

new wine

MARCH 1976
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH

Youth: A Generation in Préparation

Living as a Christian Teenager ● Bertucchi ● 4
Youth: Preparing to Lead ● Curlee ● 7
The Cry for Leadership ● Simpson ● 10
How to Grow a Teenager ● Fesperman ● 22

Special Section:
New Wine/Logos Forum
on Discipleship
(see center insert)

"WHO IS THE GREATEST?"

Your article in the September issue of *New Wine* entitled, "Who is the Greatest?" by Bob Mumford really hit home to me. I had never seen past the Lord's physical act of washing the disciples' feet into the real, unsophisticated lesson of serving like I do now. As a pastor, I especially have a lot to learn in order to fulfill the Lord's command of "washing one another's feet."

Rev. Theodore Reid
Bay City, Michigan

UNDERSTANDING "UNDERSTANDING WOMEN"

My deepest thanks for the article, "Understanding Women" by Aubrey P. Andelin in the October issue of *New Wine*. Never in my thirty-six years have I felt so understood and normal. To those who don't understand, I would like to emphasize that the part about treating a woman like a queen must be held in proper context to the rest of the article. A woman wants to be busy doing things for her husband and family. The fulfillment and satisfaction of her chores is completed by the appreciation she is given.

Again, I say thank you for a portrait of myself.

Helen Rocha
Fallbrook, Ca.

Please cancel my subscription to your magazine. After reading your article on women in the October issue I can't take it anymore. That article illustrates the unclear and certainly unsubstantiated social, religious and philosophical awareness which many of your writers illustrate. It seems as if "you can't see the forest because of the trees." I suggest you dissolve the magazine and send the money to *Christianity Today* — it has to be an improvement!

Jim Alsdorf
Bowling Green, Ky.

The article, "Understanding Women" was one of the best and to the point teachings I have read for a long time. In the ministry I am involved with, my time is very much on demand. Often it is actually easier to spend most of my time away from home. I need to be continually reminded and sometimes rebuked concerning my family's needs. We can ignore our families for great lengths of time, but sooner or later it will all catch up with us — and sometimes it will be too late. Thank God for the voice of the Lord through that article.

Rev. Ken Sanders
Petaluma, Cal.

Letters to Editor

PRACTICING WHAT'S PREACHED

We were so refreshed and encouraged to see the November issue of *New Wine* — especially the uplifting report of the Kansas City Shepherd's Conference. In the midst of the "storm" you are standing in love and humility. Praise the Lord for giving you a beautiful opportunity to practice what you preach.

John & Charlotte McCarroll
Wheatland, OK

I have been struggling with the problem of faith vs. senses, and Derek Prince's article, "Your Walk With God" [November] really met my need. I have taken the statement of faith on page 7 and am using it as a prayer before each study time.

Mrs. Marion Corliss
Littleton, N.H.

WE FIND NO FAULT!

Just a note from two *New Wine* readers to say we find no fault or error in *New Wine*. Your timely articles correspond to the teaching we receive from our local shepherds to whom we are committed. There has been no bondage or legalism that has resulted from submission teaching in our local body. Those who refuse to accept Lordship teaching do eventually leave the body to seek agreeable teaching. We are seeing a growth and maturing slowly in progress as we yield, as His sheep, to the Master's will.

Mr. and Mrs. George Lewis
Forked River, N.J.

"TOPICAL" DISCUSSION

Since you have become topical in content, the magazine has lost much of its freshness for me. I used to await it with anticipation, reading those articles the Lord seemed to direct me to — and each one blessed me and supplied me with insight and teaching.

Since the magazine has become theme-oriented with several articles on the same topic I find a heaviness of spirit and a loss of anticipation to read it.

New Wine seems to have espoused an editorial policy that Isaiah speaks of: "Precept upon precept . . . line upon line." May you review your editorial policy and move us from the lines and precepts of bondage to the glory of freedom in Christ Jesus.

Mrs. Glenn Koontz
Bothell, Washington

The greatest asset of your magazine to me is that it concentrates on one subject in great detail. One is able to become involved with the topic and actually feel the hand of the Lord opening up new avenues of insight through the different aspects of each topic discussed. It is like having a vase of roses: all are the same type of flower, yet each one is in a different stage, thus giving a varied perspective of the same flower.

Betty Cotton
Dobson, N.C.

KEEP ON GOING!

I personally am really excited about what God is doing in the earth, regardless of the "doctrinal" differences among the leaders in the "charismatic movement." Keep on going, for we're coming, as you know, into something real good!

Rick Morrow
Merritt Is., Fl.

I would never want you to print only the articles I agree 100% with. How would we grow or strengthen our faith if we only heard the things we agree with and find peaceful? Continue your publications — I'll trust God to instill in me that which I need to learn and He'll do it — and you will be one of His tools.

Mrs. Ronald L. Blank
Oswego, Ill.

Keep up the good work. Continue to have the courage to publish what is current and what God is saying.

George Taylor
Columbus, Ga.

Editorial

Some time ago I was invited to attend a meeting of spiritual leaders in a certain city. Arriving early, I sat and watched the others come in, over two dozen of them in all. Significantly, they ranged in age from 18 to 35. While a few were pastors of churches, most were leaders of interdenominational fellowships, house churches or Christian communities. I knew they represented a significant portion of the vital leadership of their city.

Those young men, most of whom were dressed in blue jeans and work shoes, came to discuss the progress of the Kingdom of God in their city. Their hardy appearance, coupled with the peaceful determination in their faces, deeply impressed me. "They are spiritual pioneers," I thought, "just like the young leadership responsible for the westward expansion of our nation in the 18th and 19th centuries."

By its very nature, pioneering requires the commitment and determination of youth (or at least a youthful spirit!). Unfortunately, the older we grow, the more conservative we become, and as we grow in years, it becomes harder to change and easier to compromise. I believe it was Emerson who said, "Middle age takes the lumber with which youth would erect a tower to the moon, and builds a chicken coop in the back yard."

What frontier awaits the challenge of the pioneer today? In our decadent and drifting society the only major "territory" still open seems to be the frontier of the Spirit which leads to the establishing of the Kingdom of God. Some of us who are committed to the exploration of that final frontier realize the major responsibility will fall on the shoulders of the youthful leadership emerging today.

In this issue of *New Wine* we gratefully address ourselves to the theme of Christian youth. Thank God for their bright promise in the Body of Christ. As Samuel anointed David, the shepherd boy who became king, we believe God's hand rests heavily today on many a responsible committed youth; measuring, pruning and shaping him for leadership. As God gives us grace, may we help guide and nurture that leadership in whatever way and to whatever extent He permits.



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MARCH 1976

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LIVING AS A CHRISTIAN TEENAGER

Exploring some basic problem areas for teenagers.

by Jim Berlucchi

During the teenage years, the pressures at school and home – not to mention personal, internal struggles – often threaten to undermine a steady commitment to the Lord. Despite all that, teenagers can be joyful, effective Christians.

I'm glad I didn't become a Christian as a teenager. I don't think I could have remained faithful."

This comment is a fairly common reflection among adult Christians nowadays. Behind it lies the simple recognition that living for God during the tumult of adolescence is a very demanding call, particularly in these times. The shifting and loose values of our society, the increased barrage of sexual stimuli and focus on materialism, all work to undermine a young person's commitment to the Lord.

On the other hand, what better time to be a Christian than as a teenager? When the exuberance, idealism and energy of a teenager connect with faith in the living God, a dynamic process takes place. Teenagers should be able to say, "Thank God that I can be a Christian now, and spend these years in the Lord!"

While living with the Lord during the teenage years is much better than living without Him, teenagers still face some common difficulties in living for the Lord. I've tried to identify three basic problem areas for teenagers: love for parents, self-love, and peer pres-

sure. This does not exhaust the list, but repeatedly in my working with young people, these concerns come up. With the Lord's help, these obstacles can be overcome, and coming to grips with them can be a source of growth and strength.

LOVE OF PARENTS

Karen sat in my office describing her relationship with her mother. She was a pretty, slender, 16-year-old girl who looked older and more hardened than her actual years.

"My mother and me are really cool," she said. "She doesn't act like a mother and I don't have to treat her like one. We're just friends. We're equals. She doesn't boss me around or tell me what to do. We just act like good friends."

On the surface, it didn't sound bad. Being a friend with your mom, able to talk about anything, not restricted by any controls. Not bad at all. But despite its apparent benefits, real problems emerge with this way of relating to parents. This was clear with Karen. This cool relationship with her mother was Karen's biggest enemy. With no sense of respect or obedience toward her mother, and no controls, Karen's life was a shipwreck at 16. She was flunking every class in school except Jewelry and Design. Her inability to attend classes stemmed from her magnetic involvement with drugs and sexual activity. Her eyes were frequently dilated and her behavior



unpredictable. Though she appeared fun-loving, her haggard face betrayed a nagging insecurity that plagued her life. The so-called freedom that characterized her relationship with her mother was tightening like a noose around her neck. And she couldn't see what was happening.

Children, obey your parents; this is the right thing to do because God has placed them in authority over you. Honor your father and mother. This is the first of God's Ten Commandments that ends with a promise. And this is the promise: that if you honor your father and mother, yours will be a long life, full of blessing (Eph. 6:1-3 LB).

God's wisdom doesn't change. It's the same today as it was two hundred or two thousand years ago. "Honor your father and mother that yours will be a long life, full of blessing." God's intention is not to manufacture obedient robot-like children who respond fearfully at the touch of a button. Rather, he wants to create a respectful and obedient spirit in the hearts of children toward their parents. He wants things "to go well with you." I've seen many teenagers flunk out of school, grow in dependence on drugs and marijuana, engage in violence or malice toward others. And what was a common starting point for almost all of them? They did not honor or obey their parents. They were "free from the old man and lady." But in the end, it does not go well for those who ignore God's Word.

Admittedly, Karen is an extreme example. But it is noteworthy to see the results of a radical departure from God's plan. If we look at the other side of the coin, it's clear that a wealth of honor and respect for parents will bring good results in the life of a teenager. Happiness, security, freedom in conscience, and maturity are just a few of the benefits a teenager will reap if he loves his parents.

Respect for parents should be shown in very concrete ways. I discovered this fact soon after I had accepted the Lord and received His Spirit. One afternoon I was fervently praying for my parents, "Oh, Lord, bless my mom and dad. Be with them and show them your love. . . ." Then very clearly, I sensed the Lord leading me to do something very unexpected — to go vacuum the living room. What! I prayed more to make sure I wasn't just hearing things. Didn't the Lord know that I was praying for a *spiritual* blessing? But sure enough, a persistent sense from the Lord continued, "Go vacuum the living room."

Now the Lord knew two things in order to lead me like that. One, He knew I was praying earnestly. Two, He knew I had never volunteered to vacuum anything. An action like this would clearly reflect love and respect for my mother!

Honor and love always find their expression in practical action. The Lord calls us to put off the old, and put on the new. We can walk in the freedom of the sons and daughters of God. Tear off those old chains of criticism, lying, disobedience, resentment, sharp remarks, complaining. Ask the Lord to help you love and obey your parents. Do extras around the house. Give full attention when listening to your parents. Volunteer to baby-sit. Forgive and forget their occasional crabbiness or impatience. Give yourself this test. Can you walk up to your father and say: "Dad, I really love you!" How about your mom? If you can, it probably reflects real health in the relationship. If you can't, try to identify some of the problems hindering that open expression of affection. Then work at solving them. Open

discussion with parents will often bring good results. Give it a try.

Finally, it's often tempting to wait until a parent reaches perfection before demonstrating respect. "My dad is grouchy and irritable. He drinks too much. I can't respect him," "My mom is always nagging me. I'm never off the hook." But the Lord does not ask us to evaluate our parents and then decide our course. We honor parents because God has put them over us. We respect their place and position in our lives. He will work through Christian and non-Christian parents alike. Also, if you wait for perfection, respect will be a long time coming. If the Lord had waited till we were perfect before He sent His Son, we'd forever live in the B.C. era. Start now. Decide to honor and obey your parents. Quit hedging. No matter how hard or impossible it seems, God will help you follow through. If you are already loving and obeying your parents, accelerate. If you're not, repent, and start fresh. You'll never regret it.

SELF-LOVE

A crucial problem in the teenager period is self-acceptance. During these years of change it's common to feel insecure about a lot of things. Your height, weight, intelligence, popularity, complexion, sports ability . . . (feel free to fill in the blanks; the list is endless). The inclination to compare yourself unfavorably with others is a strong one and usually brings negative results. Anywhere you look, other people will be better than you in one way or another.

What is the solution to this dilemma? Again, we can start by looking to God's Word. He is the One who actually knit you in your mother's womb. He created you, knows you ("You made all the delicate, inner

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parts of my body, and knit them together in my mother's womb" Ps. 139:13 LB), cares for you, and rejoices in you. If God Himself approves, who can criticize? ("What can we ever say to such wonderful things as these? If God is on our side, who can ever be against us?" Rom. 8:31, LB.) If He commends you, what right have you to discredit or downgrade yourself?

The Lord recognizes and appreciates your uniqueness as an individual, even if you fail to. Different sizes and packages, personalities, strong points, and abilities reflect the versatility of God's creative designs. In order to love your neighbors as yourself, you need to start by learning to love yourself as God loves you. His love is complete and everlasting. He accepts you as you are.

Love yourself then. Appreciate who

TO OUR READERS

This month's magazine marks some major changes in the staff of *New Wine*. Replacing Dick Key as Editor is Don Basham. Dick Key came to Christian Growth Ministries as Administrator in February of 1972 and became Editor of *New Wine* in June of 1973. He is leaving *New Wine* and CGM to enter full-time ministry in the Ft. Lauderdale area.

Don Basham has been associated with *New Wine* since its inception in June of 1969 as a writer and member of the editorial board. Assuming the editorial leadership of *New Wine* is part of God's continued direction in his life in the field of Christian journalism.

Replacing Bob Sutton as Managing Editor is Dick Leggatt. Bob Sutton began working with *New Wine* in April of 1972 as Assistant Editor and took over the duties as Managing Editor in June of 1973. He also is leaving that position for full-time pastoring responsibilities in the Ft. Lauderdale area.

Dick Leggatt has been a member of the *New Wine* staff since December of 1974, and served as Assistant Managing Editor before assuming his new position.

you are. This doesn't mean kissing the mirror every morning and night, but accepting all that you are, and even everything that needs to change. God has done an excellent job arranging you as He has. Thank Him for His handiwork.

Don't bother continuing to compare yourself to others. Two reasons for this: one, there will always be someone better and someone worse; two, always sizing yourself up to others won't change you or them. It's a waste of time.

The Lord also wants you to focus on who you are and what you can do, not on what you aren't and what you can't do. Every person has been given gifts and abilities by God. Self-criticism and self-evaluation frequently stunt human growth and the development of abilities. Being down on yourself can also be a route of escape from the Lord and a means of avoiding what He wants of you.

Even such great men as Moses and Jeremiah had a problem with confidence and self-acceptance. But remember how God worked powerfully through both of them. Confidence and self-esteem can help you surge forward with Jesus and grow in the gifts we all have. Self-doubt and condemnation, however, can only trip you up.

Finally, genuine self-love can come only from God. St. John in his first letter writes that because God loved us first, we can love one another. Because God first loved you, you can also love yourself since He lives in you. True self-confidence, just like self-love, comes from the Lord.

If anyone is going to boast, let him boast about what the Lord has done and not about himself. When someone boasts about himself and how well he has done, it doesn't count for much. But when the Lord commends him, that's different (2 Cor. 10:17-18 LB).

Rejoice: you've been commended, approved, and exalted by God because of Jesus! God believes in you! He's invested everything in you by sending His Son for you. So you've been given full permission and encouragement to

appreciate yourself, and all that you are.

PEER PRESSURE

Peer pressure is a somewhat overworked phrase that is usually associated with teenagers. It is that strong influence that a large group of equals or friends exerts over its individual members. Everything as mundane as the style of clothes to something as important as belief in God is affected by friends and group standards. For instance, when I was 14, wearing any other color than white socks would have been unthinkable. By the time I was 16, wearing white socks was unthinkable. The style changed and peer pressure helped it to change quickly.

However, peer pressure is not necessarily a bad thing. Actually, it can be very good. The key question is, who is the main influence forming the peer values? Is it Jesus Christ or Satan? On a more personal level ask yourself this: are your friends followers of Jesus or not? The answer to this question is crucial because your friends will in many ways determine your ideas, activities, decisions, and attitudes during your teenage years. If Jesus is Lord of your friends, then He will be working through them to form your life.

Although this may sound extreme, it's true. The people you associate with do affect you. In my work in a large public high school the reality of group influence was very important. In this particular school the four major groups were known as the "jocks," the "blacks," the "freaks," and the "greasers." Sound familiar? Many students were shuttled into one of these categories, even though significant switching was acceptable. Each group had strong identifiable characteristics to which each member had to adapt. One young girl once told me tearfully that she had been trying for a whole year to be accepted by the "greasers" but was unsuccessful. She had worked tirelessly to learn the language, wear the clothes, and adopt the attitudes of this particular group! This example is only one of thousands

attesting to the strength and reality of peer groups.

Whether your group is athletic, mechanical, intellectual, or musical is ultimately insignificant. Rather, do your close friends believe in and love your Lord? Do they make it their aim to love others? Do their behavior and ideals befit the Kingdom of God? Do they honor and obey their parents? Recognize that you will live as your friends do, and you as an individual will be molded by your group.

I believe that this issue of Christian friendship is crucial to the Holy Spirit's input in a teenager's life. Make it a priority to develop solid Christian relationships. Be cautious in forming or continuing relationships with people who lead you into sin. Allow the Holy Spirit to form and love you through the love of brothers and sisters in the Lord.

This is not, by the way, a suggestion to reject others who don't follow the Lord, or to form just another clique. It's sometimes easy to indulge in Christian relationships in a way that doesn't welcome others. This is not the Lord's design. Groups of Christian friends should always be reaching out in loving invitation to others. You are the salt of the earth, the light of the world. Through you and your love, others will see Christ and say yes to Him. You are the building blocks of God's Kingdom. He needs you to reach others.

