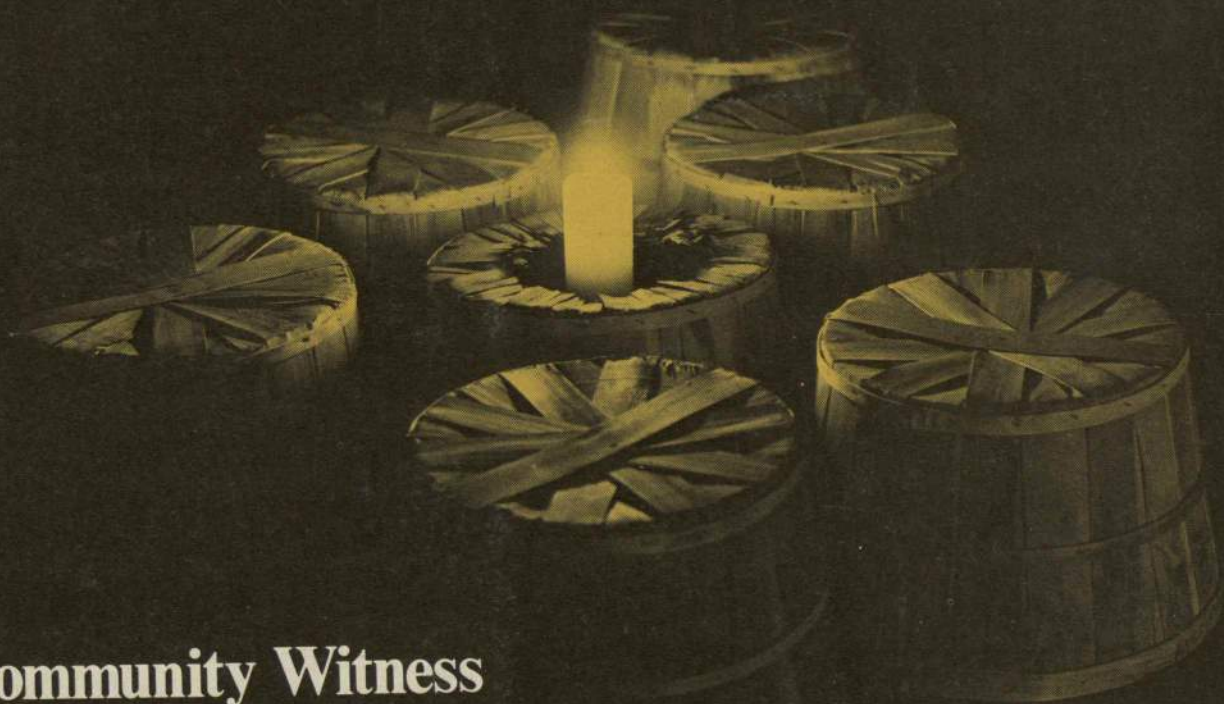




new wine

SEPTEMBER 1976
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



Community Witness

Let our light so shine . . .

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The Lausanne Covenant • 9
Revolutionary Christianity • Schaeffer • 18
Death of a Vision • Cunningham • 24

EXCITING NEW BOOK CONCEPT
(SEE CENTER PAGES FOR DETAILS).

A MONTH OF "CHANGE"

I especially thank you for your June 1976 issue on "Change." It speaks to an urgent and much pressing need in the lives of believers, especially in late 20th-century America.

David Miller
Mansfield, OH

We had become quite unhappy with *New Wine* and had already cancelled and sealed the envelope when the June issue came. Because of "Keeping up with the Times" by Howard Snyder and "Abuse of Authority" by Don Basham we are staying with you. Praise the Lord!

Pauline & Dewey England
Olathe, KS

Thank you for the June issue on "Yielding to Change." These articles came at just the right time in my Christian experience. I am just a new Christian, having come to Christ in February, and Bob Mumford's and Ern Baxter's articles were especially helpful.

Yielding to change has been quite a struggle for me and Mumford's article provided me with some new ammunition, and has shown me that God is fighting the battle with me.

