could see his dissatisfaction growing daily. I knew he was headed for trouble when I met his roommates: rock musicians with hair to their shoulders. (This was in the late sixties when long hair was not the style, but an evidence of rebellion).

Greg's life went from bad to worse. He lost the incentive to finish college, and it became evident that he was using drugs. I prayed. My husband prayed. Our families prayed. Our church prayed. Greg sank lower and lower. What would become of him? I felt sick most of the time and ruined many of our family gatherings by my depression. I read the Bible, asked friends to pray, and begged God to intervene.

We thought God was beginning to

answer our prayers when Greg joined the army, but we found out later that drugs were even more accessible there than at home. As soon as he was discharged he returned to his old friends and former way of life.

It was at this point that the Lord wrestled with me as He did with Jacob, changing my name from *Anxious* to *Trusting*. I'll never forget that night. It left an impression upon my mind as real to me as Jacob's crippled thigh.

I lay in the dark, my face buried in the pillow, hoping my husband wouldn't hear my sobs. I spent many hours crying out to God to bring Greg back to Him. Where was God? Why didn't He answer? Where had I gone wrong as a mother? I really needed answers. After all, we still had five children living at home. Would they take the same path of rebellion? Had I been too strict? Too concerned that they obey the Lord? What was the answer? I felt so weak, so unable to go on. Then the answer came: “My grace is sufficient for thee, for my strength is made perfect in weakness” (2 Cor. 12:9).

The Lord seemed to show me a long, dark tunnel with a tiny ray of light barely visible in the distance. In the quietness of the night, He spoke to my aching heart, “Greg is going to



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travel a dark path that is totally unfamiliar to you. You must let go of him and entrust him completely to Me. I will go with him through the darkness and bring him out into the light in My own time."

He was asking the impossible of me. I couldn't let go. I couldn't quit worrying. Then I remembered a chorus we sing, "Nothing is impossible, when you put your trust in God!" Once again His grace came through, and as I turned my firstborn over to my Savior, His peace that passes all understanding filled my heart.

Another year passed. I won't say that I was always peaceful. There were times when the old anxieties came back, but the Lord reminded me that *He* was working, and that I would see the answer in His time.

We didn't see much of Greg during that time, as he was living in the mountains with other young people who shared his philosophy of life. When he did come to see us, he brought a lovely young girl. Maggi was thoughtful, clean, intelligent and extremely pretty and refined. I loved her as soon as I met her, and felt in my heart that someday she would be our daughter-in-law. Though she proclaimed herself an agnostic, she seemed very interested in our familiar-

ity with Jesus Christ and His Word. After several months, she received Christ as her Savior in the solitude of her mountain home. I was sure our son would be emerging from that dark tunnel very soon.

Maggi and Greg had a beautiful hillside wedding with only a few friends and relatives present. God was answering our prayers. About three weeks after their wedding, we received a letter from Greg that was the "exceeding, abundantly, above all," fulfillment of my prayers. It also revealed the lesson the Lord had been teaching me about the grace of God.

Greg wrote, "I can't begin to tell you what has happened to me. I'll start by telling you that Jesus has forgiven all my sins and given me the Baptism of the Holy Spirit. Oh, it's so true, 'he who is forgiven much, loves much.' I can't wait to see you and tell you all about it. Hallelujah! Jesus is LORD!"

Though I was overjoyed with his new love for Jesus, I must admit I was a little concerned about the Baptism

of the Holy Spirit. Not being a charismatic Christian myself, I was suspicious that he had become involved in something "emotional."

I know differently now. Three years have passed since that life-changing day. Three years of the evidence of the Holy Spirit in their lives, and a growing relationship with the Lord Jesus Christ.

Maggi and Greg are the most Christ-like Christians that I know. They carry their Bibles, witness, love the unlovely and exude the peace and joy of Christ Himself. We have a beautiful fellowship and unity in the Lord that surpasses all my fondest dreams.

I've learned this one aspect of grace that will stay with me throughout my life: God's power is released when we quit begging and worrying, and begin to praise Him for every and all circumstances that come into our lives. I know also what He has done for one of my children, He will do for the rest.

To me GRACE spells: God Responds Abundantly, Completely, and Exceedingly. ♣

Essay of the Month

We again invite our readers to submit articles on the theme of the month. One essay per theme will be selected by our editorial staff for publication.

Listed below are the themes for the upcoming issues and the deadline by which they must be received in our *New Wine* office.

April — "National Renewal" DUE: January 12

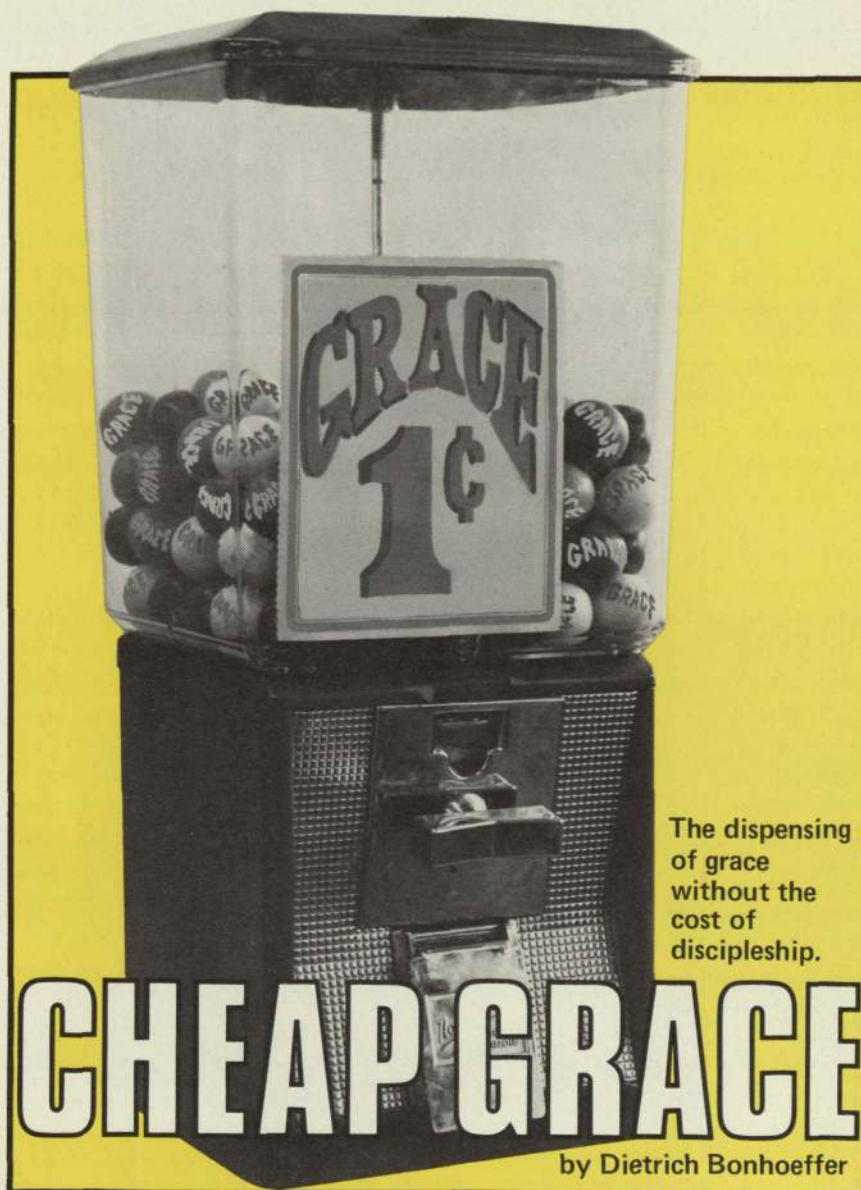
May — "Financial Responsibility" DUE: February 16

June — "Change" DUE: March 15

Essays should be written from the writer's own experience and observation (preferably in the form of a testimony) and should be 1500 to 2000 words (or 4–6 typewritten, double-spaced pages). Please include a photograph and short biography of yourself.