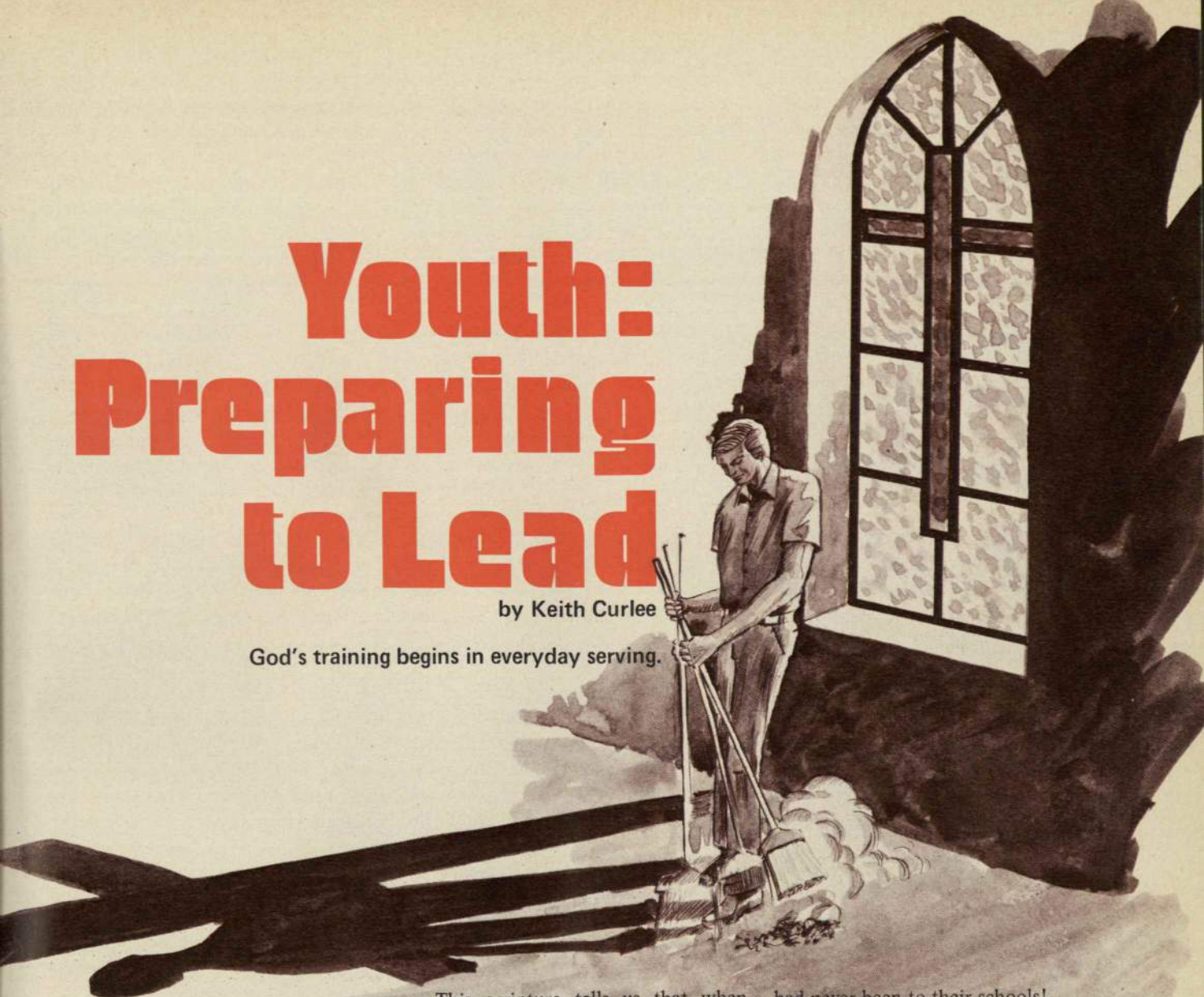
Jesus wants to impart the fullness of His victory to everyone who says yes to Him. His triumph over death signals our victory over the obstacles we all encounter in living the Christian life. In the three areas discussed here, the Lord has both wisdom and power for Christian teenagers. I would strongly recommend that every teenager find a mature Christian counselor; a person who will listen, support, and advise. Ongoing contact that provides the opportunity to share with, question, and learn from an older Christian is invaluable. In such a relationship you will have an important provision of God's love and care for your life. ♥

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Youth: Preparing to Lead

by Keith Curlee

God's training begins in everyday serving.



The Jews therefore were marveling, saying "How has this man become learned, having never been educated?"

Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me.

"If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself.

"He who speaks from himself seeks his own glory; but He who is seeking the glory of the one who sent Him, He is true, and there is no unrighteousness in Him" (John 7:15-18, NAS).

This response by Jesus to the Jews issues a challenge that the Body of Christ, and every man of God, must face if God's purpose is to be fulfilled in the earth today.

This scripture tells us that when Jesus began to teach, the people marveled at the words which flowed out of Him. Their response, "How has this man become learned, having never been educated?" ["How does this man know all this, having never been taught?" (Phillips); "How did this man get such learning without having studied?" (New International Version); "How can he know so much when he's never been to our schools?" (Living New Testament)], reveals one of the attitudes of religious society in that day and exposes the state of their hearts! They were not stirred in their spirits, but their intellectual curiosity was aroused, and that, not by the acclaim of God, but by the schools of man. It was not the word that they were pondering, but the way Jesus delivered it. They marveled that He

had never been to their schools!

There are still traces of this attitude in our own day which, I believe, has limited us from going on to maturity. As a young minister I was often confronted about not being educated in the traditional religious manner. Tradition says that one must have a religious education from a religious institution to be qualified to expound on the Scriptures. The past emphasis has been upon a man's credentials and diploma, instead of his character and life. I have discovered that it has not been what I have known intellectually, but rather what I *am* that has caused me to be effective or ineffective in fulfilling God's purpose.

Lost and dying men do not especially need to hear elaborate sermons or theological discussions about heaven; they need to *know the Lord* in

a practical and real way. Eternal life is not something that is off in the distance; it is the very life which Jesus has put into us. John 17:3 says, "And this is eternal life, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent." Eternal life is to know God, and his Son now, and to have fellowship with them. This is the primary training and message for every man of God. Out of this, he can learn to communicate truth.

The real difference between Jesus and the religious people of His day is evident. Even though they had accumulated vast knowledge, they had not found life. Jesus states in John 7:16: "My teaching is not Mine, but His who sent Me." While Jesus had been raised in the same religious culture as they had, His training was totally different in its nature and source. It was not schools founded by men that taught Him. The word He delivered came from the One who sent Him — not from His own initiative. Let us remember that Christ is not speaking from a standpoint of His place in the Godhead, but as the Son of God, incarnate. John 8:28 says, "As my Father hath taught me, I speak these things."

It is important in raising up leadership in this day that we realize that some of the ways of the past may not meet the needs of the present. God is doing a new thing in the earth, and this new thing must be done by Him and through His teaching. In this day God is calling men of God to raise up leadership that can lead, rather than just expound. It is important that we begin to communicate to the young potential leaders in the Body that they must learn to live before they can expound the Scriptures.

"BEING" VS. "DOING"

From the day I felt the call of God on my life at the age of fourteen, I was programmed to "do" for the Lord. I thought the need constituted the call. The Church needed more laborers, so when I was called, I began to labor. But as time went by, I continued to be frustrated in my life. I never doubted that God had called me into the minis-

try at that time, but I had not yet learned that God called me to "be" before I was to go out and "do." As soon as I heard the call I thought the next step was to go. But where? The typical answer was Bible school and seminary — the traditional way to prepare for the ministry. So at the age of nineteen, I tried to prepare myself for the ministry. I went to college and majored in religion. I took the usual Bible courses and lectures but found no life in them. The curriculum seemed all one-sided. I had the facts about the Scriptures, but my life was still the same. Finally, I changed my major and decided to get out of the religion classes.

For three or four years I wandered aimlessly, looking for answers for my life, and for the ministry God had called me to. I thought that experience might be the answer. I preached in many meetings, and ministered to many people. As a Southern Baptist evangelist, I traveled to many places. I worked for mission boards and Baptist Student Unions. I traveled from city to city witnessing to people and birthing them in the Spirit. I witnessed about Jesus on the streets, picked up hitchhikers, and often brought other Christians under condemnation for not witnessing. My main purpose was to get people saved — into heaven and away from hell!

One summer I returned to Minnesota where I had ministered the previous summer. I went to many of the same places and looked for the young people who had made decisions for the Lord. To my amazement I could find only a few trying to walk in the Way. Out of hundreds who came to the meetings, a mere handful was left. As I evaluated this, I found that my own walk with the Lord was lacking. While I was preaching, things were great. But after my summer ministry I would return to school to find that I was in

the same position as many of those whom I had led to the Lord.

It was not long until I became so discouraged with my life and ministry that I began to seek the Lord. On July 31, 1972, I received the baptism in the Holy Spirit. Now that I had joy in my life and power in my preaching, I thought I was really equipped for the ministry!

At that time I took a step of faith, not just on my own, but with the counsel of my father and other men of God. I left school and began to minister full-time. God not only blessed the ministry, but He also blessed *me* by giving me a wife.

I traveled from meeting to meeting ministering in power and moving in the Spirit. The Word was fresh and the teaching began to have life. There were exciting things happening. More people than ever were being reached, the gifts of the Spirit were manifested, there was more insight into the Word, and a new freedom in worship was evident. Soon, however, I began to see that fruitfulness did not necessarily indicate maturity. At the age of twenty-three I had a full-blown charismatic ministry that produced spiritual babes with power.

A NEW DIRECTION

Not long after I had received the Baptism, I received a series of tapes on the Kingdom of God. These tapes focused on covering, authority, and discipleship. The Kingdom of God began to be a reality in my life. I saw that much of what I had done had been *ministry*-oriented rather than *life*-oriented, and that my relationship to the Lord and His purpose was lacking. I saw that I was uncovered and that my ministry worked apart from the Body rather than within it. I now began to see that the call on my life was not just to minister, but to find my place in what God was doing in the earth to establish His Kingdom, and to do my best to fit into it.

As is often the case in many young ministers, I had thrust myself into the ministry unprepared, feeling my way as I went along. I had hoped to learn what I was preaching and teaching

KEITH CURLEE, a former Southern Baptist Youth Evangelist, now serves as a full-time pastor and youth worker in the Gulf Coast Fellowship. He, his wife Betsy, and their daughter reside in Gautier, Mississippi.

along the way, instead of being proven in the beginning and then sent out because of a stable foundation in my life.

In studying the life of Jesus, I discovered that Jesus proved Himself to the Father for thirty years, and then He received His ministry. When Jesus was baptized, the Father said, "This is My beloved Son, in whom I am well pleased." The Father was pleased with the faithfulness of Jesus up until then. It was not His ministry that pleased the Father, because Jesus had not yet begun to minister. The Father was pleased with Jesus' walk, then He gave Him the ministry. Jesus had proven Himself to the Father in all things for thirty years, and now God could trust Him with His purpose.

I searched for a place to be prepared for my place in the Kingdom. I had already tried school, and thought of seminary, but for me, that was not the way. I knew I could not do it on my own — I needed an example. Where would I find it?

One day as I was reading in 1 Peter chapter 5, I noticed verses 5 and 6:

You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble.

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time (NAS).

In this scripture, I saw *the place* of a young man who is called into God's purpose — "be subject." I also saw to whom he was to be subject — "Young men, subject yourselves to your elders." I began to see the wisdom and the protection in this verse. So many times a young man is saved out of drugs and his whole testimony is so spectacular that immediately he is swept from meeting to meeting. He is exalted, not because of his walk in the Lord, but because of his initial experience. Soon he is a one-man band, going from place to place sharing his testimony.

A well-known speaker once brought a young man who had just found the

Lord to a meeting. The pastor of the church told the speaker that if he wanted to, he could let the young man share. The speaker very wisely said, "No, for he is a novice, and it is not time." It is no wonder that there are many young men who are casualties in the spiritual world. They start out ablaze, but soon die out.

"Humble yourselves under the mighty hand of God, that He may exalt you at the proper time." I could see that my call was from God, but my response to it was out of His time. It was not time for me to move out; it was time for me to sit under the oversight of elders, and to learn the ways of God for my life. Then He would exalt me in His time.

PREPARATION FOR MINISTRY

I soon moved to another area of the country and submitted myself to the elders there. I knew that I had to lay everything down to determine what God would resurrect. To tell Jesus that my life was not my own, but His, was one thing, but when He told me to submit it to His delegated authority, as unto Him, that was another! After all, I had been used to ministering, preaching, and generally being the center of all the attention.

The first principle that I learned was that of being a servant. I saw men serving men in a way I had never seen before. It was soon evident to me that I had never had this attitude instilled in me. I had missed it. All I had ever heard was, "You are a son of God," "Boldly come to Him," "Claim what is yours in Him." No one had ever showed me how to serve. I began to see it in the Scriptures: Samuel serving Eli; Elisha serving Elijah. Even the prodigal son, when he returned, did not boldly approach the father and demand what was his, but he came with the attitude of a servant. When a man is born again, it is then that he sees himself as he really is. But we stand him up and tell him, "Arise, for you are a man of God." While this is true, he needs to humble himself as a servant so as not to abuse his sonship in the Lord.

As I began to serve, many hidden attitudes began to be revealed. One day I was asked to go and help a brother in his business. He managed a vending machine company, and he sold ice cream. I went with great zeal to serve and do a good job. After days of filling ice cream machines and getting up at 5:30 every morning, I began to feel restless. One morning while driving to work, I thought to myself, "What is God's man for the hour doing filling ice cream machines?" I became frustrated and wondered what I had gotten myself into. It was one thing to serve the Lord, and quite another to serve the brethren. I thought, "I should be out preaching the Gospel and teaching the Word!" As my frustration grew, the accuser of the brethren joined in, "Yeah, what are you doing here? You're nothing now!"

"No," I replied, "I know the Father has put me here!" and at that moment I felt a new release inside. I rejoiced and thanked the Lord!

A NEW KIND OF LEADERSHIP

As time passed and I continued to walk in the instruction and discipline of the elders, there came a peace and a strengthening in the Lord I had never known before. Gradually, more responsibility was given to me: I began to find my place and function in His Kingdom.

God is raising up a new kind of leadership. He is calling men to "live" and "be" before He commissions them to "go" and "do."

God is a jealous God, and only He will receive the glory for what He does. John 7:17 reminds us: "If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

He who speaks from himself, promotes his own ministry, and seeks his own glory will miss the ultimate purpose of God. But he who humbles himself and does the will of the Father will be trusted and exalted in God's perfect time to do the will of the Father. ☞



by Charles Simpson

The world is looking for someone to show them the way.

THE CRY FOR LEADERSHIP

One day I was visiting in a poor home in the city where I pastored. My host motioned for me to sit in a low chair just in front of the door. As I sat down, he closed the door. To my utter surprise, behind the door was a Pit Bulldog the size of a young steer; the largest dog I had ever seen up close — about four feet away. I'm not afraid of dogs, but I have a deep respect for

that kind of dog. I sat in that low chair, and he sat on his haunches, our eyes on the same level. Neither of us moved.

"Is he dangerous?" I asked, not taking my eyes off the dog.

"No, he won't hurt you . . . just don't move suddenly."

"Suddenly?" I replied, "I can't move at all!"

It is one thing for a person to be temporarily immobilized by fear. It is quite another thing for whole families, churches or nations to be so immobilized. My experience is now one at which I can look back and laugh, but the present paralysis and lack of leadership in Western society is no laughing matter.

In 1974, I led a retreat for students

of Fuller Theological Seminary, conducted in a mountain lodge. Simultaneously at this lodge, there was another seminar in session for a young political action group whose identity was not clear to me. In the course of walking to one of our meetings, I had to pass through a room in which a young lady was beginning her lecture to the political action group. She began, "Leadership is a battle for the hearts and lives of men." Then I passed beyond the sound of her voice. Her voice echoed in my mind. "Leadership is a battle . . . for the hearts and lives of men." That's profoundly true, I thought.

As I walked toward my session, I saw my ministry to the young men in my seminar in a new light. *We are in a battle for world leadership . . . a battle which we presently are losing.*

Some months later I read a book by Douglas Hyde entitled *Dedication and Leadership*. Hyde was head of the Communist Party in England for many years and editor of the *London Daily Worker*. Later, he found faith in Christ and left the Party. In his book he gives the Communist definition of leadership: "Leadership is a battle for the hearts and lives of men." As I read those words, I recalled the political action group I had encountered earlier. Communists understand their objective.

As Christians, we have a mandate from God to lead. "Disciple the nations" was Jesus' last earthly utterance to the Church. His generation of men gave international leadership to the world, and led multitudes out of witchcraft, idolatry, disease, poverty, ignorance and other forms of darkness. The first Adam was commissioned to subdue and exercise stewardship over the earth. Children of the last Adam, Jesus Christ, should do no less.

Leadership is not domination. It does not rule by force and cruelty. Leadership is earned by good behavior and proven accomplishment. Domination seizes power by trickery. Leadership works by example. Domination works by manipulation. Leadership is positive, and cultivates the best in those who follow. Domination is

negative and maintains its power by retarding the growth and development of those who follow. Sometimes domination and leadership may temporarily be confused, but the fruit produced will be clearly different. Too, a vacuum of proper leadership may bring numerous instances of domination. But the answer to domination lies not in destroying leadership, but in watching the fruit of apparent leadership prove its validity. Jesus alluded to this in the parable of the wheat and the tares in Matthew 13:24-30. The servants wanted to root out the tares. But Jesus knew that such rooting out would also disturb the wheat. Time will reveal the true quality of leadership.

THE NEED FOR LEADERSHIP

The American husband has all but forfeited his right to lead the family. Male leadership is severely criticized and often rejected in family life. The changing lifestyle of the family has sent divorce rates soaring until marriage presently has about a 50-50 chance of survival. The chances are even less promising for marriage with peace, happiness and prosperity. A young man preparing for marriage today has little notion of what to expect of his spouse or what she expects of him. He does not know whether to study home economics or prepare for a profession. Soon it will be a matter of choice as to who takes whose name.