Glenn Lego
Rockford, IL

Last month's series on "Change" was very helpful. But I especially enjoyed the article by Pam Ezell. If our youth of America could have her experience openly, that would be very adequate preparation for what Howard Snyder presents in *The Problem of Wineskins*.

Herbert E. Ellingwood
Sacramento, CA

THE LIGHTER SIDE

One of the marks of your ministries has been the ready humor. There has always been a smile just below the surface of even the most serious lesson. Lately the smile seems to have retreated behind a carefully correct exterior. The Body has been having some growing pains and will probably have lots more before Jesus gets back. Let's not forget the lighter side of the walk.

Stanley Thompson
Palm Bay, FL

Your magazine has always been very timely. It seems also that the atmosphere of the magazine has become much lighter — more together. Bless you all.

Derek Shettler
Winnipeg, Manitoba

Letters to Editor

"ABUSE" RE-EVALUATED

I want to commend your article "Abuse of Authority," by Don Basham. I had written you earlier this year concerning some very bad experiences I had with shepherdship. Your staff really listened to me and wrote me back.

My outlook has changed and now I realize as Don Basham summed it up, that I was being dealt with the sweet rebellion in myself and it was given to bring me forward into more personal spiritual maturity.

Jan Richey
Vero Beach, FL

Thanks for the article "Abuse of Authority." My husband is in relationship in our area, but all we ever heard was the abuses, never any good. Your article was as though you had been listening over our shoulder and how we needed this. It was like a balm to our hearts, but it also gave us some understanding as to why some people and pastors are so fearful of it.

Mrs. Charles L. Spence
Hobbs, NM

TEAM MINISTRY

Perhaps the most helpful aspect of Christian Growth Ministries to me has been the model of "team ministry" demonstrated by the men in authority. It has been my growing conviction that in these last days our Lord's ministry will be through a "team" of deeply committed saints more than the traditional one-man ministry. The example of Christian Growth Ministries' leaders encourages me.

Kent Yinger
Manchester, NH

GRACE APPRECIATED

Dear Mr. Prince,

I have just finished reading your article in the January issue of *New Wine* Magazine entitled, "How Grace Operates." Actually, I have read it, or at least portions of it, several times, for the truths presented are not appreciated by a superficial scanning.

At this point in my Christian experience I feel I cannot calculate the toll that ignorance of "the grace of God" has taken upon my life. The failure among God's people to appreciate God's grace and to discern the difference between law and grace is without question one of the primary causes of continuing sin and the persistence of satanic harassment in the lives of Christians today.

Thank you for your teaching and emphasis in your ministry on this subject.

John Peter Schwendener
East Lansing, MI

FINANCIAL BEAMS

Thank you for your recent issue of *New Wine* [May 1976] dealing with the subject of finances. The handling of money and material things has been one of the great problem areas of my life — both before I met Jesus and since — and your articles were a good measure of cure toward healing my ignorance.

However, I do wish you had gone into the matter in greater depth. The proper attitude and behavior concerning money has got to be one of, if not the biggest beams in the eyes of Christians — especially Christians in America.

Vince DeAngelis
South Haven, MI

RE: LETTERS TO EDITOR

Each month you seem to be the recipients of some rather indignant and "tiradical" letters. At first these seemed to me to be humorous and now at last I sense something far from humor and that is a type of rebellion that will not hear anything else that the Lord wants to say; that will not be motivated into a deeper walk with the Lord for fear something might be required of them. And so, to preserve the "fat heart," you have been labeled "heretics" among other things.

I would like to suggest to every reader who might feel anger or an inability to receive what has been printed in *New Wine*, that they simply be still and trust the Holy Spirit to make each and every article, every point of view absolutely clear. He will. He's faithful.

Mrs. John Rupe
Topanga, CA

Editorial

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house (Matt. 5:14-15).

Jesus had a way of using picturesque speech to prove His points. To emphasize the necessity for Christians becoming a visibly redemptive witness in a dark world, He used the vivid illustration of a lighted candle hidden under a bushel basket. In essence He was pointing out how foolish it is to light a candle and then hide its light. A candle which illumines only the inside of a bushel basket is scarcely fulfilling its function.