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

All published material becomes the property of *New Wine*.



Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace.

Cheap grace means grace sold on the market like cheapjacks' wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices. Grace is represented as the Church's inexhaustible treasury, from which she showers blessings with generous hands, without asking questions or fixing limits. Grace without price; grace without cost! The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing. Since the cost was infinite, the possibilities of using and spending it are infinite. What would grace be if it were not cheap?

Cheap grace means grace as a doc-

trine, a principle, a system. It means forgiveness of sins proclaimed as a general truth, the love of God taught as the Christian "conception" of God. An intellectual assent to that idea is held to be of itself sufficient to secure remission of sins. The Church which holds the correct doctrine of grace has, it is supposed, *ipso facto* a part in that grace. In such a Church the world finds a cheap covering for its sins; no contrition is required, still less any real desire to be delivered from sin. Cheap grace therefore amounts to a denial of the living Word of God, in fact, a denial of the Incarnation of the Word of God.

Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain

as it was before. "All for sin could not atone." The world goes on in the same old way, and we are still sinners "even in the best life" as Luther said. Well, then, let the Christian live like the rest of the world, let him model himself on the world's standards in every sphere of life, and not presumptuously aspire to live a different life under grace from his old life under sin. That was the heresy of the enthusiasts, the Anabaptists and their kind. Let the Christian beware of rebelling against the free and boundless grace of God and desecrating it. Let him not attempt to erect a new religion of the letter by endeavouring to live a life of obedience to the commandments of Jesus Christ! The world has been justified by grace. The Christian knows that, and takes it seriously. He knows he must not strive against this indispensable grace. Therefore — let him live like the rest of the world! Of course he would like to go and do something extraordinary, and it does demand a good deal of self-restraint to refrain from the attempt and content himself with living as the world lives. Yet it is imperative for the Christian to achieve renunciation, to practise self-effacement, to distinguish his life from the life of the world. He must let grace be grace indeed, otherwise he will destroy the world's faith in the free gift of grace. Let the Christian rest content with his worldliness and with this renunciation of any higher standard than the world. He is doing it for the sake of the world rather than for the sake of grace. Let him be comforted and rest assured in his possession of this grace — for grace alone does everything. Instead of following Christ, let the Christian enjoy the consolations of his grace! That is what we mean by cheap grace, the grace which amounts to the justification of sin without the justification of the repentant sinner who departs from sin and from whom sin departs. Cheap grace is not the kind of forgiveness of sin which frees us from the toils of sin. Cheap grace is the grace we bestow on ourselves.

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church disci-

pline, communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

COSTLY GRACE

Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble, it is the call of Jesus Christ at which the disciple leaves his nets and follows Him.

Costly grace is the gospel which must be *sought* again and again, the gift which must be *asked* for, the door at which a man must *knock*.

Such grace is *costly* because it calls us to follow, and it is *grace* because it calls us to follow *Jesus Christ*. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is *costly* because it cost God the life of His Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is *grace* because God did not reckon His Son too dear a price to pay for our life, but delivered Him up for us. Costly grace is the Incarnation of God.

Costly grace is the sanctuary of God; it has to be protected from the world, and not thrown to the dogs. It is therefore the living word, the Word of God, which He speaks as it pleases Him. Costly grace confronts us as a gracious call to follow Jesus, it comes as a word of forgiveness to the broken spirit and the contrite heart. Grace is costly because it compels a man to submit to the yoke of Christ and follow Him; it is grace because Jesus says: "My yoke is easy and my burden is light."

On two separate occasions Peter received the call, "Follow me." It was the first and last word Jesus spoke to His disciple (Mark 1:17; John 21:22).

A whole life lies between these two calls. The first occasion was by the lake of Gennesareth, when Peter left his nets and his craft and followed Jesus at His word. The second occasion is when the risen Lord finds him back again at his old trade. Once again it is by the lake of Gennesareth, and once again the call is: "Follow me." Between the two calls lay a whole life of discipleship in the following of Christ. Half-way between them comes Peter's confession, when he acknowledged Jesus as the Christ of God. Three times Peter hears the same proclamation that Christ is his Lord and God — at the beginning, at the end, and at Caesarea Philippi. Each time it is the same grace of Christ which calls to him "Follow me" and which reveals itself to him in his confession of the Son of God. Three times on Peter's way did grace arrest him, the one grace proclaimed in three different ways.

This grace was certainly not self-bestowed. It was the grace of Christ Himself, now prevailing upon the disciple to leave all and follow Him, now working in him that confession which to the world must sound like the ultimate blasphemy, now inviting Peter to the supreme fellowship of martyrdom for the Lord he had denied, and thereby forgiving him all his sins. In the life of Peter grace and discipleship are inseparable. He had received the grace which costs.

THE DOUBLE STANDARD

As Christianity spread, and the Church became more secularized, this realization of the costliness of grace gradually faded. The world was Christianized, and grace became its common property. It was to be had at low cost. Yet the Church of Rome did not altogether lose the earlier vision. It is highly significant that the Church was astute enough to find room for the monastic movement, and to prevent it from lapsing into schism. Here on the outer fringe of the Church was a place where the older vision was kept alive. Here men still remembered that grace costs, that grace means following

Christ. Here they left all they had for Christ's sake, and endeavoured daily to practise His rigorous commands. Thus monasticism became a living protest against the secularization of Christianity and the cheapening of grace. But the Church was wise enough to tolerate this protest, and to prevent it from developing to its logical conclusion. It thus succeeded in relativizing it, even using it in order to justify the secularization of its own life. Monasticism was represented as an individual achievement which the mass of the laity could not be expected to emulate. By thus limiting the application of the commandments of Jesus to a restricted group of specialists, the Church evolved the fatal conception of the double standard — a maximum and a minimum standard of Christian obedience. Whenever the Church was accused of being too secularized, it could always point to monasticism as an opportunity of living a higher life within the fold, and thus justify the other possibility of a lower standard of life for others. And so we get the paradoxical result that monasticism, whose mission was to preserve in the Church of Rome the primitive Christian realization of the costliness of grace, afforded conclusive justification for the secularization of the Church. By and large, the fatal error of monasticism lay not so much in its rigorism (though even here there was a good deal of misunderstanding of the precise content of the will of Jesus) as in the extent to which it departed from genuine Christianity by setting up itself as the individual achievement of a select few, and so claiming a special merit of its own.