The Church is no better off. The ecumenical goals of the last generation are presently mired in international politics. Christians formerly held secure by traditions have seen those traditions crumble in the face of cynicism. But the cynics have not been able to replace that which they have pulled down.

One is reminded of Jesus' tears over Israel as He saw them like sheep without a shepherd. Jesus' concern was not that Israel lacked teachers, clergy, theologians and politicians. They lacked *leaders*, like Moses, Elijah and David. The Church should not only have leaders, it should produce leader-

ship for the whole world: industrial, economic, political, educational, as well as spiritual. The Church is the seedbed for world leadership. When the light goes out in the Church, the Light of the world is out!

Lest secularism point a critical finger at the people of God, let it be said that secularism, itself, as an anti-spiritual approach to government and institutions, has produced an unparalleled period of instability. Never since its birth has the United States existed without a duly-elected President and Vice-President. Nor have we known such lawlessness. We conclude our first 200 years in a state less stable than that of our origin. Instability is not only a national condition. In one recent eight-month period, twelve Western Alliance nations had changes in their top level of leadership. Argentina, Australia, Saudi Arabia, Ethiopia, Germany, Greece, Israel, Italy, Japan, Chile, Portugal, England, Spain, France and the United States are among those Western nations or friendly nations that have experienced changes in their top leadership in a brief period of time. In at least nine of those changes, violence or scandal played a major role. Gone are the post World War II leaders that gave Western civilization a period of stability, peace and progress: Churchill, de Gaulle, Eisenhower, Adenauer. And, gone as well is the climate that allowed them to lead.

ATTITUDES THAT HINDER LEADERSHIP

Leadership comes from among the people and it must be recognized by the people. In Ezekiel 22:30 God says, "I searched for a man *among them* who should build up the wall" God uses common men. Only once was a leader sent from heaven and even He was crucified.

There is presently a climate of *mistrust of all authority* which makes the emergence and exercise of leadership nearly impossible. It seems that we must experience a period where there is no leadership before we can appreciate even poor leadership.

Because we have ceased to trust God with our lives, possessions and future, we can no longer trust each other. Women have been set against men, young against old, poor against rich, black against white, labor against management, Congress against the President and Christian against Christian. It is the old "divide and conquer" tactic. Satan's seeds of suspicion have been so thoroughly sown that any one who attempts to lead is accused of wrong motives. Meanwhile our nation languishes, a great powerful instrument devouring itself without the oil of grace.

Selfishness and *pride* are close kin to mistrust. "If we can't have it, no one else will! We are as good as anybody!" Is not a tree known by its fruit?

The story of Joseph in the Old Testament tells how he came to his brothers in the field and said to them, "I have had a dream. I dreamed that we were out in the field gathering wheat. Our sheaves were all bound and standing upright. Your sheaves all bowed down to my sheaf." Were his brothers happy over his dream? Did they shout, "Glory! We shall have a leader"? Hardly. They were furious! Then he had another dream that the sun, moon and eleven stars did obeisance to him, which meant his father, mother and eleven brothers would bow before him. His brothers were so angry at his dreams, that they sold him into slavery and pretended that he had been killed. They seriously considered killing him themselves — a fate which has happened to many leaders. Nevertheless, years later they bowed to him as prime minister of Egypt.

I have found in pastoral experience that electing, appointing or recognizing new leadership is nearly always accompanied by problems. Some are not elected, appointed or recognized who feel that they should have been. Their petulance is one of the best evidences that they should not have been chosen.

When Israel was enslaved in Egypt, Moses became burdened for his people. He struck and killed an Egyptian who was mistreating a fellow

Hebrew. Later, he admonished a Hebrew who was mistreating another. "Who made you ruler over us?" his countryman demanded.

The Pharisees (conservatives) and the Sadducees (liberals) despised one another. But they agreed together to kill Jesus, their God-sent Messiah. Significantly, they prevailed upon the Romans, their own oppressors, to do it. Strange? It's an old story. To step into leadership is to invite persecution.

An old man was catching crabs and putting them in a bushel basket. An onlooker watched, then commented. "Aren't you afraid those crabs will get out of the basket without a lid on it?"

"No," the fisherman replied and continued to catch crabs and put them in the basket. The crabs were stirring around and climbing up the sides.

"Are you sure they won't get out?" the onlooker asked again.

"Mister, you don't know anything about crabology," the fisherman said. "Crabology?"

"Yes," replied the fisherman. "If you knew anything about crabology you would know that as soon as one of those crabs gets almost out, one of those other crabs is gonna pull him right back down. That's the way it is with crabs." And not only with crabs. In a climate of selfishness and pride, some would rather "have their say" in a losing cause than to forego their own interests for common good.

Another hindering factor to the emergence of leadership is the attitude of fear produced by the "crisis climate." The media today is so efficient that we can see a victim's blood on T.V. before he stops bleeding. Far away crises become personal in our ever-shrinking world. Violence confronts us so constantly that a climate of fear, and sometimes even terror, prevails. Furthermore, many of us, even though we are afraid, are nonetheless addicted to violence. We search it out for entertainment. So warped and jaded are our senses, that to be thrilled we must see a shark eating people bite-by-bite. Anything less than that can usually be seen any evening on the news between 6:00 p.m. and 7:00 p.m.!

I was raised in a small town. When I was just a young boy, I remember that many of the ladies listened to the soap operas. I could walk one particular street in the early afternoon and never miss a word of the soap operas on the radio. All the housewives had their radios turned up loud. The sound carried from house to house. "Young Widow Brown," "Young Doctor Malone," "Just Plain Bill," and "John's Other Wife," were all in the air. . . . I also recall a certain common attitude among those women. Even their conversations centered around a theme of "soap opera" self-pity. Much of our conversation today revolves around crisis and fear.

Have we forgotten that our churches and our nation have been brought this far by men who took risks born out of their faith in God, faith in each other and confidence in themselves? "The 'isms' are coming" was not their main concern. I once heard R. G. Lee, a great man of God, say, "If Christians were what they ought to be, the 'isms' would be 'wasms.'" To play it safe is to withdraw into mediocrity where confidence dissolves into fear and order dissolves into chaos.

A LOOK AT A REAL LEADER

The book of 1 Samuel, chapters 13 and 14 describes a significant story about Jonathan, King Saul's son.

(1) Saul was forty years old when he began to reign, and he reigned thirty-two years over Israel.

(2) Now Saul chose for himself 3,000 men of Israel, of which 2,000 were with Saul in Michmash and in the hill country of Bethel, while 1,000 were with Jonathan at Gibeah of Benjamin. But he sent away the rest of the people, each to his tent.

(3) And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. Then Saul blew the trumpet throughout the land, saying, "Let the Hebrews hear."

(4) And all Israel heard the news that Saul had smitten the garrison of the Philistines, and also that

Israel had become odious to the Philistines. The people were then summoned to Saul at Gilgal.

(5) Now the Philistines assembled to fight with Israel, 30,000 chariots and 6,000 horsemen, and people like the sand which is on the seashore in abundance, and they came up and camped in Michmash, east of Bethaven.

(6) When the men of Israel saw that they were in a strait (for the people were hard pressed), then the people hid themselves in caves, in thickets, in cliffs, in cellars, and in pits.

(7) Also some of the Hebrews crossed the Jordan into the land of Gad and Gilead. But as for Saul, he was still in Gilgal, and all the people followed him trembling (13:1-7 NAS).

To further complicate matters, Saul usurped the office of priest and offered an illegal offering which God rejected. As a result, God withdrew His favor from Saul. The situation seemed hopeless. Amid the desperation Jonathan turned to his armor bearer with these words, " 'Come and let us cross over to the Philistines' garrison that is on yonder side . . . perhaps the Lord will work for us, for the Lord is not restrained to save by many or by few.' And his armor bearer said to him, 'Do all that is in your heart; turn yourself, and here I am with you according to your desire' " (1 Sam. 14:1b and 6-7 NAS). The outcome of the story is that the Lord did work for them and they led Israel to a great victory against overwhelming odds.

Note the situation: They were facing superior numbers and weapons, but not superior men. Weapons and numbers are not always that crucial. Leadership may prove the determining factor. Jonathan and his armor bearer were bold because of their confidence in God. The Book of Proverbs says that the righteous are as bold as a lion, but the guilty flee even when no one is pursuing (Prov. 28:1). A man's leadership can be measured in the commitment of his followers. Jonathan was a leader because he had a follower. It only takes one and that one was a committed follower. (That puts an

awesome responsibility on any leader.) Many so-called leaders would have no followers if adversity struck their cause.

Once committed to battle, Jonathan allowed God to take the initiative in accomplishing the victory. How? Once victory seemed certain, the cowards, the backsliders and apostates all returned to join in the mop-up operation. Jonathan's courage made all Israelites look a lot better. It takes leadership to bring the best out of people — or the worst.

Not only are we to be led, but we may be required to lead in our own sphere of influence. The business of leaders is to produce leaders. Jesus engaged in that process with some very common men. A leader must help his followers to become people of worth, character and productivity. Those characteristics bring influence; and influence is a form of leadership.

There are many excuses for non-leadership. People often have a problem seeing themselves in a leadership role. It is not necessary that we seek to be leaders, or even feel we are qualified to lead. What is necessary is that we seek to be all that God has made us to be. Then God may well bring us into leadership. Moses said, "I can't speak." Isaiah said, "I'm unworthy." Jeremiah said, "I'm too young." Ezekiel said, "No one will listen." But they all overcame and became great leaders.

WHAT MAKES A LEADER

Without pretending to be exhaustive, let me suggest some qualities essential to leadership. Real leaders are handcrafted — not produced on an assembly line. Furthermore, they are usually produced in the furnace of adversity — not the lap of luxury.

Take Daniel, for example. He came to Babylon as a slave and soon became President. What's more, when his employer fell from power he did not, but was retained by the succeeding King. In Daniel, chapter 11, verse 32, we read, "And by smooth words he will turn to godlessness those who act wickedly toward the covenant, *but the*

people who know their God will display strength and take action" (NAS).

In times of upheaval, transition, and trouble, knowing God personally can become the cornerstone of leadership. In knowing God, we learn the purpose of God and His plan for its accomplishment. Also, we find the spiritual resources to destroy the yokes of fear, timidity and unbelief. In knowing God we find words that signal a certain sound and create confidence. "They that know their God will display strength and take action."

The second attribute is brought about by the first. Knowing God will create a righteous heart, and inner purity is a requirement for sound leadership. "When the righteous increase, the people rejoice, But when a wicked man rules, people groan" (Prov. 29:2 NAS). Many a leader has begun the journey toward increased authority, only to discover his motives were wrong. One may know God without knowing his own heart, but one cannot walk with God without discovering himself. This too, happened to men like Moses, Elijah and the Apostles. A person is unprepared to lead until he discovers his weakness in the presence of God and no longer cares who leads, only that leadership is provided.

The first two qualities prepare for the third. Knowing God produces a righteous heart and prepares us to be anointed with the Holy Spirit. The endowment of power — receiving the Spirit, is the grace that brings success in leading God-called followers and defeating enemies. In the Old Testament, leaders, kings and priests were anointed with oil. This act proclaimed that the anointing of the Holy Spirit was coming upon them to empower them to lead God's people to success. In the New Testament, God poured His Holy Spirit upon all His people who would ask because they were to be a nation of kings, priests and leaders.

The whole Church is to be empowered by God, and to possess the charisma of leadership. The single, most evident fact of the modern church — when one compares it to the early

Church — is the lack of the anointing of the Holy Spirit upon its proclamations, programs and people. Supernatural power is essential to vanquish supernatural opposition.

The first three attributes give birth to still others. Knowing God produces purity of heart and the power of the Spirit. The power of the Holy Spirit produces supernatural confidence and courage. In the first chapter of Joshua, Joshua was reminded four times to be confident and courageous. One gets the impression that Joshua would have to overcome great difficulties. Any leader who proves cowardly is a "Judas goat," leading sheep to certain slaughter. Any obstacle can be overcome with God's help, but there is little evidence that God fights for the fearful. Fearfulness is an ungodly quality and is listed with murder, lying, adultery, and sorcery (Rev. 21:8).

Much more should be said concerning such additional attributes as compassion, vision and wisdom. Real leadership is born out of a genuine love for those that are being led. Concern for people's welfare causes a man to step forward to serve their best interest — even though it may cost their affection for him. Woe to those who are led by one who loves only himself. People must never be used merely to accomplish a cause. People themselves are the cause. God so loved us that He gave Himself; let us so love one another.

Vision is also a necessary attribute of leadership. "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39). Where there is no progressing vision the people languish and perish (see Prov. 29:18). We should thank God for our forefathers — but we cannot exist on their bread or live by their vision. Where is the vision of God's purpose for this generation? Those who find it will lead God's people.

And what can we say of the need for wisdom? The Scriptures tell us that it is the principal thing. Nothing is to be compared to it. By it the worlds were framed (see Prov. 8:27–30), and by it a house is builded and filled with

good things (see Prov. 24:3–4). The prayer for wisdom is the constant incense that ascends from the heart and lips of every true leader.

These qualities are seldom appropriated by single leaders on lonely pedestals. They are normally produced out of the multitude of counsel and disciplines of fellowship.

Several months ago, my family and I were in California for a meeting. After the meeting, I rented a car for the drive to the Los Angeles International Airport. Though I had never driven there myself, I had a general idea of its location. Besides I had plenty of time to spare if I should need it.

Being raised in the countryside, negotiating freeways and six rushing lanes of traffic are still arduous tasks for me. I desperately tried to read the map, make the right turns and avoid being swept away by the flood of vehicles, all at the same time. Soon, I realized I had completely passed through downtown Los Angeles and that the airport was well behind me. I pulled off at the next exit and, waiting at the stop light, asked the motorist next to me how to find the Los Angeles Airport.

"Get back up on the freeway going south, take the next freeway to the right . . ." By then, the light was changing.

"You can't miss it!" he yelled as he pulled away.

Now we were heading south, still time to spare. I turned right on to the next freeway and we were going southwest, I think. By now it was dark. I drove to a service station and asked the operator, "Can you tell me how to get to the Los Angeles International Airport?" He answered me in Spanish.

For a panicky moment I wondered if I was in Mexico. No one there could help me. If I can just see where those airplanes are coming from, maybe I can get some idea where the airport is, I reasoned. But I discovered it's nigh impossible to follow airplanes by driving Los Angeles freeways.

Time was running out now. I didn't know where I was. My family was depending on my leadership and I was

lost. It was in real humility and desperation that I spoke to the motorist next to me at the red light. "Can you tell me where the Los Angeles International Airport is? I'm lost and we are almost late for our plane."

"Follow me!" he shouted across the noise of the traffic.

"Praise the Lord!" I said aloud. "He's going to *show us the way*."

I stuck to his rear bumper like glue. He turned; I turned. He sped faster; I sped faster. Sure, the thought crossed my mind, "What if he leads you astray?" But I had to trust somebody. I had already trusted my own knowledge — with poor results.

Finally, I saw those "pearly gates" of the Los Angeles Airport. Our benefactor pointed at the gate, waved goodbye, then drove away. How thankful we were for his kindness! He had driven miles out of his way to help us. Then it occurred to me how much the world needs someone to *show them the way* rather than just to tell them the way.

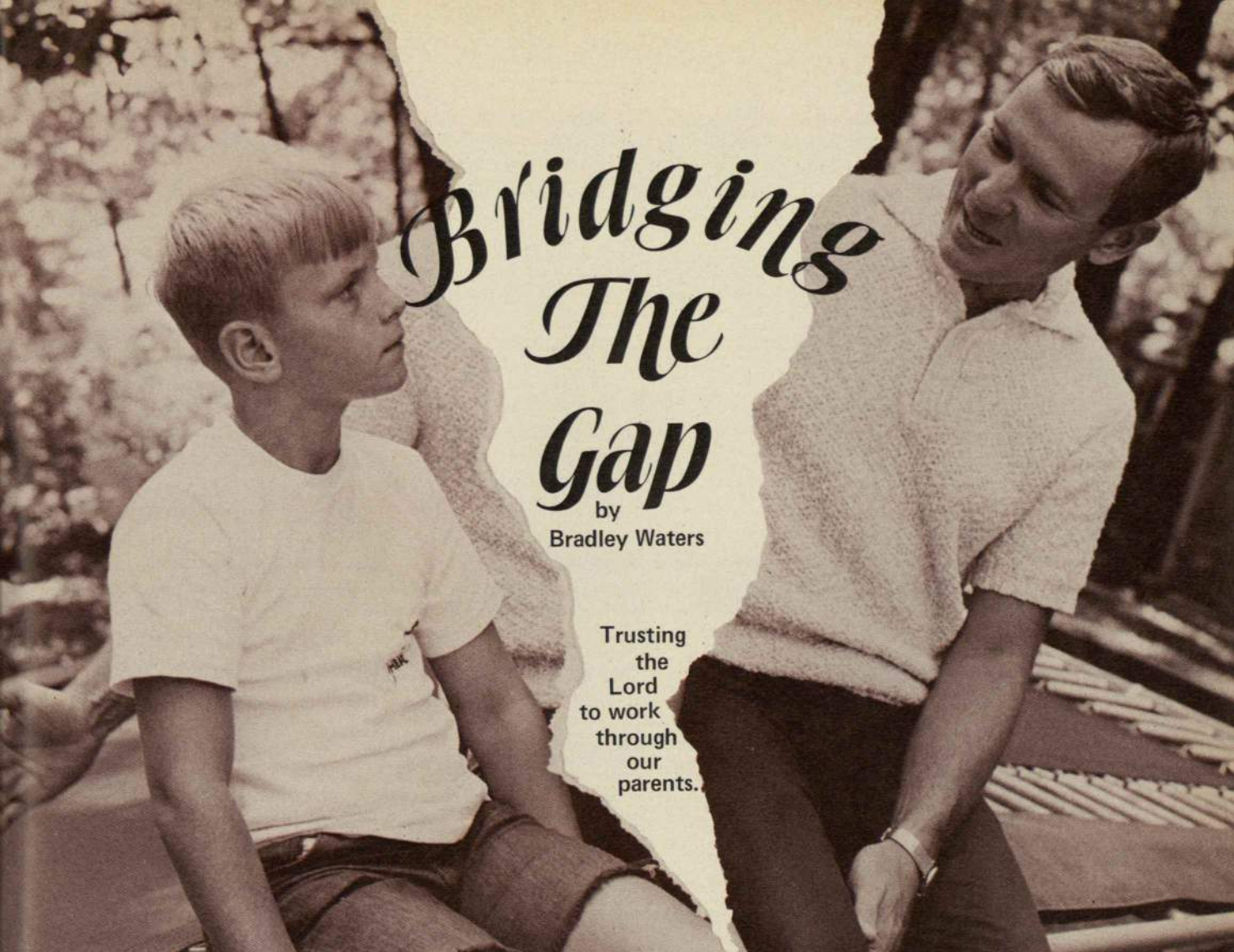
"You can't miss it!" many say. But so many do!

True leadership is showing the way to a place one has already been to himself. True leadership is more than a map; it is a guide who knows the way. ☞

MONTHLY DAY OF PRAYER AND FASTING

At the Chicago Church Summit Conference in September, 1975, national Christian leaders representing major streams of spiritual influence in the United States came to a momentous decision. They have established *the first Friday of every month* as a day of united prayer and fasting for America. *All Christians* are urged to join together in prayer and fasting on the following Fridays in 1976 to earnestly seek God's direction and help for our nation:

February 6	July 2
March 5	August 6
April 2	September 3
May 7	October 1
June 4	November 5
	December 3



Bridging The Gap

by
Bradley Waters

Trusting
the
Lord
to work
through
our
parents.

The following essay was one of two chosen for publication in the March Essay of the Month feature.

"... And the children will rise up against their parents..." (Matt. 10:21). The phrase "Generation Gap" has come about in our society because of a breakdown in the relationship of parents and children, particularly during the teenage years. I believe that in God's Kingdom there is to be no gap. But I find that, for myself and my peers in the Lord, getting along with our parents can be one of the most difficult areas of our lives in which to gain victory. However, I think there is much that we can do to bring healing to the home.

I met Jesus Christ when I was 13, an age when rebellion toward parental authority is a common occurrence.

Although I never got into any serious trouble, I did things I knew my parents wouldn't approve. Most of all, I found I had a hard time respecting their authority. Outwardly, I would obey them, but on the inside my heart was still rebelling. Slowly though, the Lord has been changing that.

Like most teenagers, I face problems which at times seem insurmountable. In most cases the advice of my parents is helpful. I find that it is easy to talk to my parents when they consider my problems worth solving and listen with genuine interest. You know, Jesus never once brushed a

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person aside when he was in need, or told him, "Not now, I'm too busy." He always ministered to the deepest needs of the people. If we as young people are to confide in our parents, we need to know that they care and will listen sensitively as we pour out our problems.

The burden certainly does not rest totally on our parents; some of it falls on us as children. We, too, can help the situation.

Sometimes I feel that my parents just "don't understand." At these times the Lord has to remind me that my parents have one thing I don't have: experience. Their past experiences can help me in my present situation. They have a reservoir of knowledge just waiting to be tapped. Sometimes when I do ask and receive their advice, I may feel that it isn't very

helpful, for often their suggestions don't seem to be the cure to my problem. It is then that *faith* must step in. I have to trust that they really know what they are talking about. And I have found that when I lean to their understanding instead of my own, things quite often work out.

I remember one time I met a fine Christian girl. I was quite impressed with her and wanted to ask her out. Then I discovered that a friend of mine had been dating her for some time. I was faced with a decision: should I risk damaging one friendship in order to gain another? When I confided in my parents, they said I should undoubtedly remain loyal to my friend. At the time, I felt they did not understand. "But you don't know how nice this girl is!" I protested.

I struggled with the problem for a few days and finally decided that my parents were right. Deep down in my heart, I knew they had been right all along, but I had needed someone to encourage me in the right direction. I have seen that it is often in this area of encouragement that I need my parents the most.

Probably the most difficult battle teenagers must fight is that of peer pressure. The temptation for us to follow the crowd is a hard one to resist. Often we face decisions in which we are unable to "see around the corner" — that is, to see the consequences of the choice we must make. That is when we need the wise advice and experienced counsel of our parents.

It can be a difficult thing to go by the advice of our parents when everything else seems to tell us just the opposite. When this is the case, it often means trusting that the Lord knew what He was talking about when He said: "Hear . . . the instruction of a father, And give attention that you may gain understanding" (Prov. 4:1 NAS). God tells us that our parents "give us sound teaching." We have to walk by faith, trusting that the Lord will guide us safely through the training of our parents.

A common statement I used to

make to my parents when they wouldn't let me do what I wanted was, "But everybody else is doing it." Their reply was that I wasn't everybody — just their child. At first I assumed that they did this for my safety, but I later began to realize that they were really aiming at something far greater than that. They were training me to make my own decisions and not to let the crowd make them for me. When I make my decisions, based on what the outcome will be, and not on what all my friends are saying, then the peer pressure begins to die down. One of greatest things a parent can teach his child is to stand up for what he believes and to make a decision because he thinks it is right — not just because others think so.

I have to remind myself that my parents are really on my side, and are looking after my best interests. It sounds silly, but often Satan will try to convince us that our parents say no to our requests just to be mean to us.

The parent-child relationship often improves as we (the children) mature. But there can still be a core of rebel-

lion and resentment that is left behind if real love (the kind that lets you discipline your child) and sensitivity are not exercised. The Lord wants the relationship between parents and children to be one of great joy and one that produces the fruit of righteousness in the child's life. I know that I have a long way to go in understanding my scriptural relationship to my parents, but this much I do know: If I look to the Lord for direction, He will bring a healing to my home, and that will be a testimony to those around me!

Although I don't have many years of experience behind me, I have two people living at my house who do. And I can trust God that, as instruments in His hands, they will lead me in a way that will bring glory to His name. Some may choose to continue to rebel against their parents, but I want to learn to submit, for I know there is a blessing in that.

"And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers . . ." (Mal. 4:6) ♣

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.

June — "Change" DUE: March 15

July/August — "Evangelism" DUE: April 19

September — "Evangelism" (Part two of this theme) DUE: June 14

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.

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DISCIPLESHIP DISCIPLESHIP DISCIPLESHIP DISCIPLESHIP

FORUM IN FORT LAUDERDALE



On December 16-17, 1975, a representative group of pastors, teachers, and leaders met in Ann Arbor, Michigan, for a theological and pastoral evaluation of the current controversy over discipleship and shepherding. This two-day meeting ended with the agreement that much of the controversy has resulted from poor communication and misunderstanding, and that the real differences which exist are well within the bounds of "allowable variety" in the Body of Christ.

The participants in the Ann Arbor meeting recommended that *Logos Journal* and *New Wine* magazine publish simultaneously a question-and-answer forum on the issue. The questions are the

same ones being asked by concerned leaders all over the world. The purpose in asking them was to give the men involved in this particular concept of discipleship an opportunity to share with a wider audience a realistic statement of their beliefs.

The forum was held in Fort Lauderdale, Florida, on January 7, 1975. Dan Malachuk and Jamie Buckingham of Logos presented the questions to a panel comprised of Don Basham, Ern Baxter, Bob Mumford, Derek Prince, and Charles Simpson—all associated with Christian Growth Ministries. The following is a condensed transcript of the questions and answers presented at the forum.



DAN MALACHUK: "We need to listen to one another."

JAMIE: What has brought about the current world-wide emphasis on discipleship?

DEREK: In Matthew 24:12 Jesus warned us that the outstanding characteristic of the world at the close of this age would be "iniquity," or "lawlessness." We all need to be careful that this spirit does not infiltrate or corrupt the Church of Jesus Christ, but rather that we cultivate the very opposites of lawlessness—submission, discipline, respect for authority and order. The scriptural way to produce these results in the lives of believers is discipleship. Discipleship, therefore, may be regarded as a divine antidote to the spiritual crisis in the world, and God's way of strengthening and protecting his people. However, it should be emphasized that discipleship is not a single system, but the application of scriptural principles. The methods of applying them can vary widely, and different forms of discipleship are being advocated or practiced in various groups. For instance, Youth With a Mission and Bill Gothard in his Basic Youth Conflicts seminars are both laying strong emphasis on the need for discipleship and authority. The Navigators, too, have long propagated teaching along this line with very useful results in the lives of thousands. We need to distinguish between the *principles* which are permanent and the *applications* which should be flexible and adaptable.

JAMIE: What you are saying, then, is that you men are not the originators of this teaching, nor are you the only ones doing the teaching.



DEREK PRINCE: "God commands his people to tithe."

DEREK: That is absolutely correct. Of course, the term "discipleship" is not always the one mainly used; people may talk about "Christian maturity" or the need for "character formation." These are but different ways of referring to what is essentially the same process. Nor is this confined to the Charismatic Movement. There are many churches that are not "charismatic" that have some kind of program for developing discipline and character, and sometimes they divide congregations up into small groups for this purpose. It is also interesting that Teen Challenge is using the book *Call to Discipleship* by Juan Carlos Ortiz as part of their training program.

JAMIE: Then you repudiate the "pyramid theory"—that everyone involved in discipleship needs to be involved with you or with any other central body?

CHARLES: Absolutely!

JAMIE: All right, the question then is: Do you believe the current emphasis on discipleship represents a substitute for the institutional church?

BOB: Categorically, no! A perspective of church history reveals that all denominations have made ongoing contributions to the body of truth that we now hold. As we see it, discipleship is not a substitute, but rather the beginning of a solution to problems currently facing many institutional pastors. We know that discipleship can be and, in fact, is being implemented very successfully in institutional churches. Our goal is the same as that of any conscientious pastor—the maturity and usefulness of God's people.

JAMIE: Churches have been practicing discipleship across the years. They have had teaching programs, soul-winning programs, stewardship programs. What is the difference between what they have been doing and what you are doing?

CHARLES: I think the primary difference is *personalization*. In the past such programs have been conducted with groups rather than with individuals. With the growth of churches the groups have tended to get larger and larger. As a result, individual relationships have become less important and less personal. The "difference" is that we are returning to a "one-to-one" practice of these principles. The *general* principle is still the same, but our emphasis is now on the *individual* relationship.

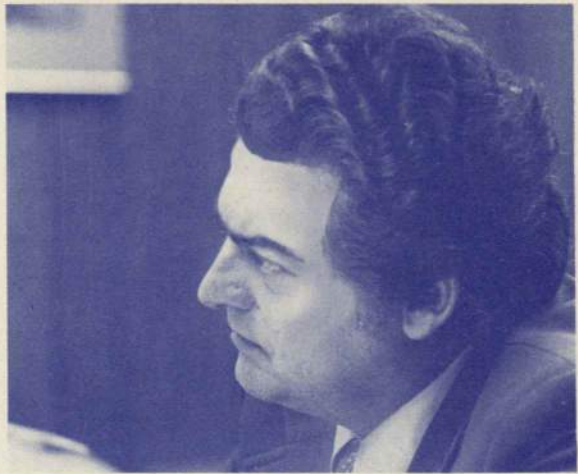
BOB: Charles, may I add that personalization, as you explained it, is the key both to the success and to the threat of what we are doing? Many have assumed that the Christian life is simply knowledge to be learned or classes to be attended. We believe it is a way of life, which is primarily imparted through sharing closely with another who knows the way.

JAMIE: Do you feel that the New Testament norm for all believers is to be clearly accountable to one person as shepherd or spiritual counselor and director?

CHARLES: I believe so—if you accept Jesus' method as the New Testament norm. His disciples answered very directly and personally to him. If you accept the great commission as his command for us to duplicate what he did, then that would be the norm. Later, after a New Testament church fellowship had been established, government was normally administrated by a plurality of shepherds. But the responsibility of a shepherd is such that he must know precisely which sheep he is accountable for. We see this particularly in Paul's relationship to those he trained. They were related not only to Jesus Christ, but to Paul, as well, who was Christ's delegated authority in their lives. We believe this is what discipleship is doing today: restoring the close personal relationship between teacher and disciple. There is a point beyond which a man cannot be "discipled" by a book or a tape or a group of men.

DAN: Can an individual be a member of a church and at the same time be discipled by a leader outside that church?

CHARLES: Since some churches have not seen the value of one-to-one relationships, individuals have, on occasion, been discipled by a person outside their own church. Some denominations actually recognize, as Derek pointed out earlier, a para-church group that makes disciples, such as



BOB MUMFORD: "I'm ready to be adjusted."

the Navigators. But I believe that, ideally, disciples should be made in the church.

JAMIE: In the event of conflict, whose authority prevails?

CHARLES: If there should be a conflict between a spiritual advisor outside the church and the church itself, the leadership of the church must have final authority over any matters pertaining to the church.

Furthermore, the aim of discipleship is to produce in those being discipled respect for all legitimate authority. This includes respect for the authority of their church so long as they remain members of it.

JAMIE: It seems there are two kinds of authority relationships. One is the authority to govern, and the other is the authority to train. Do you accept this distinction?

BOB: Yes, and failure to make it is the source of much confusion. The authority to train is a basic concept of discipleship. Training requires a direct application of authority to the life of the individual. It has to do with correction, character formation, and life-style. Authority to govern relates to the life of the whole community, and is concerned primarily with the maintenance of proper corporate order.

JAMIE: Won't the concept of discipleship lead to proselytizing?

BOB: If by "proselytizing" you mean that it is our intention by discipleship to take people out of their church, *no*. If you mean that discipleship causes people to embrace new aspects of truth, yes.

JAMIE: You men have really been "disciple-makers" for years through the tapes and other teaching materials that you have distributed



Don Basham fields a question from Logos Editor Jamie Buckingham.

so widely. Do you now feel, in fact, that you should draw men to yourselves to oversee them?

CHARLES: We have learned that when people are influenced by our teaching, we then have some measure of responsibility to help them implement what we have taught. On occasion, this has led us to take direct personal responsibility for their oversight. But after we have trained a person, we release him. Then the responsibility is transferred to the one who has been trained. The personal relationship may endure, but the responsibility of continuing personal oversight ceases.

DAN: What happens, though, when this continuing relationship moves outside the local community, becoming trans-local in nature? Won't it lead to the establishment of a religious "hierarchy"?

DON: No. Not if the trans-local relationship is properly understood. Trans-local relationship and trans-local influence are not the same as trans-local discipleship. By its very nature, discipleship must be a local operation. The teacher and the disciple have to be in the same location. We believe we can advise and counsel a man at long distance, but in doing so we are not exercising the authority of discipleship.

DAN: Are you saying that you believe discipleship must be local, and that trans-local relationships should be limited to influence and counsel?

BOB: That's right!

JAMIE: Given that discipleship can only be on a local basis, how does it actually work?

CHARLES: Looking back, I realize that I had already begun making disciples while I was still pastoring a Southern Baptist congregation. I developed a relationship with a nucleus of leaders

which was different from my relationship with the church as a whole. My aim was to produce maturity in these leaders, so they could in turn take responsibility for others. I now see this as the real goal of discipleship—to produce maturity in the one being trained. The way it works out will depend on the two people involved. It involves not only teaching, but also personal example. Beyond the impartation of knowledge we have to impart the *attitude* of Christ. It also becomes our responsibility to correct where their attitude is not consistent with the attitude of Christ, or with the scriptural knowledge they have been given, or with our example. How personal the relationship becomes depends on how personal the trainee wants it to be. I do not believe even corrective discipline in this relationship can be imposed. It must be asked for. Some people will come with a greater desire to be disciplined than others.

DAN: Does a "disciple-maker" have the right to impose his will upon a family, or to give advice to a husband or wife which would bring a schism between them?

CHARLES: No. Any advice or correction given is predicated on the desire of the one being disciplined. I personally would never by-pass the leader of a family to tell his family what to do. I do not disciple a family, but only the leader of the family, and then he leads his own family.

If a man is going to be trained, then he must submit his will in whatever area he wants to be trained. Personally, I would never impose my will on another man, even if I were convinced that I was right and he was wrong. The imposition of one person's will on another can never bring maturity. It simply brings domination.

DAN: Aren't we all disciples of Christ? How do you avoid the problem that occurred in Corinth—factions, personality cults ("I am of Paul, I am of Appollos"), etc?

CHARLES: Let's not forget that the Holy Spirit is the real teacher. He sets men as teachers in the the Body, but their calling must be confirmed by the Holy Spirit in the hearts of those they teach.

DEREK: We could add that the Holy Spirit knows which disciple should relate to which teacher. I see this more and more. There are people whom I can't help, but who will respond to Bob, to Charles, to their pastor, to some home group leader, or perhaps to one of you. This does not cause division as long as the leaders are secure and willing to recognize one another. So we also need the supernatural operation of the Holy Spirit, not only in the relating of teacher to disciple, but of teacher to teacher.

BOB: I agree. The essence of New Testament life

was the formation of a living model. That is what we need today—for someone to stand up and say, "I know the way, follow me." This is what Paul implies in 2 Thessalonians 3:9: "Not because we do not have the right to his, but in order to offer ourselves as a model for you, that you might follow our example" (NAS). Discipleship requires the demonstration of mature Christian life in the teacher. Let me quote from the *Master Plan of Evangelism* by Robert Coleman, a professor at Asbury seminary:

In response to the question, "If you were a pastor of a large church in a principal city, what would be your plan of action?"

(Billy) Graham replied: "I think one of the first things I would do would be to get a small group of eight or ten or twelve men around me that would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I have, over a period of years. Then I would actually have twelve ministers among the laymen who in turn could take eight or ten or twelve more and teach them. I know one or two churches that are doing that, and it is revolutionizing the church. Christ, I think, set the pattern. He spent most of his time with twelve men. He didn't spend it with a great crowd. In fact, every time he had a great crowd it seems to me that there weren't too many results. The great results, it seems to me, came in his personal interview and in the time he spent with his twelve." Here Mr. Graham is merely echoing the wisdom of Jesus' method.