When the Reformation came, the providence of God raised Martin Luther to restore the gospel of pure, costly grace. Luther passed through the cloister; he was a monk, and all this was part of the divine plan. Luther had left all to follow Christ on the path of absolute obedience. He had renounced the world in order to live the Christian life. He had learned obedience to Christ and to his Church, because only he who is obedient can believe. The call to the cloister

demanding of Luther the complete surrender of his life. But God shattered all his hopes. He showed him through the Scriptures that the following of Christ is not the achievement or merit of a select few, but the divine command to all Christians without distinction. Monasticism had transformed the humble work of discipleship into the meritorious activity of the saints, and the self-renunciation of discipleship into the flagrant spiritual self-assertion of the "religious." The world had crept into the very heart of the monastic life, and was once more making havoc. The monk's attempt to flee from the world turned out to be a subtle form of love for the world. The bottom having thus been knocked out of the religious life, Luther laid hold upon grace. Just as the whole world of monasticism was crashing about him in ruins, he saw God in Christ stretching forth His hand to save. He grasped that hand in faith, believing that "after all, nothing we can do is of any avail, however good a life we live." The grace which gave itself to him was a costly grace, and it shattered his whole existence. Once more he must leave his nets and follow. The first time was when he entered the monastery, when he had left everything behind except his pious self. This time even that was taken from him. He obeyed the call, not through any merit of his own, but simply through the grace of God. Luther did not hear the word: "Of course you have sinned, but now everything is forgiven, so you can stay as you are and enjoy the consolations of forgiveness." No, Luther had to leave the cloister and go back to the world, not because the world in itself was good and holy, but because even the cloister was only a part of the world.

Luther's return from the cloister to the world was the worst blow the world had suffered since the days of early Christianity. The renunciation he made when he became a monk was child's play compared with that which he had to make when he returned to the world. Now came the frontal assault. The only way to follow Jesus was by living in the world. Hitherto

the Christian life had been the achievement of a few choice spirits under the exceptionally favourable conditions of monasticism; now it is a duty laid on every Christian living in the world. The commandment of Jesus must be accorded perfect obedience in one's daily vocation of life. The conflict between the life of the Christian and the life of the world was thus thrown into the sharpest possible relief. It was a hand-to-hand conflict between the Christian and the world.

It is a fatal misunderstanding of Luther's action to suppose that his rediscovery of the gospel of pure grace offered a general dispensation from obedience to the command of Jesus, or that it was the great discovery of the Reformation that God's forgiving grace automatically conferred upon the world both righteousness and holiness. On the contrary, for Luther the Christian's worldly calling is sanctified only in so far as that calling registers the final, radical protest against the world. Only in so far as the Christian's secular calling is exercised in the following of Jesus does it receive from the gospel new sanction and justification. It was not the justification of sin, but the justification of the sinner that drove Luther from the cloister back into the world. The grace he had received was costly grace. It was grace, for it was like water on parched ground, comfort in tribulation, freedom from the bondage of a self-chosen way, and forgiveness of all his sins. And it was costly, for, so far from dispensing him from good works, it meant that he must take the call to discipleship more seriously than ever before. It was grace because it cost so much, and it cost so much because it was grace. That was the secret of the gospel of the Reformation — the justification of the sinner.

Yet the outcome of the Reformation was the victory, not of Luther's perception of grace in all its purity and costliness, but of the vigilant religious instinct of man for the place where grace is to be obtained at the cheapest price. All that was needed was a subtle and almost imperceptible change of emphasis, and the damage was done.

Luther had taught that man cannot stand before God, however religious his works and ways may be, because at bottom he is always seeking his own interests. In the depth of his misery, Luther had grasped by faith the free and unconditional forgiveness of all his sins. That experience taught him that this grace had cost him his very life, and must continue to cost him the same price day by day. So far from dispensing him from discipleship, this grace only made him a more earnest disciple. When he spoke of grace, Luther always implied as a corollary that it cost him his own life, the life which was now for the first time subjected to the absolute obedience of Christ. Only so could he speak of grace. Luther had said that grace alone can save; his followers took up his doctrine and repeated it word for word. But they left out its invariable corollary, the obligation of discipleship. There was no need for Luther always to mention that corollary explicitly for he always spoke as one who had been led by grace to the strictest following of Christ. Judged by the standard of Luther's doctrine, that of his followers was unassailable, and yet their orthodoxy spelled the end and destruction of the Reformation as the revelation on earth of the costly grace of God. The justification of the sinner in the world degenerated into the justification of sin and the world. Costly grace was turned into cheap grace without discipleship.

GRACE: SUM OR DATA

Luther had said that all we can do is of no avail, however good a life we live. He had said that nothing can avail us in the sight of God but "the grace and favour which confers the forgiveness of sin." But he spoke as one who knew that at the very moment of his crisis he was called to leave all that he had a second time and follow Jesus. The recognition of grace was his final, radical breach with his besetting sin, but it was never the justification of that sin. By laying hold of God's forgiveness, he made the final, radical renunciation of a self-willed life, and

this breach was such that it led inevitably to a serious following of Christ. He always looked upon it as the answer to a sum, but an answer which had been arrived at by God, not by man. But then his followers changed the "answer" into the data for a calculation of their own. That was the root of the trouble. If grace is God's answer, the gift of Christian life, then we cannot for a moment dispense with following Christ. But if grace is the data for my Christian life, it means that I set out to live the Christian life in the world with all my sins justified beforehand. I can go and sin as much as I like, and rely on this grace to forgive me, for after all the world is justified in principle by grace. I can therefore cling to my bourgeois secular existence, and remain as I was before, but with the added assurance that the grace of God will cover me. It is under the influence of this kind of "grace" that the world has been made "Christian," but at the cost of secularizing the Christian religion as never before. The antithesis between the Christian life and the life of bourgeois respectability is at an end. The Christian life comes to mean nothing more than living in the world and as the world, in being no different from the world, in fact, in being prohibited from being different from the world for the sake of grace. The upshot of it all is that my only duty as a Christian is to leave the world for an hour or so on a Sunday morning and go to church to be assured that my sins are all forgiven. I need no longer try to follow Christ, for cheap grace, the bitterest foe of discipleship, which true discipleship must loathe and detest, has freed me from that. Grace as the data for our calculations means grace at the cheapest price, but grace as the answer to the sum means costly grace. It is terrifying to realize what use can be made of a genuine evangelical doctrine. In both cases we have the identical formula — "justification by faith alone." Yet the misuse of the formula leads to the complete destruction of its very essence.

At the end of a life spent in the pursuit of knowledge Faust has to

confess: "I now do see that we can nothing know." That is the answer to a sum, it is the outcome of a long experience. But as Kierkegaard observed, it is quite a different thing when a freshman comes up to the university and uses the same sentiment to justify his indolence. As the answer to a sum it is perfectly true, but as the initial data it is a piece of self-deception. For acquired knowledge cannot be divorced from the existence in which it is acquired. The only man who has the right to say that he is justified by grace alone is the man who has left all to follow Christ. Such a man knows that the call to discipleship is a gift of grace, and that the call is inseparable from the grace. But those who try to use this grace as a dispensation from following Christ are simply deceiving themselves.