JAMIE: Could not discipleship of this kind produce an elitism or cliquishness?

ERN: True Christian discipleship ought to produce, in the best sense, an elite kind of people. The Lord Jesus implied three different levels of spirituality when he spoke of "thirty-fold, sixty-fold, and one hundred-fold." If we use the word "elite" in its classic sense, we are speaking of a select group who are noted for excellence. Discipleship produces disciplined, dedicated people, who obviously stand out in contrast to undisciplined, undedicated people. People of this kind find one another in fellowship. Then the charge is laid that they are "cliquish," or that they are engaging in "elitism." Inevitably, where you have committed, dedicated people, it is going to appear that they are segregating themselves. But that is not the real truth.

However, we must acknowledge that in this matter of discipleship it is possible for people to become segregated for wrong reasons. Paul referred to this in Acts 20:30 when he said some of the elders he was addressing would "draw away dis-



The joy of the Lord is my strength.

ciples after themselves." This is an example of a valid principle being applied with a wrong motive—obviously this can happen today. We are as opposed to this as we are to any other error. But I don't think you can avoid the kind of elitism that comes from dedicated and committed people finding one another in fellowship on a high level.

JAMIE: If we accept the need for shepherds, is there any way to insure their competence?

CHARLES: This problem of incompetent leaders—whether we call them "shepherds" or "pastors"—is one that affects the whole church. It is not a new problem. Many shepherds, or pastors, have been given responsibilities for which they are not qualified. This tends to happen when the "learning" environment is divided from the "doing" environment. In Jesus' training of his disciples (who were to be the new shepherds for the ongoing church), he combined both teaching and practice in the same environment. Scripture warns against appointing a novice to the office of bishop, or overseer. This indicates that a man should serve an "apprenticeship" under mature leadership. Also, a new shepherd ought to be appointed by a plurality of ministers and not just by a single man, so that there is joint agreement concerning his competence. Of course, all of this presupposes that the new minister meets the requirements of character and life-style laid down in 1 Timothy 3:1-12. Following these Biblical instructions would solve the problem of a man being appointed as shepherd who is immature or incompetent. Mere education by itself will not solve the problem. Experience has proved this repeatedly.

JAMIE: There are many reports of shepherds abusing their authority, that is: a wrong kind of intrusion into personal privacy; authoritarian imposition of the leader's will upon another; financial irresponsibility; control of a person's affairs where the shepherd is not competent himself; schisms in the family; suppression of legitimate women's ministry; an anti-institutional mentality; or proselytizing for personal gain. What provision should be made to avoid these abuses?



DON BASHAM: "Discipleship must be local. You cannot disciple a man at a distance."



ERN BAXTER: "Division is Satan's best weapon to destroy."

DEREK: First, let me say that instances of extremes, abuses, or mistakes can be found in relation to every major activity and truth of the Gospel. Whether it be evangelism, missionary activity, or pastoring—I can fill a book with mistakes made in pursuit of any of those activities. In my observation, far more mistakes were made in introducing both healing and the Baptism in the Holy Spirit than have been made in connection with discipleship. But the mistakes do not invalidate the basic principle. To come down to this question, one great safeguard is, that only a man who is *under* authority should be allowed to *exercise* authority. I would advise any Christian who is contemplating submitting himself to authority to be extremely cautious. He should make certain that the man to whom he is submitting is, himself, submitted to legitimate authority; otherwise, he should not make any submission to such a man.

JAMIE: Derek, you speak of the necessity of any man who exercises authority being under authority. What do you feel is the final base of authority? Is it the local church, the college of elders, the local presbytery, or is it a "hierarchy" (in the good sense of the word) outside the local area?

DEREK: The supreme authority in the church is Jesus Christ who is its Head. Authority descends downward. It is not elective. It is not democratic. The highest *human* authorities in the church are listed in Ephesians 4:11—apostles, prophets, evangelists, shepherds, and teachers. The highest authority on the human level that I can find in the church is in these ministries, functioning under the headship of Jesus Christ, rightly related to one another, operating in plurality and in a scriptural setting. In the local church, I believe there is no higher governmental authority than the presbytery

of elders. Other ministries resident in that locality—whether they be apostles, prophets, evangelists, or teachers—should take their places within that presbytery.

However, in 1 Corinthians 12:28, Paul says that God has "set some in the church, *first* apostles, *secondarily* prophets, *thirdly* teachers. . . ." There I do see a descending order of authority. In its outworking we must distinguish between *ministry* and *government*. Government is in the hands of a duly appointed presbytery, but when a man functions in his ministry as a prophet, apostle or teacher, it is the responsibility of the other leaders to recognize his ministry and the authority God has endowed it with. *But that authority cannot be imposed.* There must be voluntary submission to it.

JAMIE: Do you feel that the local church is the highest authority?

CHARLES: To claim the local church as the highest authority will not fit every situation. Likewise, to claim that an extra-local authority is the highest authority will not fit every situation. In other words, where local church eldership is required it must be recognized as the highest. Where extra-local authority is required it must no less be recognized as the highest. It is not a case of "either/or." Let me illustrate this from my own experience.

There are some men outside my immediate area who are under my oversight by virtue of our long-standing relationship or our mutual choice; but I do not view myself as governing their constituencies. For instance, if they are pastors of churches, I do not oversee their churches. I am not a "bishop" in the sense of overseeing the churches of men who are under my oversight; just as I do not oversee the families of men who are under my oversight. In every case, the personal relationship is between me and the man I oversee. Obviously, this relationship affects his ministry. But he is the "door"—that means he must invite me into any area of his ministry in which he needs me. I do not overrule that man to govern his ministry. I am shepherding the man; he must shepherd his family and his flock.

JAMIE: Are you saying then, Charles, that it is possible that there be several structures for the church, and all of them within the will of God? That makes room for Roman Catholics as well as Baptists.

CHARLES: We need to see that most denominations have incorporated only a portion of New Testament structure. For example, the Baptist emphasis on local self-government is correct, but incomplete. Likewise, the Roman Catholic emphasis on trans-local authority has scriptural support, but sometimes threatens the integrity of the local church.



CHARLES SIMPSON: "I've been called, as have all Christians, to make disciples."

DAN: Would you try to give direct advice to a pastor as to how a church situation should be handled?

CHARLES: If I were asked, yes. But then so would you or any other teacher. I might even volunteer my advice if I thought the situation was critical, but I would never seek to enforce it.

JAMIE: Is it possible that the exercise of trans-local relationships could lead to a new denomination?

CHARLES: The obvious answer to that is, yes. Any spiritual emphasis can lead to a new denomination, and many in the past have. People tend to rally around a particular truth. But this need not establish a new denomination. The early church had trans-local authority and had disagreements, but it did not fragment into denominations. New denominations can be avoided if we adopt a different basis for fellowship; if, rather than theological agreement, love becomes our basis. If we stress covenant love rather than doctrine, we can maintain our unity despite our theological differences. As long as doctrine is the basis for fellowship, we will continue to get new denominations every time we get new doctrine. If method is the basis for fellowship, we will get new denominations every time we get new methods. Further, I would suggest three practical ways to avoid forming new denominations: honoring God's leaders and God's people wherever we find them; recognizing the spiritual authorities that God has already es-



JAMIE BUCKINGHAM: "Let's deal with specifics."

tablished; and maintaining fellowship even with those who disagree with us.

JAMIE: Tithing is certainly within the sphere of spiritual discipline. The question, however, is: Where does the tithe go?

DEREK: We need to begin by looking at Scripture. The first instance of tithing in the Bible is found in Genesis 14 where Abraham gave tithes to Melchizedek as a priest. This established a pattern in the Old Testament that tithing was for the support of the priestly ministry and was given directly to a priest. The pattern was continued under the law of Moses, where the primary use of the tithe was for the support of the Levitical priesthood and where the priests, in turn, tithed their tithe to the high priest. At the end of the Old Testament, in Malachi 3:10, God charges his people to bring "all the tithes into the storehouse." Of course, the word "storehouse" is a figure. If we turn to the natural, the storehouse is the place from which we obtain the food we need to eat and the seed we need to sow. It seems, therefore, that tithing is the way we acknowledge the source of our spiritual food and seed.

In the Old Testament, tithes were never used for the construction or the equipping of places of worship. The two main examples are the tabernacle of Moses and the temple of Solomon. Both of them were constructed out of special offerings received for that purpose. However, these are Old Testament patterns and there is no guarantee that they can be automatically transferred to the New Testament.

In the New Testament, in Hebrews 7, Jesus Christ is presented as our High Priest "after the order of Melchizedek." I take this to indicate that tithing is part of our recognition of Jesus Christ as our High Priest. Ultimately, our tithes are given to him. But I find no detailed description in the New Testament of the way in which Christians actually handled their tithes. On the other hand, there are two principles or examples we need to note.

First of all, in Acts 4:34-35, when the believers sold their lands and possessions, they brought the proceeds and laid them down at the feet of the apostles, who were the recognized leaders of the church. It would seem therefore, that it is the prerogative of the leaders of the church to receive the finances of God's people and to determine how they are to be used.

The other principle, stated by Paul in 1 Corinthians 9:7-11 and 1 Timothy 5:17-18, is that the man who shepherds God's people is entitled to receive his support from those whom he shepherds, basically in proportion to the amount of time he spends in shepherding. Therefore, it seems reasonable to infer that one proper use of the tithes of Christians is to support those who are responsible for shepherding them. However, I do not believe it would be scriptural to make any kind of legalistic system out of this.

JAMIE: Is it possible to elaborate on the conflict which arises when church members receive their "spiritual food" from outside their own church? To whom should their tithe go?

BOB: Remember, there are many others practicing "discipleship" other than those of us connected with Christian Growth Ministries. We cannot answer for them, only for ourselves. We believe that as teachers, we should strengthen and support the local pastor. Obviously, this excludes the draining off of funds which the pastor needs. In our case, too, we have no costly buildings or programs of our own to maintain. Of course, if we had a \$3 million complex that needed funds to keep it going, there might be reason to suspect us. But in every instance I know, our teaching and our practice have been to encourage committed church members to support their own pastor.

DAN: Is there any kind of "pyramiding" tithe structure where the money winds up in Fort Lauderdale?

DEREK: Absolutely not! Furthermore, this limitation should not be confined merely to Fort Lauderdale. I do not believe there should be any central office or headquarters to which tithes should be directed from all over the nation.

JAMIE: What is necessary to remove the threat of change so the entire church may become involved in discipling?

DON: I don't think you can do anything to completely remove the threat, which springs from the overall conservatism of the American church. Almost all churches tend to resist change.

BOB: I would like to add that this question is most effectively dealt with in a book by Howard Snyder, *The Problem of Wineskins*, recently published by Inter-Varsity Press.

BOOK LIST

1. *The Master Plan of Evangelism* by Robert Coleman, Fleming H. Revell Company.
2. *The Problem of Wineskins* by Howard A. Snyder, Inter-Varsity Press.
3. *Life Together* by Dietrich Bonhoeffer, Harper and Row.
4. *The Unshakable Kingdom and the Unchanging Person* by E. Stanley Jones, Abingdon.
5. *The Velvet Covered Brick* by Howard Butt, Harper and Row.
6. *Spiritual Authority* by Watchman Nee, Christian Fellowship Publishers Inc.
7. *A New Way to Live* by Charles Simpson, Manna.
8. *Discipleship, Shepherding, Commitment* by Derek Prince, Derek Prince Publications.
9. *The Company of the Committed* by Elton Trueblood, Harper and Brothers.
10. *Call to Discipleship* by Juan Carlos Ortiz, Logos International.
11. *Call to Commitment* by Elizabeth O'Connor, Harper and Row.
12. *A Quest for Vitality in Religion* by Findley Edge, Broadman.
13. *Gathered for Power* by W. Graham Pulkingham, Logos International.
14. *They Left Their Nets* by W. Graham Pulkingham, Logos International.
15. *A New Way of Living* by Michael Harper, Logos International.
16. *In God's Providence* by John Randall, Logos International.
17. *The New Testament Church Book*, compiled by Al West, Logos International.

Foreign Outreach Report

Developments in the Body of Christ around the world.

For this month's Foreign Outreach Report, Hans Fischer of our Foreign Outreach Department interviewed Don Basham about his recent visit to New Zealand.

How would you describe the spiritual climate of New Zealand?

New Zealand, like many countries of the world, is experiencing a significant move of the Holy Spirit. I was there for almost a month back in 1970, at a time when the major emphasis was on helping people receive the baptism in the Holy Spirit. During my recent visit over the Christmas and New Year holidays, I found many of the charismatic Christians, like many of us, moving beyond the baptism in the Holy Spirit. They are asking the same questions others are asking: How do we relate to one another? Where do we go from here?

Is what is happening in New Zealand parallel to what is happening in the U.S.?

I was only there for two weeks this time, and my visit was confined to one area of the country, so I will not attempt to give a total answer to that question. However, the big convention at Tauranga, where I was one of the speakers, brought 3,000 charismatic Christians together from all over the country and I had opportunity to greet and speak with quite a number individually. My overall impression is that the New Zealand charismatics, as a whole, are not yet as aware of, or as involved in, some of the current spiritual emphases which occupy our time and attention. Some of the principles of relationship and authority which concern us are not yet felt with the same impact in New Zealand. In other ways their growth seems to match our growth.

What do you feel God is saying to the Church in New Zealand?

I believe the leadership in New

Zealand recognizes that their country is in a time of spiritual transition but they are not all agreed on what the "transition" implies. For example, there were three other speakers in the convention where I ministered. One, a New Zealand minister, said he felt strongly that the phase of the charismatic movement emphasizing the receiving of the Holy Spirit was drawing to a close. He declared that it was now the responsibility of the charismatic Christians in New Zealand to take the power and gifts they had received and use them to evangelize their country.

Another speaker also shared his impression that the initial outpouring of the Holy Spirit was waning, but his advice lay along different lines. He felt the New Zealand Christians should unite in seeking God for yet another, even greater, outpouring of the Holy Spirit upon their land. While I believe there was truth in both their statements, I also felt the "transition" they recognized represents something even more significant.

What was the main thrust of your teaching and how was it received?

While I presented some basic messages on authority and relationship, I also spoke at some length on the need for discipline, integrity of character and personal holiness. I would say that most people responded well to what I said, although I sensed some reserve on the part of some pastors and leaders.

Any time we speak of the need for authority, holiness, and discipline, many Christians seem to feel we are trying to "put them back under the law." In many ways charismatic Christians are the same the world over. All of us, until recently, would have had to plead guilty to the charge of being preoccupied with signs and wonders, and of enjoying a kind of radical independence which we called "freedom in the Holy Spirit." That spirit of independence in us, (which I suspect

the Lord calls rebellion) flares up when we begin to hear teaching on the need for authority and discipline, whether it's taught in the U.S. or New Zealand.

Are the books and tapes by yourself and the other teachers that regularly contribute to New Wine widely circulated in New Zealand?

I was amazed at how widely our ministries have spread through *New Wine*, tapes and books. Copies of *New Wine* were available for use at Faith Bible School in Tauranga, the school that sponsored the convention. The staff of the Bible School, as well as many that came to the convention personally expressed to me their appreciation for *New Wine*.

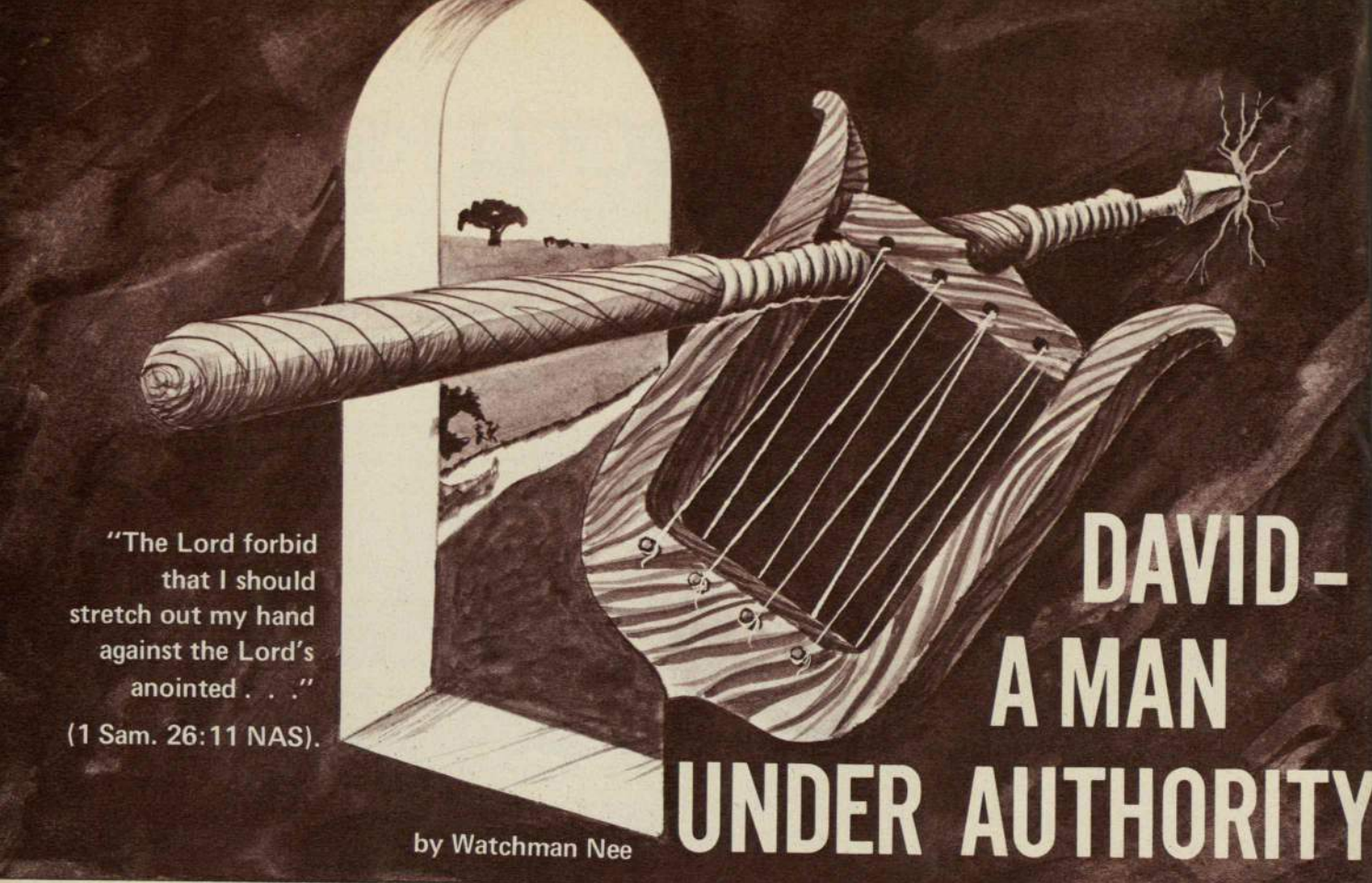
What was the most moving experience on your trip?