But, we may ask, did not Luther himself come perilously near to this perversion in the understanding of grace? What about his *Pecca fortiter, sed fortius fide et gaude in Christo* ("Sin boldly, but believe and rejoice in Christ more boldly still")? You are a sinner, anyway, and there is nothing you can do about it. Whether you are a monk or a man of the world, a religious man or a bad one, you can never escape the toils of the world or from sin. So put a bold face on it, and all the more because you can rely on the *opus operatum* of grace. Is this the proclamation of cheap grace, naked and unashamed, the *carte blanche* for sin, the end of all discipleship? Is this a blasphemous encouragement to sin boldly and rely on grace? Is there a more diabolical abuse of grace than to sin and rely on the grace which God has given? Is not the Roman Catechism quite right in denouncing this as the sin against the Holy Ghost?

If we are to understand this saying of Luther's, everything depends on applying the distinction between the data and the answer to the sum. If we make Luther's formula a premiss for our doctrine of grace, we are conjuring up the spectre of cheap grace. But Luther's formula is meant to be taken, not as the premiss, but as the conclusion, the answer to the sum, the

coping-stone, his very last word on the subject. Taken as the premiss, *pecca fortiter* acquires the character of an ethical principle, a principle of grace to which the principle of *pecca fortiter* must correspond. That means the justification of sin, and it turns Luther's formula into its very opposite. For Luther "sin boldly" could only be his very last refuge, the consolation for one whose attempts to follow Christ had taught him that he can never become sinless, who in his fear of sin despairs of the grace of God. As Luther saw it, "sin boldly" did not happen to be a fundamental acknowledgement of his disobedient life; it was the gospel of the grace of God before which we are always and in every circumstance sinners. Yet that grace seeks us and justifies us, sinners though we are. Take courage and confess your sin, says Luther, do not try to run away from it, but believe more boldly still. You are a sinner, so be a sinner, and don't try to become what you are not. Yes, and become a sinner again and again every day, and be bold about it. But to whom can such words be addressed, except to those who from the bottom of their hearts make a daily renunciation of sin and of every barrier which hinders them from following Christ, but who nevertheless are troubled by their daily faithlessness and sin? Who can hear these words without endangering his faith but he who hears their consolation as a renewed summons to follow Christ? Interpreted in this way, these words of Luther become a testimony to the costliness of grace, the only genuine kind of grace there is.

GRACE: LIVING WORD VS. PRINCIPLE

Grace interpreted as a principle, *pecca fortiter* as a principle, grace at a low cost, is in the last resort simply a new law, which brings neither help nor freedom. Grace as a living word, *pecca fortiter* as our comfort in tribulation and as a summons to discipleship, costly grace is the only pure grace, which really forgives sins and gives freedom to the sinner.

We Lutherans have gathered like eagles round the carcase of cheap grace, and there we have drunk of the poison which has killed the life of following Christ. It is true, of course, that we have paid the doctrine of pure grace divine honours unparalleled in Christendom, in fact we have exalted that doctrine to the position of God Himself. Everywhere Luther's formula has been repeated, but its truth perverted into self-deception. So long as our Church holds the correct doctrine of justification, there is no doubt whatever that she is a justified Church! So they said, thinking that we must vindicate our Lutheran heritage by making this grace available on the cheapest and easiest terms. To be "Lutheran" must mean that we leave the following of Christ to legalists, Calvinists and enthusiasts — and all this for the sake of grace. We justified the world, and condemned as heretics those who tried to follow Christ. The result was that a nation became Christian and Lutheran, but at the cost of true discipleship. The price it was called upon to pay was all too cheap. Cheap grace had won the day.

But do we also realize that this cheap grace has turned back upon us like a boomerang? The price we are having to pay today in the shape of the collapse of the organized Church is only the inevitable consequence of our policy of making grace available to all at too low a cost. We gave away the word and sacraments wholesale, we baptized, confirmed, and absolved a whole nation unasked and without condition. Our humanitarian sentiment made us give that which was holy to the scornful and unbelieving. We poured forth unending streams of grace. But the call to follow Jesus in the narrow way was hardly ever heard. Where were those truths which impelled the early Church to institute the catechumenate, which enabled a strict watch to be kept over the frontier between the Church and the world, and afforded adequate protection for costly grace? What had happened to all those warnings of Luther's against preaching the gospel in such a manner as to make men rest

secure in their ungodly living? Was there ever a more terrible or disastrous instance of the Christianizing of the world than this? What are those three thousands Saxons put to death by Charlemagne compared with the millions of spiritual corpses in our country today? With us it has been abundantly proved that the sins of the fathers are visited upon the children unto the third and fourth generations. Cheap grace has turned out to be utterly merciless to our evangelical Church.

This cheap grace has been no less disastrous to our own spiritual lives. Instead of opening up the way to Christ it has closed it. Instead of calling us to follow Christ, it has hardened us in our disobedience. Perhaps we had once heard the gracious call to follow Him, and had at this command even taken the first few steps along the path of discipleship in the discipline of obedience, only to find ourselves confronted by the word of cheap grace. Was that not merciless and hard? The only effect that such a word could have on us was to bar our way to progress, and seduce us to the mediocre level of the world, quenching the joy of discipleship by telling us that we were following a way of our own choosing, that we were spending our strength and disciplining ourselves in vain — all of which was not merely useless, but extremely dangerous. After all, we were told, our salvation had already been accomplished by the grace of God. The smoking flax was mercilessly extinguished. It was unkind to speak to men like this, for such a cheap offer could only leave them bewildered and tempt them from the way to which they had been called by Christ. Having laid hold on cheap grace, they were barred for ever from the knowledge of costly grace. Deceived and weakened, men felt that they were strong now that they were in possession of this cheap grace — whereas they had in fact lost the power to live the life of discipleship and obedience. The word of cheap grace has been the ruin of more Christians than any commandment of works.

In our subsequent chapters we shall try to find a message for those who are troubled by this problem, and for whom the word of grace has been emptied of all its meaning. This message must be spoken for the sake of truth, for those among us who confess that through cheap grace they have lost the following of Christ, and further, with the following of Christ, have lost the understanding of costly grace. To put it quite simply, we must undertake this task because we are now ready to admit that we no longer stand in the path of true discipleship. We confess that, although our Church is orthodox as far as her doctrine of grace is concerned, we are no longer sure that we are members of a Church which follows its Lord. We must therefore attempt to recover a true understanding of the mutual relation between grace and discipleship. The issue can no longer be evaded. It is becoming clearer every day that the most urgent problem besetting our Church is this: How can we live the Christian life in the modern world?

Happy are they who have reached the end of the road we seek to tread, who are astonished to discover the by no means self-evident truth that grace is costly just because it is the grace of God in Jesus Christ. Happy are the simple followers of Jesus Christ who have been overcome by His grace, and are able to sing the praises of the all-sufficient grace of Christ with humbleness of heart. Happy are they who, knowing that grace, can live in the world without being of it, who, by following Jesus Christ, are so assured of their heavenly citizenship that they are truly free to live their lives in this world. Happy are they who know that discipleship simply means the life which springs from grace, and that grace simply means discipleship. Happy are they who have become Christians in this sense of the word. For them the word of grace has proved a fount of mercy. ☞

In 1945, Dietrich Bonhoeffer was martyred in Nazi Germany for the cause of Christ.

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BIBLE STUDY

GRACE

The essence of grace might be expressed in a simple statement: what we could not possibly do for ourselves, God did for us. Or, as Paul states in 1 Corinthians 15:10, "... by the grace of God I am what I am." We who, by our own efforts or merits, remain hopeless, powerless and lifeless, become, by Divine generosity, heirs of the very life and riches of God. That, without question, is God's grace.

- One of the most familiar scriptures on grace, Ephesians 2:8, makes three statements concerning our salvation. They are:
 - _____
 - _____
 - _____
- According to Romans 5:2 and 5:15, the "gift of grace" comes only by: _____
- In Ephesians 3:7, Paul specifies the means by which God's gift of grace was able to come into his life: "... by _____."
- What is the most explicit way that God reveals "the exceeding riches of his grace" to us? (Eph. 2:7) _____
- In 2 Corinthians 8:9, Paul makes three progressive statements that plainly define Jesus' sacrifice to bring grace to us:
 - _____
 - _____
 - _____
- The following scriptures list some of the distinctions between "the law" and "grace":
 - John 1:17: The law was given by _____
Grace came by _____
 - Rom. 6:14: We are not under _____
We are under _____
 - Rom. 10:4: "Christ is the _____."
 - Rom. 3:24: Therefore, we are "justified freely by _____"
- Galatians 5:4 and 2:21 give four consequences of our trying to be justified by the law:
 - Gal. 5:4 a. _____
 - _____

Gal. 2:21 c. _____
d. _____

- Ephesians 2:9 and Romans 11:6 stress that we cannot be justified in God's sight by our own _____
- Therefore, 2 Timothy 2:1 urges us to: _____

- From the following scriptures, list some of the benefits that we receive from God through His rich grace.

Titus 2:11 a. _____

2 Thess. 2:16 b. _____

c. _____

Eph. 1:7 d. _____

e. _____

Heb. 4:16 f. _____

g. _____

2 Cor. 9:8 h. _____

- According to the Word of God, to whom does God consistently pour out His gift of grace? (James 4:6; 1 Pet. 5:5) _____

Or, as expressed in Proverbs 3:34, "unto the _____."

- List the two encouragements that God spoke to Paul in 2 Corinthians 12:9 concerning His provision of grace.

a. _____

b. _____

- List two scriptural exhortations concerning grace in our lives:

a. 2 Pet. 3:18: _____

b. Heb. 13:9: "... that the heart be _____."

- Titus 2:12 says that when the grace of God has appeared to us, bringing salvation, it also teaches us: To deny: a. _____

b. _____

And to live: c. _____

d. _____

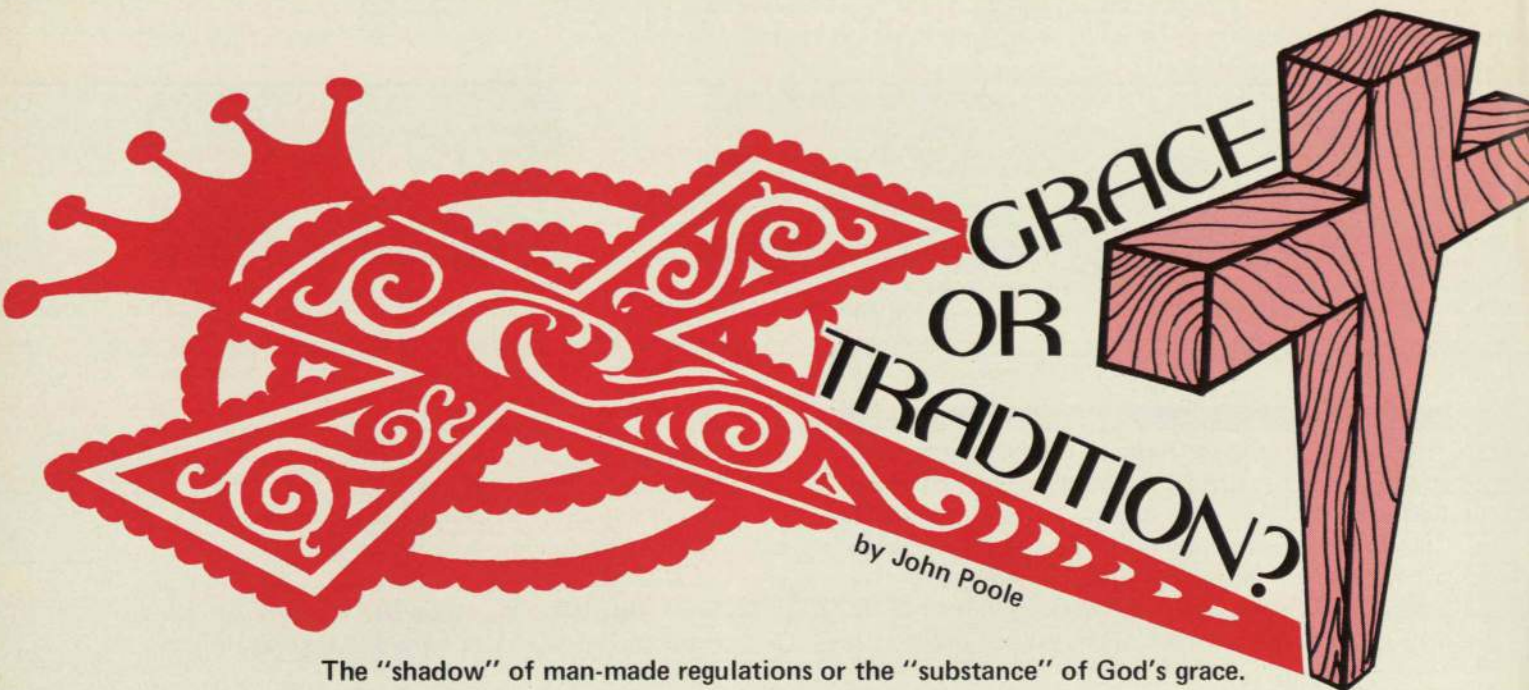
e. _____

- The following scriptures give us three of the ultimate purposes of grace in our lives.

a. Titus 3:7: That we should be _____

b. Rom. 5:21: That grace might _____

c. Rom. 5:17: That we shall _____



The "shadow" of man-made regulations or the "substance" of God's grace.

God's purpose is to fill the whole earth with His glory, and He is going to do it through individuals like you and me. The Bible says that the world will glorify God when they see our excellent behavior. "Keep your behavior excellent among the Gentiles so that [they may] . . . glorify God in the day of visitation (1 Pet. 2:12 NAS). Won't it be a tremendous day when the Church becomes known worldwide for its excellent behavior instead of its division and fighting! God's will is that His people be known by their excellent behavior.

There is yet another way in which the glory of God will be seen in the earth, and that is through our good works. The Scripture says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Notice that Jesus didn't say, "They will be impressed when they hear your good doctrines, or when they listen to your great choirs, or when they see your magnificent church buildings." I have never known a sinner yet who was impressed by the Church's love for God when they saw another great building go up! Usually, it has just been the opposite — they wonder why we wasted \$50,000 on a new organ when people are going hungry. But before it is all over, God is going to have a people in the earth who will cause Him to be glorified by

their excellent behavior and their good works!