Without meaning to sound "spiritual," I have to say that I felt an unusual authority from the Holy Spirit the times I spoke on the need for integrity of character and the need for every Christian to be properly related to spiritual authority.

Let me conclude by saying that it was not an easy trip, either spiritually or physically, yet my wife and I returned with a feeling of having done some important plowing. And I trust much of what we shared will prove effective in helping Christians in New Zealand to a greater understanding of the purposes of God for His people today.

* * *

If you wish to contribute to the Foreign Outreach ministry you may do so by sending your contribution 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.



"The Lord forbid
that I should
stretch out my hand
against the Lord's
anointed . . ."

(1 Sam. 26:11 NAS).

by Watchman Nee

DAVID— A MAN UNDER AUTHORITY

EDITOR'S NOTE:

Because of the prevalence of the problem of rebellion against authority in our society (and especially among its youth), we felt it appropriate in this issue to include the following chapter from Watchman Nee's classic book, **Spiritual Authority**. This powerful excerpt from that book originally appeared as Chapter 17, entitled: "Delegated Authorities Must Be Under Authority."

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet. Now David and his

men were abiding in the innermost parts of the cave. And the men of David said unto him, Behold, the day of which Jehovah said unto thee, Behold, I will deliver thine enemy into thy hand, and thou shalt do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, Jehovah forbid that I should do this thing unto my lord, Jehovah's anointed, to put forth my hand against him, seeing he is Jehovah's anointed (1 Sam. 24:1-6).

In the Old Testament time David became the second person whom God made king; the first king, Saul, had also been set up by Him. David was the authority newly raised up by God, the newly anointed of the Lord; whereas Saul was the rejected authority, the one whose anointing was in the past, for the Spirit of God had already left him. Let us now observe how David was subject to authority, making no attempt to establish his own authority.

WAITING FOR GOD TO SECURE AUTHORITY

1 Samuel 24 sets down what occurred in Engedi. David cut off Saul's skirt, and his heart smote him because his conscience was extremely sensitive. Chapter 26 tells how David took Saul's spear and jar of water away. He probably thought that by taking these things belonging to Saul it would be proof of his presence and he would thus be better listened to. This, however, is the way of an attorney and not the way of a Christian. A Christian is concerned with feeling, not reasoning; he deals with fact, not with evidence. Now it is true that David at the first acted like an attorney, but having the feeling of a Christian his heart could immediately be smitten. Before God we are people who care for fact and not for politics, therefore we do not emphasize procedure. Though the cutting of a skirt and the taking of a spear and water jar would make us better listened to, nevertheless our heart would still smite us.

David was one who was able to be

subject to authority. He never annulled Saul's authority; he simply waited for God to secure his authority. He would not try to help God to do it; he instead would willingly wait for God. Whoever is to be God's delegated authority must learn not to try to secure authority for himself.

AUTHORITIES MUST BE BOTH GOD'S CHOICE AND CHURCH'S CHOICE

The first chapter of 2 Samuel relates how a man slew Saul, but David then turned and judged the killer. Why? Because the slayer had violated authority. Although the violation was not directed against David, he nonetheless judged the matter because it was a violation of authority.

After Saul's death David inquired of God as to what city he should go to. Humanly speaking, David with his army should quickly descend on Jerusalem, for there was the palace. This was a chance not to be missed. Yet he asked God and God told him to go to Hebron. Hebron was only a small and insignificant city. David's going there proved that he was not trying to snatch authority on his own initiative. He waited to be anointed by the people of God. Samuel had first anointed him because he was chosen by God. Now Judah anointed him, because he was the people's choice. This action typifies the Church making its choices. David could neither oppose nor refuse the people from anointing him; he could not say, "Since I already have the anointing of God upon me, I do not need your anointing." To be anointed by God is one thing; to be anointed by His people is another thing. There must be both the Church's choice and God's choice. No one can force himself upon others.

David did not go up to Jerusalem, because he was waiting for God's people to anoint him. He remained in Hebron for seven years. Though it was not a short period, David was not impatient. God never chooses anyone to be an authority who is full of self and seeks for self-glory. God had anointed David to be king over the

whole nation of Israel as well as over Judah, but the people of God had not yet fully accepted this. Since the house of Judah anointed him, he became king over that house first. For the rest, he was not anxious; he could wait.

After having reigned over Judah in Hebron for seven years, all the tribes of Israel anointed David as king; thus he was king in Jerusalem for thirty-three years. By its nature authority can neither be self-instigated nor imposed on others; it must be both the establishing by God and the anointing by men. To be in authority over God's children, both the anointing of the Lord and the anointing of the people are needed. Never during those seven years from age thirty to thirty-seven did David doubt that he would be anointed by the people of Israel. In this matter he submitted to the hand of God.

All those who know God can wait. If one's condition is right he will be recognized not only by the Lord as His representative but also by the Church as God's representative. Let us never strive with the flesh, not even so much as to lift a finger. No one may rise up and claim, "I am God's established authority, you must all submit to me." We must first learn to have spiritual ministry before the Lord and then at God's time we may enter into the midst of His children to serve them.

MAINTAINING AUTHORITY

Why did David have to wait at Hebron? Because after the death of Saul, his son Ishbosheth succeeded him as king in Jerusalem. Later on Rechab and Baanah murdered Ishbosheth and brought his head to Hebron, thinking they were bringing good news. Instead, David had them killed. David judged them because they had rebelled against authority. The more one knows how to be an authority, the more capable he is to maintain authority. No one should ever permit another person's authority to be damaged in order to establish his own. Whenever there is rebellion against authority —

and even if it is not directed against you — it must be judged. Do not deal with people only when they infringe on your authority.

NO AUTHORITY BEFORE GOD

2 Samuel 6 tells how, when he was already king over all Israel, David danced before the ark. Michal his wife, the daughter of Saul, saw it and despised him in her heart. Michal thought that, being king, he ought to be sanctified before the people of Israel that is, he should maintain his dignity just as her father Saul had done. David saw it differently. He felt that in the presence of God he had no authority whatsoever, for he was base and contemptible. In her thinking Michal committed the same fault as her father who, even after God had rejected him because he had rebelled in sparing the best of the cattle and the sheep, still wished to save his face by asking Samuel to honor him before the people of Israel. Michal was familiar with this way of doing things but it was different from what David knew. The result was that God accepted David, but judged Michal by shutting up her womb. Even till now all who walk in the way of Michal will be deprived of offspring.

Anyone who represents authority should be low and humble before God and and before His people. He should not be high-minded; neither should he seek to maintain his own authority among men. Though David was king on the throne, before the ark of God he was the same as his people. Michal thought David was also king in God's presence. She could not bear the sight of David dancing before the ark, hence she mocked David, saying, "How the king of Israel honors himself today!" Though some may be chosen to be in authority in the Church, everyone is the same before God. Herein lies the ground and secret of authority.

NO SELF-CONSCIOUSNESS OF AUTHORITY

I especially like the word in 2 Samuel 7:18— "Then David the king

went in, and sat before Jehovah." The temple was still to be built, therefore the ark was in a tent; and David sat on the ground. There God made a covenant with David, and there David offered an excellent prayer. In this prayer we meet a tender sensitive spirit. Before he became king, David was a mighty warrior; none could stand before him. Now that he was king, he sat humbly on the ground. He remained a humble man.

Michal, who had been born in the palace, desired to retain her majesty, just like her father. She could not see the difference between man going into God's presence and coming out from His presence. Coming out is to speak and act for God with authority, but going in is to prostrate oneself at the feet of the Lord, acknowledging what an unworthy man one is. David was truly a king set up by God, for he had the authority of God. Christ was not only son of Abraham but son of David as well. The name of the last king mentioned in all the Bible is the name of David. Then is it not surprising that David, king though he was, was not at all conscious of his kingship, only conscious of his unworthiness?

No, whoever thinks or feels that he is an authority is not worthy to be that authority. The more authority one possesses, the less that one is conscious of it. One who represents God's authority must have this blessed foolishness in him: to have authority yet to be unconscious of being an authority.

AUTHORITY NEED NOT BE SELF-SUPPORTED

Absalom's rebellion was a double one: as a son he rebelled against his father, and as a citizen he revolted against his sovereign. When David fled the city he was in dire need of followers. Even so, he could say to Ittai, "Return, and abide with the king: for thou art a foreigner, and also an exile; return to thine own place" (2 Sam. 15:19). How tender was the heart of David. Even in his distress he would not take men away with him. To really know a person in the palace is not

easy, but in trial he is clearly revealed.

Then the priests came with the ark. Now were the ark to go with David, many of the people of Israel would surely have followed. But David rose above his affliction. He would not let the ark follow him; he would rather let God do to him what He deemed good. His attitude was one of absolute subjection under the mighty hand of God. He said, "If I shall find favor in the eyes of Jehovah, he will bring me again, and show me both it, and his habitation: but if he say thus, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him" (2 Sam. 15:25-26). He persuaded Zadok and all the priests who bore the ark to go back.

Such words sound easy to say, but at a time of retreat they are exceedingly difficult to utter. Those who fled the city were few in number, and Jerusalem was full of rebellious people. David nonetheless could send his good friends back. How pure was David's heart! He went up the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered. How meek and lowly he was!

Such, indeed, is the condition of God-established authority. Why strive with men? Whether or not one is king is decided by God; it does not depend on the crowds of followers, nor even on the presence of the ark. David felt no need to try to support his authority.

AUTHORITY CAN ENDURE PROVOCATION

A rebellious spirit is contagious. On the way, out came Shimei who cursed David continually and threw stones at him accusingly saying, "Jehovah hath returned upon thee all the blood of the house of Saul" (2 Sam. 16:8). Nothing could be further from the fact, since David had not shed any blood of the house of Saul. Nevertheless David neither argued nor sought revenge nor resisted. He still had his mighty men at his side, and it was within his power to slay that man. But he stopped them from killing Shimei, saying, "Let him alone, and let him

curse; for Jehovah hath bidden him" (2 Sam. 16:11).

What a broken and tender man was David. In reading the Bible we need to touch the spirit of David at this hour. As desperate and lonely as he was at that time, surely he could at least let out some of his steam on Shimei. But David was a man of absolute obedience. He submitted to God and accepted everything as coming from God.

Let all brothers and sisters learn this lesson: the man of authority whom God establishes is able to endure provocation. If the authority you possess cannot be offended you are qualified to be in authority. Do not imagine that you can freely exercise authority because you have been appointed by God. Only the obedient are fit to be in authority.

LEARN TO HUMBLE ONESELF

David did not return to the palace immediately after the death of Absalom. Why? Because Absalom had also been anointed as king by the people. David must therefore wait. Then the eleven tribes came to the king to ask him to return, but the tribe of Judah remained silent. So David, in order to restore their hearts, sent a message to Judah because he himself was of that tribe, though now driven out by them. He must wait for all his people to ask him back. True, David was originally set up by God; nevertheless, when trials came he learned to humble himself under the mighty hand of God. He was not anxious, nor did he fight for himself. All his battles were fought for the people of God.

All who are used by God to be in authority must have the spirit of David. Let no one defend himself nor speak for himself. Learn to wait and to be humble before God. He who knows how to obey best is he who is best qualified to be in authority. The lower one prostrates himself before God the quicker the Lord will vindicate him. ♣

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BIBLE STUDY

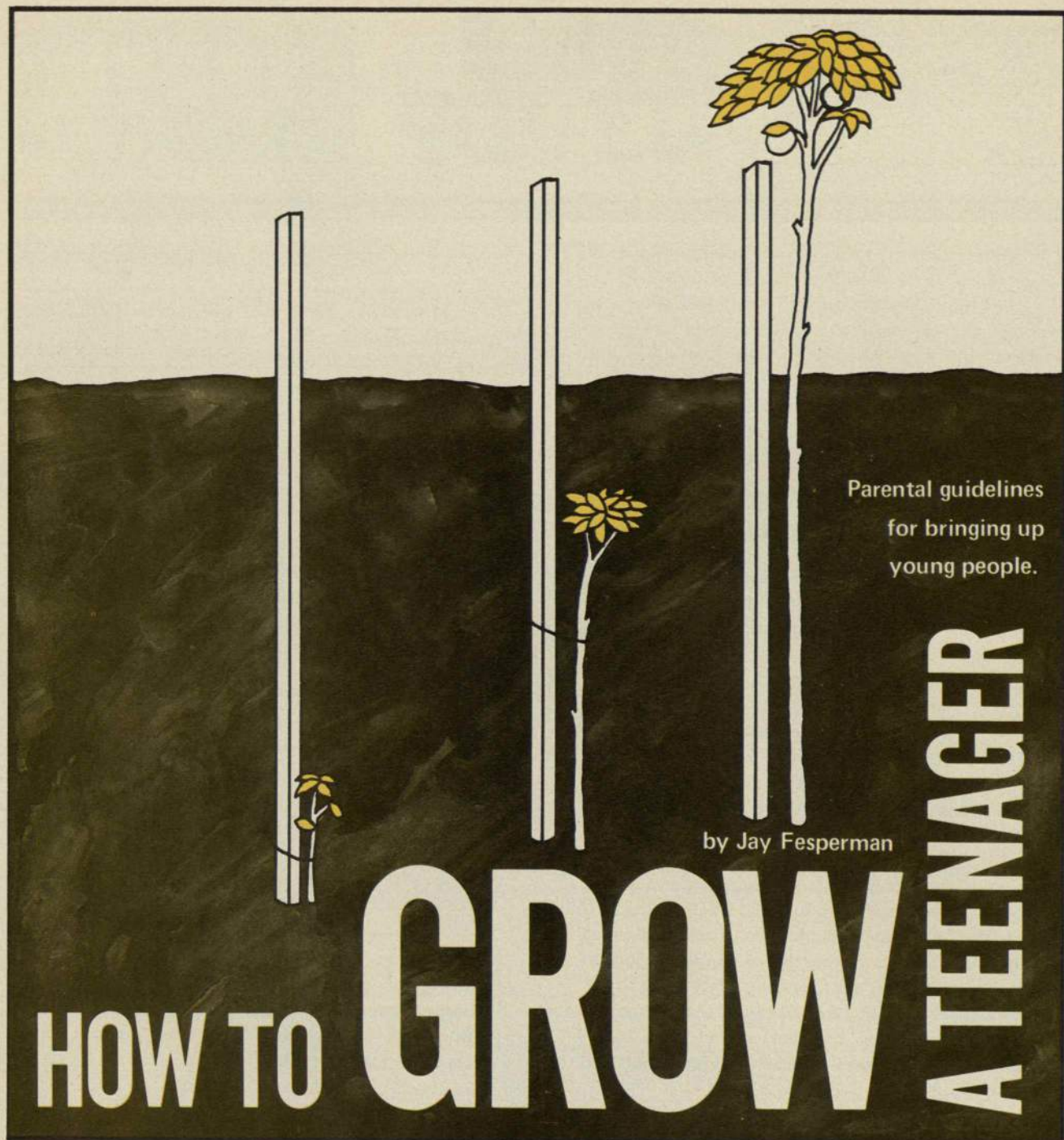
YOUTH

In Deuteronomy 21:18–21, the punishment in the law of Moses for a rebellious son is set forth. If a son “. . . will not obey the voice of his father, or . . . his mother,” the parents are directed to take him to the elders of the city, who “. . . shall stone him with stones, that he die.” Rebellion is a serious matter. But God’s Word provides life-giving instruction by which young men and women may avoid its drastic consequences, and give glory to God with their lives.

(Bible Study answers are found on page 26.)

- In a number of places, the Bible cites instances of rebellion among young people. Complete the following verses which parallel some modern problems among youth: (*Prov. 30:11–13*)
 - “There is a generation that _____”
 - “. . . and doth not _____”
 - “. . . a generation that are _____”
 - “. . . and yet is not washed from _____”
 - “There is a generation, O how _____”
- In Matthew 10:21, Jesus predicts two ways that children will react to their parents in the last days:
 - “. . . and the children shall _____”
 - “. . . and cause them to be _____”
- One of God’s judgments upon Jerusalem and Judah concerned the behavior of the young people toward the elderly. How would they behave? (*Is. 3:5*) _____
- Although the same problem exists today, what promise is prophesied in Malachi 4:6 for fathers and children?
“And he shall turn _____”
- The Scriptures contain much advice to young people, but a good general statement is in Ecclesiastes 11:9. What does this verse advise? _____
- What counsel does David give to his son Solomon in I Chronicles 28:9?
 - “And thou, Solomon my son, know thou _____”
 - “. . . serve him with _____”
 - “. . . and with _____”
 - “. . . if thou seek him [the Lord], he will _____”

- “. . . but if thou forsake him [the Lord], he will _____”
- In turn, what wisdom does Solomon set forth for the next generation in his proverbs? (*Prov. 3*)
 - v.1: “My son, forget not _____”
 - v.1: “. . . but let thine heart _____”
 - v.5: “Trust in _____”
 - v.5: “. . . and lean not unto _____”
 - v.6: “In all thy ways _____”
 - v.7: “Be not _____”
 - v.7: “. . . fear _____”
 - v.7: “. . . depart from _____”
 - v.9: “Honour the Lord with _____”
 - v.11: “. . . despise not the _____”
 - In Proverbs 1:8, what does Solomon ask his son to do?
 - “My son, hear the _____”
 - “. . . forsake not the _____”
 - What three blessings result from following a father’s commandments? (*Prov. 3:2*) _____
 - If a young person will receive God’s commandments, incline his ear to wisdom, and diligently seek knowledge, what five things will he then understand, according to Proverbs 2:5 & 9? _____
 - Three New Testament scriptures give very practical advice to young people. The first, 1 Timothy 4:12, begins with Paul’s exhortation, “Let no man despise thy youth,” and ends with six areas in which youth are to be examples. They are: _____
 - The second and third passages each contain three valuable commands: (*2 Tim. 2:22,23*)
 - “Flee _____”
 - “. . . follow _____”
 - “Avoid _____”
 (*1 Pet. 5:5*)
 - “Likewise, ye younger, submit _____”
 - “. . . be subject _____”
 - “. . . be clothed with _____”
 - When young people faithfully and humbly serve the Lord, what promise can they rely on? (*1 Pet. 5:6*) _____



There is a generation that curseth their father, And doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up (Prov. 30:11–13).