That excites me! It makes me want to become like Jesus; to be conformed to Him so that I can bear His image to the world. If we are to have the impact upon the world that God desires — to bring Him glory — then I believe that our conformity to Jesus must include conformity to the way in which He related to the world.

JESUS OR RELIGION?

One of the outstanding characteristics we notice about Jesus is that He was not religious. He was a very relaxed, comfortable, spiritual man. Not only was Jesus not religious Himself, but He opposed all who acted religiously. His spirituality drove religious people to distraction. They couldn't understand how a man could truly love God and yet not be tied up in a lot of religious attitudes.

Did you ever wonder why little children always seemed to love to be around Jesus? There must have been more than one occasion where all the little children in the town or the village gathered together and flocked around Jesus. I believe that the instances that are recorded for us in Scripture are given as an example to show how children, in the simplicity of faith, have a heart full of love for Jesus. They're not concerned with

religion — just Jesus. The problem comes when they begin to get smart enough and wise enough to see the difference between what their parents talk about and the way they live. They begin to see that the "religion" talked about on Sunday isn't lived out on Monday. This is where the conflict begins. It doesn't come from the person of Jesus — it comes from those of us who bear His name.

Because Jesus wasn't religious, He often clashed with the religious leaders of His day — the scribes and Pharisees. The focus of the Pharisee's life and ministry was what was called "the tradition of the elders," which were man-made rules that had been laid on the Jewish people over the centuries. These rules, according to the religious leaders, had to be fulfilled if a man was truly going to be accepted by God and live out his religious faith.

We read about some of these "traditions" in Mark 7:

(1) Then came together unto him [Jesus] the Pharisees, and certain of the scribes, which came from Jerusalem.

(2) And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

(3) For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

(4) And when they come from

the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables,

(5) Then the Pharisees and scribes asked him, Why walk not the disciples according to the tradition of the elders, but eat bread with unwashen hands?

(6) He [Jesus] answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

(7) Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

(8) For laying aside the commandment of God, ye hold the tradition of men, as the washing to pots and cups: and many other such things ye do.

(9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own traditions.

(10) For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

(11) But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

(12) And ye suffer him no more to do ought for his father or his mother;

(13) Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

One of the traditions of the elders involved ceremonial washings. Whenever the Pharisees came back from any contact with the world, they did not touch any kind of food before they washed their hands. This was not a normal washing for the purpose of cleansing, but rather a ceremonial washing. Jesus exempted His disciples from such religious activities and, as a result, received the criticism of the Pharisees.

Notice that Jesus' answer deals with their "tradition." In verse 7 Jesus says, You substitute the commandments of men for the doctrines of God. Then in verse 8 He says, You go so far as to *lay aside* the commandment of God for your tradition. In verse 9 He con-

tinues, You *reject* God's commandment in order to keep your own traditions. And finally in verse 13 He says, You *make the Word of God of no effect* — make it void of power — by your traditions. Notice, too, the progression Jesus gives. When people begin to hold to the traditions of men, they automatically *neglect* the commandment of God, because they can't do both. They can't hold to men's traditions and fulfill God's commandments. Then, sooner or later, they will start to *set aside* the commandments of God in order to keep their tradition. Finally, they *invalidate*, or make of no effect, God's commandments.

When we think of *tradition* today, we usually think of denominations and their different ways of doing things such as order of service, the way church buildings are constructed, etc., but when Jesus talked to the Pharisees about their traditions He was talking to them about the central issues which dealt with (1) *how men are accepted by God* and (2) *how true faith is lived out in the life of the believer*.

Jesus had come to tell men that by repentance and faith in Him they could be accepted by God. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The Pharisees were saying, "No, no, no, to be accepted by God, you have to do this, and do this, and do this."

They also differed with Jesus in the way a man's true religion was lived out. They held to the strict interpretation of laws of revenge — "an eye for an eye and a tooth for a tooth" — but Jesus said, "I have come to put down a whole new standard of living. From now on you must turn the other cheek." The Pharisees also got around certain rules and commandments of the Old Testament by interpreting them after their tradition. We see one example in Mark 7. They said that a man could get around giving to his parents if he ceremonially presented all his money to God (Corban). But Jesus said, "That's not the way a man's faith is lived out. A man's faith is lived out by giving, and it shall be given to him."

So Jesus' conflict with the religious leaders of His day over their *tradition* concerned two main issues: how a man is accepted by God and how his faith is lived out.

THE EARLY CHURCH AND RELIGION

This basic conflict was to spring up again in the early Church. The apostles, especially Paul, had to deal with this problem over and over again. Every time Paul established a church and left, the problems developed, and Paul had to write letters to deal with them. The epistles are mainly written to correct these problems.

The epistle to the Galatians is one such letter. There were some people who had begun to teach that unless you kept special days and months and seasons and years, you really were not doing what God wanted you to do. Paul addresses this problem in Galatians 4:9–11:

(9) But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

(10) Ye observe days, and months, and times, and years.

(11) I am afraid of you, lest I have bestowed upon you labour in vain.

Paul says that to turn back to these man-made regulations, after experiencing the freedom of the Gospel, is to turn back to bondage. "You weren't saved by observing such regulations, why then are you turning back to them?"

A second problem arose over whether a man had to be circumcised in order to be saved. Chapter 5:2–12 deals with this:

(2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

(3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

(4) Christ is become of no effect unto you, whatsoever of you are justified by the law; ye are fallen from grace.

Paul says that if a man depends on circumcision to make him righteous then he has to obey the whole law. And if he seeks to be justified by law he is no longer under grace. He has "fallen from grace." I used to think that "falling from grace" meant that you sneaked out to a movie or took a drink, but "falling from grace" means that you try to be justified by the law.

Still another problem occurred in Antioch over the dietary laws of the Jews. When certain believers came to Antioch, Peter, who used to eat pork with the Gentiles (because in Christ he was free from the Jewish law) withdrew from them out of fear and no longer ate with them. But Paul rebuked Peter for not being straightforward about the Gospel.

(14) But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? . . .

(16) Knowing that a man is not justified by the works of the law, but by faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (Gal. 2:14,16).

The central issue in each of these situations is basically the same one that Jesus had to deal with: how is a man accepted before God, and how is his faith lived out? In each situation they were adding to what Christ had already done; adding their own laws to the way of salvation.

HOW MAN IS ACCEPTED BY GOD

Although we don't face the same specific problems that the early Church faced, we have our own set of problems and traditions today. There is ingrained deep in many of us, certain ideas and attitudes which we think have to do with being saved, being a Christian, growing spiritually and living out our faith. We have

grown up with these attitudes, and even though we may not talk about them, they are in our hearts and spirits, and when we try to witness to people they feel a wall of resistance, or pick up a spirit of judgment that comes from us, and our witness is short-circuited. For example, when I was growing up you couldn't be a Christian and smoke, wear make-up, go to movies, etc. It was very easy to tell who was a Christian and who was not! All we had to do was go down our list of rules to see who was "in" and who was "out!" No wonder the world didn't want what we had!