Is this present generation of American youth the fulfillment of this prophecy of Agur? Did this sage of long ago foresee something in the lack of commitment of fatherhood? Thereby, was he enabled to predict that in this era, several thousand years later, a generation, the product of an affluent society, would be those who “curse their father . . . who are pure in their own eyes, yet are not washed

from their filthiness”?

We work with young Christians — mostly Spirit-baptized, dedicated young men and women, who are looking for ways to serve our Lord effectively. Yet, they have so many problems in their immediate background, their effectiveness is most often neutralized. Invariably, these young people have been through some unbelievably dark arenas — and many at

such tender ages. Their problems comprise a long list: a lack of knowing how to work, laziness, sloppiness, unpleasant personal habits, inability to live and communicate with other members of their family, drugs, illicit sex, perversions, poor study habits, irreverence for other people's rights, a low evaluation of the worth of material possessions, and on and on.

How can one deal with kids caught up in all this mess? How can those who would help, assist in bringing forth from these young people the full development of their latent capabilities? They are, in a large measure, the potential leadership of the Church, the Body of Christ, for the near future.

First, it must be determined what has caused this tremendous swing away from the classical Christian-American young person to the out-and-out rebel which we often find today. Why is it that an entire family can have its serenity shot to pieces by a heated argument over the use of a bathroom? Or produce a runaway into the drug scene due to an argument over the time spent in front of a TV set?

We believe that parents — especially fathers — must assume a large responsibility for this unwholesome condition. The Word of God says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The same Word says, "Withhold not correction from a child: for if thou beatest [punish] him with the rod, he shall not die! Thou shalt beat [punish] him with the rod, and shall deliver his soul from hell" (Prov. 23:13-14). In Scripture, child-training is an explicit requirement of parents, as is the responsibility for punishment for disobedience. Many factors and circumstances in our society have literally robbed the Word of God of its truth in these matters. The lack of obedient fulfillment of these two demands in God's Word for parents has, to a large extent, brought about the fulfillment of the prophet's warning, "There is a generation that curseth their father and doth not bless their mother."

But how does one correct the situa-

tion after the rebellion has manifested in the cursing of the father and the lack of blessing to the mother? Can a youth of 18 to 20 years, in total rebellion, be brought back redemptively to a healed relationship with mother and father, and of wider significance, into right-standing with God? Praise God, we are seeing it constantly as we work with these young people!

THE ROOT OF THE PROBLEM

The first requirement is to recognize that these outward signs — the problems — are only the visible manifestations of attitudes of the heart. Jesus clearly taught His followers that murder, adultery, and thievery are the visible reflections of heart-attitudes of hate, lust, and covetousness. (See Matt. 5:21-30.) So, to truly deal with these problems in young people, the root of the problem must be exposed; otherwise, if you deal only with the outer activity, the root problem will remain and will simply come forth in a different visible form. "See to it that . . . no root of bitterness springing up cause trouble, and by it many be defiled" (Heb. 12:15 NAS). There is no getting around the simple fact that most improper attitudes are just plainly SIN! Hate, resentment, selfishness, anger, covetousness, lust, are clearly defined in Scripture as sin. When a person comes to the Lord, confesses his sin, and receives Jesus Christ as Lord and Savior, he normally acknowledges such sins as drunkenness, adultery, stealing, etc. However, among most young people, the heart-attitudes must be identified and acknowledged, brought to the surface, and then dealt with. As we begin to deal with these attitudes, we find almost inevitably that we come into the area of interpersonal relationships. Wrong attitudes are the fruit of

Formerly a businessman, JAY FESPERMAN and his wife Sally, now operate the Inn of the Last Resort in Franklin, N.C. where they conduct a youth training program each summer. They have two children, Tracy and Stuart.

improper relationships. It takes more than simple exposure to be completely set free of these conditions. The attitudes must be brought to the surface, acknowledged, and renounced. This, in turn, must be followed by a commitment which must be walked out.

There is only one way to get to the bottom of these situations and deal with them with lasting effectiveness. It requires coming into a place of commitment followed by the living in, living out, and living through the entire arena of these relationships that have gone sour. Every summer at "The Inn of the Last Resort" about 40 young people of college age are put through a pressure-cooker type program in which we re-create what we have come to call a "controlled wilderness experience." We put them through a highly concentrated, six-week family-type set of conditions. We require of them a written commitment to obey the rules and regulations as administered by us (parents!), and give them no choice of roommates (brothers, sisters!). This program is designed to show up the cracks, or the weak places, in their foundation structure. We do not try to teach great spiritual truths, but rather we expose these young men and women to ordinary life situations in a tough regimen. As the weight and pressure of these situations come forth, the cracks begin to show and the causes are clearly defined. When the young person has his or her eyes opened to the reality of the underlying problems, he can then learn how to deal with the roots.

These kids come to know there is no escape. They soon begin to see that they have to face up to the circumstances rather than run away from them, for seeking to run away does nothing to solve problems. Everywhere they go, the problem goes with them. Attempting to bury themselves in counter-culture dress, drugs, sex, or any other type "trip" only buries the problem with them.

So, how does one change these attitudes? Quite simply, it becomes a matter of adjustment to *actual responsibility* as outlined in the Scriptures.

"Children, obey your parents . . ."; "Fathers, discipline your child . . ."; "Train him up in the way he should go . . ." Boundaries must be set. The limits must be clearly outlined; and the consequences of excesses, abuses, or shortcomings graphically expressed. Both young people and parents must acknowledge their responsibility in this relationship. This program of discipline at the Inn is a high-intensity type of what family-life should be like. The only way to deal with problems of this nature is to live them out, and live out of them.

Everyone must come to see, "there's no escape." There is just no running from these problems. They cannot be solved on a psychiatrist's couch or in a pastor's study. They must be put under the lamp of life as outlined in the Word of God, and dealt with by putting into actual practice what is said there.

TEN RESPONSIBILITIES

Getting to specifics, we believe a tenfold list of responsibilities for parents can be a guideline for preventing much of the difficulties among children and young people. These responsibilities have been brought into focus as we have faced the challenge of ministering to many young people who are earnestly searching for the upward way, and as we have met with many parents and have come to know the struggle of the total family.

Let's take a look at this list of responsibilities — very practical, down-to-earth activities which we believe are the day to day fulfillment of what God has called forth in the Scriptures.

(1) Assume — Not Abandon — Authority

The first order of business is to get into focus who it is that has been given responsibility for the conduct of those within a household. It is equally important to establish clearly who does *not* have the responsibility.

Responsibility follows hard upon the heels of authority, and authority in the home is primarily that given by God to the father. The most important

role a man is called to in all aspects of his life is that of "head of a household." It is his fidelity to this role that determines whether or not he is qualified to serve in a place of authority in the Church of Jesus Christ. In America, we have become so oriented to "prosperity" that we have given the man's profession precedence over this far more important task. It has to be the most frustrating thing in the world to a man to be able to "lord it over" 50 or 100 men in a job, and yet be totally defeated in his dealings with his own two or three children.

Assuming responsibility is a 24-hour day; a seven-day week. Time clocks are out! This call goes on and on interminably. When men who are fathers and husbands begin to recognize that "all authority is from God," and begin to exercise it as from the Lord, they will find a significant, supernatural "something" taking place in their family. And it is here that true gratification will come to men.

Furthermore, a man's God-given authority cannot be successfully wielded by a woman. Fatherhood is just not a role that a woman can fulfill, any more than a man can bring forth a child into the world. When God made man in His image, the Bible says He made them male and female. There is a definite role for each to fulfill, and each role will be successfully played out in the context of the proper sex. It cannot be otherwise. In spite of our socialistic trends, no amount of legislation can bring about the abrogation of God's law of authority.

(2) Establish Family Worship in God's Word

The rapid, event-filled schedule of most people in this nation has just about squeezed out of existence all but precious few minutes in the day for families to come together for any purpose. Surely, the time for Christians to accustom their children to the importance and priority of family worship is when they are still small children — even if they don't comprehend all that is being read out of Scripture. They should be given the opportunity to grow up in the Word of

God. And there is simply no time like the morning, before school, before work, before digging into the household chores. God's Word itself says that it will not return to Him void. It is of prime importance that the father, God's appointed priest in the home, take the lead and the responsibility to bring the Word to the congregation of his family, and to bring each of them daily, in prayer, to the throne of God. This kind of obedience God loves to honor. It is His way of life for His people. The members of such a home cannot help but be the recipient of God's blessings.

(3) Establish Disciplinary Regulations

Young people need and want to know the limits to which they can go in all areas of life. They are constantly stretching forth to find their boundaries. God established the home as the place where these boundaries are set. Some modern philosophies of child-care have said, "Let the kids find their own limits." How utterly ridiculous! That is like telling a bottle-fed infant to find its own food.

It is the parents' responsibility — primarily, Dad's — to train the child. Most of us feel there isn't time, or that there is someone more competent. "Let the churches do it; let the schools do it — they're professional!" No, God established the household, and He put children — His children — in homes under the head of a man. The home is the place to establish patterns of discipline, and these disciplinary regulations need to be clearly defined, not only in terms of the requirements, but also in the consequences of disobedience. This includes such items as getting out of bed and into bed at specific times; being at meals on time; being in the house at specified times; driving the car under very stringent regulations. Our young people have not learned what their capabilities are nor how to channel them. They must be given clearly defined guidelines in all their growing up.

(4) Husband/Wife Relations To Be A Pattern

When the children in a home see their mother and father enjoying a

beautiful love relationship, they cannot help desiring the same for themselves. The kids do not want to be the problems they so often turn out to be. Often, we hear young people say, "I never saw a single expression of love between a father and mother until I saw it in a friend's home. I wish I had grown up in an atmosphere of love."

It is equally important that the children see an attitude of submission in their mother to her husband, if they are to be expected to be submissive children. If, on the other hand, they see a mother who is able to manipulate her husband, so that she is able to get her way anytime she wants it, then the kids are going to learn to operate from the same bag of tricks. One of the most prolific spirits we deal with among young women is manipulation. And it is tough to get rid of, since it is usually instilled in early childhood.

We have also seen that young men with sloppy habits are purely lazy because they have (1) seen the example of a sloppy father, or (2) they have a mother who, almost in a spirit of rebellion herself, fails to enforce obedience to their father's established rules.

Perhaps the most important thing young people need to see in their parents is a constant attitude and desire for agreement. A father who is close enough to his family to set rules and regulations, and a mother who will see that they are carried out when Dad is away from the home, establishes a foundation — a rock — against which there is no argument or room for bending in the eyes of the kids.

(5) Respond in Obedience

This area of responsibility, along with this entire list, is to the parents. The God who set us into families, has a very clearly defined set of regulations for mature sons as well as for children. We are meant to set ourselves before our children as examples. We could not possibly expect to rear obedient children, if we display a spirit of disobedience before them. And we just cannot fool them — even the youngest of them. One of the most prevalent complaints we hear from kids about their parents is "hypoc-

risy." Obedience on the part of parents to the laws of the land — especially in little things like speed limits, stop signs, etc. — is a demonstration to children that their parents do honor and respect authority.

(6) Open Communications

Children who are allowed to sulk as they are growing up develop a host of problems in meeting others on a level of open communication. The dining room is the ideal setting for establishing a pattern of open communications. It is wrong to let each child or young person excuse himself as soon as he is finished eating. Each person in our society wants to run off and do his own thing. God set us in families so that we could help each other grow up, and we are no help to one another without a constant flow of communication. Young people get their most important teaching in their home, under the supervision of their parents. It is far more important to stay in our place "until the bell rings" at home than it is in the classroom. If a school can set such regulations, surely the fathers in the homes can do the same.

(7) Live by Christian — Not Worldly — Principles

As in practically all things, compromise in principles of living weakens the structure of the family. Yet, our lives are so involved in the world that we find it shocking at times when we are asked to meet certain standards that are based upon Christian principles. How many times we hear, "But if I have to do that, I'll be the only kid in my whole school to do it." This requires firmness and a man of steel to hold the young people to these requirements, but it requires a man of strength and love to get the kids to do it willingly. This is an important responsibility. The factors of neighbors, schools, friends, all have a major influence on our youth; but a man of God, exercising the God-given responsibility in an atmosphere of love, can and must command the situation. A Christian home must be under the guidance of the principles of the Lord Himself, and they must be administered by a man and a woman whose own life is controlled by a single-

minded set of principles.

(8) Personal Habits That Consider All

Living in the average home requires a rather close and intertwined physical existence for most of us. This is good. However, instead of using this closeness of our physical beings to bring us closer together as persons, we usually are so self-oriented that the very opportunity becomes a means of separation. "I want to listen to my records, and the only way I can enjoy them is to play them loudly. If it bothers your reading, well, that's just too bad!" Or it is a beautiful day and everybody wants to go on a picnic — except Dad. There's a golf match on television, and Dad wants to sit glued to that — completely out of communication with every other member of the family. Or, "Six people in the house, and only two bathrooms! Wow! What a drag! Somebody ought to design a house where the toilet, the shower, and the lavatory are in separate stalls."

Only one real solution to this problem can afford the opportunity to take advantage of the intimate proximity of the household members. Someone must establish a set of regulations that will give full consideration to all the people in the house. Of course, before kids are old enough to understand and abide by rules and regulations, they must be trained in such a way that their habit-patterns are not an affront to the other members of the family.

Habits are formed early. "Train up a child in the way he should go, and when he is old, he will not depart from it." On the other hand, even a well-trained and well-behaved child will try to take on the patterns of others he encounters at school and other public places. Parents must continue to exert that authority that is God-given, insisting that God's way is the right way for the children of God.

(9) Prevent Isolation of Each Child

Probably one of the greatest disservices we do our children is to isolate them by giving each one of them a room to himself. Even one of our most used modes of punishment is to send a

disobedient child to his room, "until he has made up his mind to change." We are set in a family to establish the outer boundaries of our conduct and attitudes. The multi-membered family situation is meant to teach us how to live with others — not how to live isolated, separated lives.

If there is anything the enemy of God would like to accomplish, it is to isolate the children of God from each other. Watch your own reactions. The next time you get up-tight in a situation, see if you too don't have a tendency to want to get away from people to be by yourself. When we get isolated over a problem, we soon find ourselves in self-pity, self-justification, self-gratification. The place to attack a family problem is in the family room, not in some hiding place. That is a certain forerunner to escapism which leads to all sorts of "cop-outs."

(10) Practice Honesty and Forgiveness Openly

Truth stands upon its own strength. It never has to be defended by any other device. Untruth must be supported by other falseness or lies. Open honesty between children and parents is a beautiful thing. The facades and masks worn by most people are the result of less than total honesty in our communications. A demand from parents upon children that does not agree with the behaviour of the parents invites cries of condemnation from the young. Such accusations are often justified, though the disrespect is no help to the situation. The old, old adage that says, "I cannot hear what you are saying, because the things you do speak so loudly that they drown out the meaning of your words," still holds much meaning for us today. We need to practice honesty. In essence, the New American Standard Bible says in Hebrews 5:14, that the mature have their senses trained to discern good and evil by *practice*. We need to say what we think — openly.

Finally, the act of forgiveness is the most powerful, healing force in personal relationships. But it is necessary that we see forgiveness as an act of the will, not just a statement of intent. To say, "I forgive you" is one thing; to

walk out forgiveness is definitely something else again! Forgiveness must be practiced — openly.

The toughest test of forgiveness is when there is a reoccurrence of the same action which you have already committed yourself to forgive. The Lord Jesus taught an amazing lesson in forgiveness. His words were powerful! When He told Peter, in answer to his question, "How many times must I forgive, — seven times?" He said, "Seventy times seven!" Jesus was saying, "Walk it out, brother!" Walking in forgiveness is the most powerful tool one can use for righting wrong relationships. Commit yourself to forgiveness, walk in forgiveness, and live in forgiveness!

Most of us appear to be ashamed to *openly* express forgiveness, but it is one of the most Christlike qualities we can demonstrate. And it is a key to the freedom which we so desperately need when we are controlled by the forces of the unseen world of darkness. We absolutely must come to forgiveness and honesty with each other to accomplish what God has called us to do in the building of His Kingdom on the earth.

CONCLUSION

Looking in review at these areas of responsibility, we see clearly that dealing with the problems of young people is primarily a matter of thoughts, speech, and attitudes. Paul says, in 2 Corinthians 4:16, "Though our outer man is decaying, yet our inner man is being renewed day by day" (NAS). We need to go to work on the inner man, especially with the young. Although we may attain maturity in the physical realm, we are often yet a bunch of babes. Paul also says, "Do not be children in your thinking; yet in evil be babes, but in your *thinking* be mature" (1 Cor. 14:20, NAS).

Secondly, our maturity is expressed by our *speech*. "The tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire!" (James 3:5, NAS). The thoughts of our minds are seared into the hearts

of our hearers by the mode and words of our speech.

Finally, our *attitudes*, which speak directly to our relations with other people, must be cleansed and brought into maturity. "Let us therefore, as many as are perfect, have this attitude; and if in anything, you have a different attitude, God will reveal that also to you; however, let us keep living by that same standard to which we have attained" (Phil. 3:15-16 NAS).

Any root of bitterness that is not dealt with in repentance and forgiveness is going to be a continuing source of trouble as it will continue to be manifested in evil or unhealthy thoughts, in stinging speech, or in strained relationships resulting from poor attitudes. God's Word contains the perfect outline for dealing with interpersonal problems, but the lessons there must be lived out in day-to-day contacts, through unselfishness, through a true concern for the feelings of others, and through a constant desire to move on into maturity. Proper balance comes as the directions are spelled out by those in authority, and are adhered to or adjusted to by those who seek the maturing into God's call. ♣

BIBLE STUDY ANSWERS

(From page 21.)

1. a. Curseth their father; b. Bless their mother; c. Pure in their own eyes; d. Their filthiness; e. Lofty are their eyes. 2. a. Rise up against their parents; b. Put to death. 3. Proudly against the ancient. 4. The heart of the fathers to the children and the heart of the children to their fathers. 5. Remember now thy Creator in the days of thy youth. 6. a. The God of thy father; b. A perfect heart; c. A willing mind; d. Be found of thee; e. Cast thee off forever. 7. a. My law; b. Keep my commandments; c. The Lord with all thine heart; d. Thine own understanding; e. Acknowledge him; f. Wise in thine own eyes; g. The Lord; h. Evil; i. Thy substance; j. Chastening of the Lord. 8. a. Instruction of thy father; b. Law of thy mother. 9. Length of days, long life, peace. 10. The fear of the Lord, the knowledge of God, righteousness, judgment, equity. 11. In word, conversation, charity, spirit, faith, purity. 12. a. Youthful lusts; b. Righteousness, faith, charity, peace; c. Foolish and unlearned questions; d. Yourselves unto the elder; e. One to another; f. Humility. 13. He will exalt you in due time.



A mother's
testimony to the
holding power
of faith.

by Mrs. Joyce Emert

HANG IN THERE, PARENTS!

The following essay was one of two chosen for publication in the March Essay of the Month feature.

During a recent interview on a local radio show, I was asked by a listener calling in, if I weren't disgusted by the drug and alcohol addiction among young people. The question sent my mind hurtling back to the moment when that very problem first hit my life like an atomic bomb. In the brief time allotted, I simply told him that indeed I was disgusted — however, not with the people, not with the

youth, but with the *problem*; that, as a matter of fact, my husband and I had been disgusted to the point of giving our entire lives to doing something about it. Given time, I would have shared with him the following testimony.

Three years ago, on April 13, 1972, my husband and I consecrated our lives to the Lord. We had been born again in Christ for over six years. The latter four of those had been especially blessed by the fullness of life in the Spirit. Yet, at the moment of consecration, our "earth" — everything

around and within us — began to tremble and shake!

The first crisis struck in the middle of the night, when our young teenaged son, Ben, ran in to tell us something was wrong with Creagan, his older brother. We flew to his room, where we found him unconscious, convulsing and foaming at the mouth. Thank God, we had been taught about deliverance and the victory that Jesus has over all that Satan can do. As soon as we bound the enemy and cast him out, our son regained consciousness. But he was still groggy, so we took him to the



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hospital where we found out that he had taken drugs.

We were doubly shocked because my husband, Victor, had testified to many youth groups of his own healing from drugs through the power of Jesus. Vic, the boys' stepfather, had been a drug dependent for twelve years before he was saved. I had never been on drugs, but had been a miserable sinner nonetheless. From the time of my baptism at age 14 I had been tossed by doublemindedness between the temptations of the world, the flesh and the devil, and the constant call of Almighty God. I had been married twice and had spent every Saturday afternoon for a year of my life in a psychiatrist's office. Mine was one example of the kind of hell youth can get lost in; my husband's life of drug and alcohol addiction was another. We had been praising God for seven years for changing our lives, for bringing us together at the very time He began to restore each of us in His grace, and for guiding us in making a Christian home.

When we returned from the hospital that night, we turned to the Lord in great desperation. I suddenly felt what the old prophets called a *burden*. My entire being was saturated with compassion for young people and their parents. I felt a love and compassion that went beyond my own personal

crisis. I've never cursed anyone in my life, but as my thoughts centered on what my son had shared about obtaining drugs at a place known as Yale Park, I cursed the work of Satan in that park, and I cursed the work of Satan in the lives of young people. I called on God to clean out that park. It was three weeks later that a major riot erupted among the dopeheads and peddlers congested there, forcing police to cordon off the area with a twenty-four hour guard. It had been cleaned out! Even after it opened again, it was never the same. The hold had been broken. Glory to God!

Little did we know at that time what God had in store for us or for our sons, or how we were to become a part of the work He is doing against the terrible oppression of the youth. But first, He had to get our home in divine order.

In August, 1972, the Lord's path for us became clear. Vic went to work with DARE — Drug Addicts Recovery Enterprises/Jesus Christ's New Life Center. By Thanksgiving we had sold all we had and moved the entire family to the center, entering into full-time ministry in Christian rehabilitation of drug addicts, alcoholics and emotionally troubled youth!

This is when the second crisis hit. This time it was Ben who came under the mighty hand of God. A friend had picked him up to go to a rock concert, and in the idle time they had before it started, they decided to get beer and ride out the expressway toward the mountains east of town. Suddenly, from out of the darkness, a hitchhiker loomed up ahead of them. The car swerved out of control, hitting the young man and killing him.

A tragedy. And yet, as a result — serving as a kind of tribute to his death — three lives were redeemed, eternally. Ben, his friend and Creagan came to the Lord. Soon, Ben was joining full swing in the DARE ministry. But Creagan remained aloof. His time was yet to come.

In the ensuing three years which we have spent in ministering to young people like our sons, we have seen the tender healing hand of God as He has

restored and freed people from homosexuality, occultism, \$100-dollar-a-day heroin habits, morphine addiction, LSD paranoia and hallucination, child abuse, and prostitution.

One of the girls who has been set free at DARE told me that she left Washington, D.C. in 1972, with the specific intention of coming to Yale Park in Albuquerque. It was there she had her first "fix" of heroin, and her first overdose. She was there when the riots broke out and claims to be a fruit of the prayer for my son that night.

There are so many stories we could tell, but the one we wish to focus on here is our own family miracle. This was the third crisis we were to undergo.

In 1974 Creagan left for college. He was doing well for awhile, until he fell into drugs again, and finally ran away from school. He returned home eventually, tried working and living in an apartment, but after a drug pusher shot at his car, fear brought him back again. *Still* resisting the Spirit, he made plans with Ben and a friend to go to Texas and "make it" as a rock music group.

Much to their surprise, they actually got a job playing — in a bar. By this time we had finally learned that God really does have everything under control, so we prayed, fasted and held on in faith. We saw His hand when Creagan came down with hepatitis and, on doctor's orders, had to stay where he was at the time — in the Christian home of his paternal grandparents! Since his maternal grandparents live in the same city, and are also Christians, he was fairly heaped over with prayers and the best of care.

The Lord began urging me to go there and even provided the money for the flight. I was going, not to condemn or judge, but to take only two things with me — love and faith. All the time I was there, I kept holding on, in spite of people telling me that when the boys ended up in jail, *then* my prayers would be answered. My spirit held, but my heart was doing nosedives. Nevertheless, we had seen too many miracles at DARE not to know that God is faithful.

Sunday morning found me at church with Ben and my mother. We were told of a service that was being held that evening, and the Spirit seemed to be whispering to me, "Tonight, tonight." But I knew *I* was supposed to get back on that plane and fly home.

When I finally boarded the plane to return, I sank into the seat, just wanting to give up. It seemed to be too hard, just too hard. In the dim light of that compartment, in tears I called on the Lord to strengthen me once again. As the plane lifted off the ground, I opened the Bible in my hands to the Book of Hebrews. By the time we reached Albuquerque I had read the entire book, with time to spare for reflection on the faith of those who persevered in spite of never seeing the promises fulfilled during their life on earth. I stepped off the plane and into my husband's arms, renewed in faith and hope.

Two weeks later, Ben called long-distance to tell us that God had spoken to him. *He* had returned to the church that Sunday night where it all suddenly became clear, and he wanted to come back to DARE to wait on the Lord's guidance and get ready for Jesus! He is currently pioneering the second phase of the DARE program — New Life Outreach House.

When the group broke up, Creagan moved to the city where he had gone to college, got a job, but also got into drugs deeper and deeper, until he finally ran away again.

On Thursday, November 14, 1975, our copy of *New Wine* arrived. I sometimes look over the Essay of the Month section, wondering if the Lord would have us send some part of our testimony. This particular issue announced the theme of "Youth." It fluttered around as an idea until the next morning, when Vic gave it his confirmation. Things kept bobbing up to the surface all day so that by evening, after the prayer meeting, all the details had sort of emerged. I thought of jotting them down, though I was really tired. However, the Spirit kept tugging at my will, urging me to

get some notes down *right then*. So I gave in and did it.

At the point where I am now in the essay, I planned to encourage parents whose children were either still wandering or in drugs, to do as we were doing — to have faith, to trust that He is steadfast, faithful, powerful, that indeed He is almighty and loves us, and that all things *will* be for good for those whom He has called according to His purpose. One of the last things I noted that night was a scripture I wished to share from the Book of Malachi. The Lord says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of fathers to the children, and the heart of children to their fathers, lest I come and smite the land with a curse" (4:5-6).

I had just laid aside the pen, at midnight, when the telephone rang. It was Creagan.

He was in Albuquerque, and wanted us to pick him up. He sounded pretty excited. Although I wasn't surprised, I couldn't believe it either!

When he got home, Creagan had hardly sat down before he said, "You know, what really got to me was the Book of Malachi." The old prophet had lived up to his name — *messenger of God!* I nearly fell over! By the time he had filled us in on everything the

Lord had shown him (around 2:00 a.m.), he asked Vic if he could come into the DARE program. The miracle was ending and just beginning all at the same time!

Ever since that night, he has been grinning from ear to ear. I asked him one day if he wanted something to read. He replied, "I've wasted so much time. All I want to read is the Word." When I was discouraged about ever being able to get this testimony written down, and just wanted to give up on it, it was Creagan who said to me, "Don't give up, and keep on praying!"

Oh, if I could express how many times, even when I was living in the hell of earlier years, that I cried out to the Lord to help me, to save me and my sons. And now to see this come about in such abundance! My cup doth surely overflow!

This family miracle, like our family ministry, is part of the work that Jesus is doing these days in turning the hearts of fathers to their children and the hearts of children to their fathers. That also involves the turning of the hearts of all of His own children toward the abounding heart of our beloved Father in heaven. And as we enter more fully into His heart, we may turn in greater love and power to the young who so need us, today more than ever! ☞



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QUESTIONS & ANSWERS

This month's answers by Charles Simpson



In the Old Testament, was the blood sacrifice of bulls and goats only a symbolic act of Christ's atonement, or did it actually effect God's forgiveness?



It is very difficult to be brief with this subject. Atonement is the very heart of scriptural truth. Atonement is the process by which God has reconciled us to Himself.

Man and God have been separated because of man's willful rebellion against God. Since they are separated by sin, sin must be dealt with; the past must be forgiven; man's nature must be changed; God's justice and holiness must be satisfied.

The Old Testament reveals the law of God. It also reveals the tabernacle with its system of sacrifices. The sacrifices were designed to teach the law-breaker that sin kills and must be judged. When sin is properly dealt with God and man are reconciled. The tabernacle system taught men how to approach God, how to find forgiveness, grace and union with God.

Atonement is an Old Testament word, being used in the Old Testament about 110 times. The corresponding New Testament word is reconciliation. When the sinner in the Old Testament approached God in faith, with the proper sacrifice there was forgiveness. But it was his faith in God and obedience to God that released God's grace, not the animal sacrifice. The tabernacle with its system of sacrifices was a shadow of things to come, to *teach* spiritually-illiterate people the nature of God, man, sin and grace.

When the proper time came, God

sent His Son who was the eternal Lamb of God. He came to reveal the love of God and pay the death penalty for man. He was judged and sentenced to die in our place. The shedding of His blood dealt with past, present and future sin. His was an eternal sacrifice ordained of God before the foundation of the earth. Faith in Him brings *eternal* salvation. His offering does not have to be repeated as did the tabernacle offerings.

Faith in Him also deals with the sin nature of man. By faith, man receives Christ's life which was shed in His blood. By faith, men are born again and become children of God — new creatures. By faith, we are justified and have peace with God. His death settled the account of sin recorded against us. By faith in Him, we are freed from sin, guilt and judgment.

To summarize: (1) There was forgiveness for the Old Testament child of God who offered the sacrifice to God in faith. However, those sacrifices did not eternally deal with sin and its consequence. (2) Jesus' crucifixion is the eternal judgment upon sin for all who accept His death as God's provision for their sin. Those who receive Him find eternal life and a better covenant than the old — by faith. The just, in any age or system, live by faith in the Word of God. (See Is. 53, Rom. 5 and Heb. 9.)



Could you briefly describe the various functions which the young people in a fellowship can fulfill?



We are in the midst of a resurging emphasis on family life. In recent times the

youth's role *outside* the family has been the focal point. Church, school and community activities have competed with the family for their children. Those institutions which formerly strengthened the family, have now so developed in influence and activity, that they often rival the family, uproot the children, and leave family life with the "leftovers." Consequently, peer influence is competing with parental influence at an early age — and has often eclipsed it.

I realize yours is a valid question. However, a more basic question may be, What is the role of the Church in the life of youth? I maintain that the primary source of teaching for the youth is not the Church but the family. (Unless there is no family instruction.) The Church's *primary* role is to reinforce the youth's desire to honor his parents in the fear of God.

(a) The first function of youth in church fellowship is to be an exemplary family member.

(b) Honoring parents with childlike respect provides the basic attitude for serving. A child or youth who has learned to serve at home can serve in the larger fellowship. The needs will vary with each church, but some practical, natural responsibilities will provide an opportunity for youth to serve the larger body. Such activities (janitorial, maintenance, errands, etc.) serve to develop a teachable spirit in the youth which aids maturity. Young Samuel is an excellent example. (Luke 16:10-12 applies well to a youth.) Church recognition of an undisciplined youth who has not learned to serve, can cause pride to ensnare him.

(c) Youth who are functioning well in family and church life can then take some responsibility for helping those

INSIGHTS

"Leadership is not something you do; it is something you are."

— Howard Butt

"The following of Christ is not the achievement or merit of a select few, but the divine command to all Christians without distinction."

— Dietrich Bonhoeffer

"Authority is not a matter of outside instruction, but of inward revelation."

— Watchman Nee

who are younger than they are. They can assist them by example, through fellowship, and by one to one counseling. I am not personally convinced that segregation by age in educational, church or community activities is always best.

(d) A youth who is character-oriented, rather than activity-oriented, can be an effective evangelist. Adults as well as young people are impressed by a youth whose attitude reflects the fear of God, honor for elders and the love of Jesus. There are very few things that will serve as much to make the Christian community attractive to unregenerate society as happy, healthy, well-adjusted youth.



Where precisely do the dead go immediately after the physical death (both those who are saved and unsaved)?



This is a difficult and much debated question. I'll offer my view insofar as it is developed and try to be brief. At death, the saint goes to be with the Lord — the unbeliever goes into a place of suffering.

Neither the saint nor sinner exists in a bodily state, immediately after death. The body lies in the ground — "asleep." A new body clothes the immortal spirit of man at the resurrection. As I understand the Scripture, there is an immediate conscious existence after death. Jesus' reference to the thief on the cross, Jesus' own

experience at death, and the story of the rich man and Lazarus tend to support a belief in immediate consciousness after death.

Romans 8:35–39 assures us that nothing can separate us from the love of God. In 2 Corinthians 5:8 Paul expects that death would only allow him to be at home with the Lord (see Phil. 1:23).

There are some strong arguments for a "sleep of the soul" immediately after death. But I believe evidence for immediate conscious existence in God's presence outweighs the other position. Jesus speaks of Abraham as being alive and talking to the rich man, after death. Jesus Himself spoke to Moses and Elijah on the Mount of Transfiguration. However, one must be very careful about over speculation or dogmatic conclusions. We don't have all the facts, yet. (For resource: Luke 16:17–31; 2 Cor. 5:1–10; 1 Cor. 15; 1 Thess. 4:13; Rev. 20:12.)



Acts 4:32 says of the early Church: "... they had all things common." How might this be best interpreted and applied in a modern context?



The verses surrounding Acts 4:32 and Acts 2:42–47 point to two characteristics: unity and generosity. It is dangerous to answer your question too simply. Sacrifice of personal identity in favor of the larger community is definitely scriptural. The total giving of one's

possessions is also scriptural, providing it is the result of great grace (see 4:33) and not legalism or idealism. Their offerings were: (1) voluntary, (2) given to share with the needy as needs arose, (3) were laid at the feet of genuine apostles, and (4) those apostles were responsible for the well-being of the people after the gifts were given.

Such giving puts a greater burden on a church than the average church is willing or ready to bear. There must be *that* kind of leadership if we are to practice *that* kind of sharing.

I wish to also point out that Jesus' teaching *does not* prohibit or attack "private ownership," as long as we recognize His ultimate ownership and our stewardship. Rather, He promised to bless "good stewards" with added material blessings (Mark 10:30). Jesus' teaching *does* attack selfishness and self-preservation above the needs of fellow Christians.

These verses can be applied by: (1) entering into close relationship with Christians whose priority is the Kingdom of God, (2) adopting the attitude that all you have belongs to Jesus and is at His disposal, (3) making your substance available to your spiritual leaders, and (4) asking the Holy Spirit how you can share with others in practical ways, as our Lord did — He will show you.

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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