We need to understand and communicate clearly that the matter of salvation is totally dependent upon one thing — *who is going to be in charge of my life — me or Jesus?* Colossians 2:13–14 gives us four reasons why this is true:

(13) And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgression.

(14) having cancelled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to His cross (NAS).

Several things happened at the cross of Calvary: *First*, our sins were forgiven. *Second*, we died with Christ. Jesus so identified with the human race that when He died, we died. The way to sanctification is to reckon ourselves to be dead to sin and alive to God. *Third*, the devil was defeated, and all the principalities and powers were made an open show of. *Fourth*, God took His own law and nailed it to the cross. "He took the certificate of debt consisting of decrees against us, which was hostile to us; . . . and nailed it to the cross." In other words, God took His laws which man had failed to obey — Thou shalt have no other gods before me; Thou shalt not covet; Thou shalt not commit adultery; Thou shalt not steal, etc. — and nailed them to the cross, thus putting them out of the way. From that point on, righteousness was not through the

law, but through faith in Jesus Christ. Calvary indicates to us that once and for all God has finished with righteousness by the law. Man's acceptance by God no longer comes by doing anything. A person is made righteous by believing and committing his life to Christ. If God's law is now worthless as a means to righteousness, with what audacity then do we add our little laws — "do this, don't do that" — as a means to find favor with God?

The cross testifies to the fact that not only are our man-made laws and traditions *worthless* as a means to righteousness, they are also *harmful*. Have you ever seen what happens to people when they come under bondage to a man-made commandment? "We believe in keeping our body fit because it is the temple of the Holy Spirit, so we exercise every day!" What happens when that person comes into contact with a fat Christian? Religious pride! In the humblest tone he can muster, he asks, "Brother, has God been speaking to you about exercising?" Now there is nothing wrong with exercising. In fact, it is good. But when it becomes a means of obtaining favor with God or a means of becoming more spiritual, it is harmful because it leads to *pride*.

In addition to pride, man-made laws bring *disillusionment*. The person who is striving to become spiritual by doing this or not doing that is eventually going to run up against the futility of what he is doing. In Colossians 2:23 we read: "These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, but are of no value against indulgence." Paul says, "The law makes you look religious: it makes you look spiritual, but it doesn't work to keep the flesh down."

The third thing that is harmful about all of our traditions and laws is that it draws from the world their *ridicule*. Now I'm not speaking about the ridicule that comes to us because of our faith in Jesus Christ. But when we get into matters not concerned with the centrality of the Gospel, we open ourselves up for ridicule we

should never get. For example, I could never explain why it was a sin to go on the dance floor with your wife, hold her and move to music, but if you put wheels on your feet and went around a roller skating rink to music with your arm around her, it was all right. I could never really convince myself, let alone others, that there was some logical reason behind it.

Can you imagine how many times unbelievers must have sat home absolutely in stitches over the stupidity of the rules we have set up! There will always be scoffers and mockers at the Gospel of Jesus Christ, but let's be sure that they are scoffing and mocking at the reality and the centrality of the Gospel message, and not at some stupid rules we have laid on ourselves and don't half believe and can't explain.

HOW FAITH IS LIVED OUT

Our laws and traditions are not only worthless and harmful as a means to salvation, they are also worthless and harmful in the matter of spiritual progress and maturity. There are many people who will agree that salvation has nothing to do with whether you do this or do that, but when it comes to really making progress and really becoming spiritual, then they start to add all sorts of rules and regulations.

Did you ever know anyone who sold their TV set so they could be more spiritual? Now, I used to stay up night after night watching TV. I don't anymore. Do you know why? It wasn't that all of a sudden I had some revelation that if I stopped watching TV I would become more spiritual. It was simply that in my love for Jesus I wanted to serve Him the best I possibly could, and I do that better if I get enough sleep. The difference is this: Religion says, "I would like to tell you how I became more spiritual. I became more spiritual by turning off the TV set at 10:30 p.m. Therefore, if you want to become more spiritual, you will all turn your TV sets off at 10:30 p.m." In contrast, true spirituality is a response to the voice of the Master. It

is loving Him; surrendering to Him; being in a relationship with Him. It is letting Him tell us what to do.

This is the whole theme of Romans 14. Paul is writing to correct some problems which had risen. Some people thought it was all right to eat meat offered to idols, while others objected to it. Some observed certain holy days while others did not. Paul addresses them in verse 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" (NAS). In essence he is saying, "Don't argue over non-essentials. God is big enough to tell each of His servants what He wants them to do."

Christian growth comes by learning to respond to what the Holy Spirit is saying to us personally. What is He saying to me about my time? What is He saying to me about my weight? What is He saying to me about what I do with my finances? What is He saying to me? We have to learn to trust the Holy Spirit for our spiritual growth.

SHADOW OR SUBSTANCE?

In Colossians 2:16-17 Paul concludes the whole matter of living by law or living by grace:

(16) Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day —

(17) things which are a mere shadow of what is to come; but the substance belongs to Christ (NAS).

He says the law was simply a *shadow* of Jesus Christ. It foretold, in shadow, His perfection, His integrity, His righteousness, His justice, His purity. But the shadow was swallowed up when Christ came to earth 2000 years ago. Why then do men still prefer the shadow when the person who casts the shadow is here among us? It's like coming home after a trip to find my wife waiting out front for me. Her shadow may be cast on the lawn, but wouldn't it be ridiculous for me to run over to the shadow of my

wife and say, "Oh, honey, I want you to know how much I missed you." She would think I'd gone crazy!

We Christians are just as foolish! We embrace the shadow instead of the substance. We make our little rules — "don't do this, do that, don't go there, . . . don't, . . . don't" — when the One who cast the shadow is right here. He has arrived on the scene. Our goal is to join men to Him; to convince men of His love and willingness to die for them. Paul said, "We preach Christ!" He didn't give people a lot of rules and regulations. He set Christ before them. That is the whole goal of Gospel ministry. That man sitting opposite you is not lost because he smokes; he's lost because Jesus isn't the Lord of his life. The real issue is: will he receive Jesus' love and acknowledge Him as Lord over his life?

I am anticipating the glory of the Lord to fill the whole earth, but it will never be done by uptight, religious people. Let's leave our "shadows" behind and show to a dying world the real *substance* of God's love and grace. ♥

BIBLE STUDY ANSWERS

1. a. By grace are ye saved through faith; b. Not of yourselves; c. It is the gift of God. 2. One man, Jesus Christ. 3. the effectual working of His power. 4. In His kindness toward us through Christ Jesus. 5. a. He was rich; b. For your sakes He became poor; c. That ye through His poverty might be rich. 6. a. Moses; Jesus Christ; b. The law; grace. c. end of the law for righteousness; d. His grace through the redemption that is in Christ Jesus. 7. a. Christ is no effect unto you; b. Ye are fallen from grace; c. You frustrate the grace of God; d. Christ died in vain. 8. Works. 9. Be strong in the grace that is in Christ Jesus. 10. a. Salvation; b. Everlasting consolation; c. Good hope; d. Redemption through His blood; e. Forgiveness of sins; f. Mercy; g. Help in time of need; h. All sufficiency. 11. The humble; lowly. 12. a. My grace is sufficient for thee; b. My strength is made perfect in weakness. 13. a. Grow in grace; b. Established with grace. 14. a. Ungodliness; b. Worldly lusts; c. Soberly; d. Righteously; e. Godly in this present world. 15. a. made heirs according to the hope of eternal life; b. reign through righteousness unto eternal life; c. reign in life by one, Jesus Christ.

QUESTIONS & ANSWERS

This month's answers by Ern Baxter.



What quality do you feel God was trying to produce in Job's life by allowing him to experience suffering and hardship?



God declared Job to be a righteous man, that is, a man walking in "His lights" (Job 1:1-8; Ezek. 14:14,20). "God is light, and in Him is no darkness at all" (1 John 1:5). God is absolute light, while His children are "walking in the light" (1 John 1:7). "God is forever and unchangeably in perfect light." We walk, advancing in the light and by means of the light to more light." (*Word Studies in the New Testament*, Vincent, Vol. II, page 315.)

The New Testament contains one reference to Job, and twice quotes the book bearing his name. These references suggest some of the things God taught Job in and through his suffering. In Romans 11:35, Paul quotes Job 41:11, to show God's sovereign right to do what He will with His creation, including "the righteous." In 1 Corinthians 3:19 Paul refers to Job 5:13, in support of his affirmation that human wisdom is unable to understand God or His ways. James uses Job as an example of endurance through God's dealing, and seeing "what the Lord brought out of it (Goodspeed)."

The "brighter" light of the New Testament shows that the full purpose of God's dealings may not always be realized in this life. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Job's sufferings taught him that God was sovereign, inscrutable and ultimately good, and according to James the

"quality" produced was "patience."



Are there specific reasons or definite circumstances for foot-washing, and should this be regularly practiced in a fellowship?



Washing of the feet as a special act is first referred to in the Bible in Genesis, and recurs throughout the whole of Scripture. In Oriental countries where sandals were commonly worn, feet became soiled with the dust and dirt of the road. Upon entering a tent or house, one of the first things done by the traveler was to wash his feet, or have them washed by his host or his host's servant.

Not to offer water for the feet indicated a low regard for the foot-weary visitor. This is shown by our Lord's remark to Simon the Pharisee. Jesus was sitting in Simon's house when a woman "of the street" came in and "began to wash his feet with tears." Simon and his fellow Pharisees were shocked that Jesus, "if He were a prophet," would not know the kind of woman who was washing His feet, and forbid her. Jesus, knowing what they were thinking, spoke to Simon about forgiveness, and described the woman's act as one of love and respect. He then compared the act of the weeping penitent with the discourteous treatment He had received from Simon. One of the things our Lord mentioned was — "Thou gavest me no water for my feet."

During the Last Supper our Lord took off His robe, girded Himself with the towel of a servant and washed the

feet of His disciples (John 13:1-17). It appears that they had been arguing as to which of them was "the greatest." No servant being available to wash their feet, each disciple took his place at the table with unwashed feet. Not one of them felt that he ought to be the servant. In their minds such an act would detract from their "greatness." It seems from all of the material in the Gospels relating to this event, that it was while they were arguing about "who was the greatest," that Jesus rose from the table and "took the place of a servant," and washed their feet.

Jesus approached Peter first. Peter protested against Jesus' action, feeling it was beneath the Lord's "greatness" to do this thing. Jesus however insisted, and when He had finished washing the feet of all the disciples He said, "If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you . . . the servant is not greater than his Lord . . . if ye know these things, happy are ye if ye do them" (verses 14-16). On another occasion He said to them "He that is greatest among you shall be your servant" (Matt. 23:11).

There are many ways we can wash one another's feet in acts of loving service. Washing of feet as a regular religious practice or ordinance, has been the custom of some small bodies of Christians. I have personally seen occasions where this has been done as a sincere expression of a desire to make oneself available to serve his brother. These have been very moving and meaningful times. However, I do not see sufficient biblical grounds to indicate that it should be a regular practice in a fellowship.

INSIGHTS

"Grace is not a discount which enables us to forego living a holy life."

— Ralph Keiper

"The Kingdom [of God] is Christlikeness universalized — in heaven and on earth."

— E. Stanley Jones

"We do not need a great faith, but faith in a great God."

— Hudson Taylor

"Praise is the occupation of the godly, their eternal work and their present pleasure."

— C. H. Spurgeon



What do you think is meant in 1 Corinthians 7:14 by an unbelieving husband or wife being "sanctified" by a mate who believes?



The word "sanctified" in this verse is obviously not the same as "saved." In verse 16 of this chapter, Paul encourages the believing husband or wife to remain with the unbelieving spouse, "for what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" How then can an unbelieving mate be "sanctified" by a believing partner and yet not be "saved"?

I think Paul is using "sanctified" in one of its several possible meanings. In this case, it is in the sense of "being set apart to a holy use or situation." Jesus spoke of "the temple that sanctifies the gift" (Matt. 23:17) and "the altar that sanctifies the gift" (Matt. 23:19). By being married to a "saved wife," and being "pleased to dwell with her," an unbelieving husband is "set apart" to her "pure and reverent behavior . . . the unfading loveliness of a calm and gentle spirit" (1 Pet. 3:2,4, JBP). Living in this atmosphere, there is hope for the "salvation" of the unbelieving husband or wife.

sorrow and grief, even in the midst of the joy of knowing the person is with the Lord?



To "sorrow" and "manifest grief" at such a time as this is not unChristian. Paul reported to the Philippians that "Epaphroditus my brother, and companion in labor, and fellow-soldier" had been "sick nigh unto death." "But" wrote Paul "God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow ('the sorrow of losing him to add to my suffering' — JBP)" (Phil. 2:25-27).

Writing to the Thessalonian Christians concerning those of their number who had died, Paul exhorts them to

"sorrow not even as others who have no hope" (1 Thess. 4:13). Paul did not say "sorrow not." He said, "sorrow not, even as others which have no hope." The heathen saw death as the end of existence and the irreparable loss of loved ones, and sorrowed in a manner that expressed hopelessness. Christians believe in "the resurrection of the body and life everlasting" (The Apostles' Creed), and while they sorrow their sorrow is tempered by Christian hope.

Each month *New Wine* receives questions from our readers covering a variety of topics and issues. If you have questions for this feature, send them to Questions and Answers, c/o *New Wine* Magazine, P.O. Box 22888, Ft. Lauderdale, Florida 33315.

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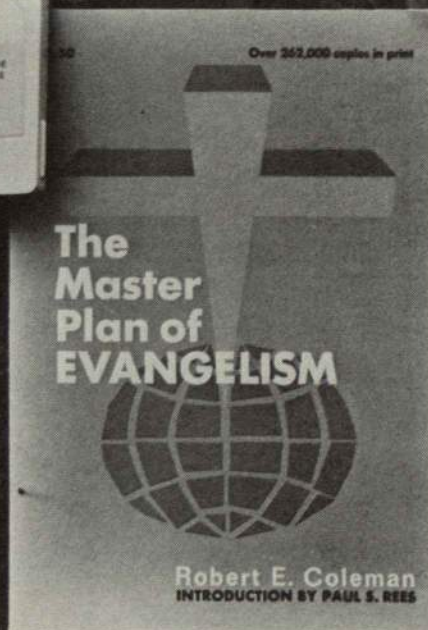
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