Yet the figure of speech is not inappropriate. So much of what passes for Christian witness today is performed inside the bushel basket perimeters of church services, believers' meetings and cell groups. And the world, reluctant to poke its head under a bushel basket, remains largely unmoved and untouched.

But Jesus said the purpose of a candle was to give light to the whole house. He said the corporate light of our witness was to shine like a city set on a hill. Today in many ways, the Body of Christ is being stirred and provoked into vital expressions of community life and witness. We are discovering it is not enough to simply be Christians who occasionally meet together. Rather we are being drawn into responsible committed relationships which link our lives together on a daily basis and involve us in a new kind of evangelism through "being and serving." We trust this month's articles will provide fresh understanding of what the Spirit of God is doing in the midst of His people today.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).



**new
wine**

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SEPTEMBER 1976

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EVANGELISM THROUGH COMMUNITY

Drawing others to Jesus through our life together.

by Fr. Jeff Schiffmayer

To our way of thinking "community evangelism" is a subject of the same order as "monastic simplicity." That is, it is a way of life, not a department or a program. For our church to be true to its calling evangelism must be a part of our everyday experience. Whether or not the spirit of evangelism prevails in our community depends entirely on what principles we are actually living by. Since the structure of the American way of life is not necessarily conducive to the Christian way of life, the church, to be truly evangelical, needs to develop and maintain its own unique culture, as distinct from the culture around it as the culture of Jesus and His disciples was to society in their day; a culture founded on our corporate discovery of God's word.

The fivefold ministry spoken of in Ephesians (which includes evangelism) is that fivefold source of grace by which each believer's life is linked to Jesus' life. So evangelism is one of those arteries of life from Christ to His Body, the church, by which we mean the local congregation and its bishop. Our view of evangelism is that it is primarily a gift to the Body of Christ to keep it walking in faith, and only derivatively is it a tool by which new converts are made. Its specific characteristic is to keep the members of His Body at the absolute edge of their faith at all times, always expecting to hear the Lord speaking, and always open to do whatever He says.

1 John, chapter 1 gives us a concise scriptural picture of community evangelism:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life — the life was made manifest, and we saw it, and testify

to it, and proclaim to you the eternal life which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ. And we are writing this that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin (vv. 1—7 RSV).

That was a testimony to the Good News! Jesus Christ had created a unique fellowship around Himself, one so united in human and divine love that its members were powerfully drawn to receive the revelation of who He was. He was God's Son. Because they had entered into the fellowship of His Spirit, they became partakers of His nature as the Son of God. Then, just as Jesus had drawn them, they drew others into their experience of divine fellowship, so that those who came could also partake of the full benefit of Jesus' death for His Body — namely, freedom from sin, the world, and the devil; and by so doing, to enter also into fellowship with the Father. That's evangelism! That's the Good News! That's not good news in words, but in flesh and blood experience.

FR. JEFF SCHIFFMAYER serves as Rector of The Church of the Redeemer, Episcopal, in Houston, Texas. For the past eleven years the Redeemer Christian community has sought to be an immediate expression of Christ's life in the Houston area.

To share with you our experiences of evangelism as a Christian community, let me describe the principles by which we live as a local body. Then I will share how the Lord is putting these principles to work among us.

LOVE

The fundamental principle is *love*. It is the key which unlocks the door to reality. Those who don't live in love live in an illusion. Love is the barometer which shows us where we are with God, with ourselves, with each other, and with the world. Our love for each other is stimulated and guided by our love for Jesus which we see revealed in each other. If He is not both the source and the goal of our love for each other, it becomes idolatrous.

This love draws us together to "share not only the gospel of God, but our own souls also" (See 1 Thess. 2:8). It is the love Jesus referred to when He said, "Greater love hath no man than this that He lay down His life for his friend" (See 1 John 3:17). It is a friendship that can pick up where it left off after long separation because it is founded in a deep sense of a common calling or destiny in God. It is a love that would rather suffer loss than control the other for its own end. Its goal is to see the other lifted up in the authority of Christ, and to honor that authority through loving submission.

AUTHORITY

This leads into a basic understanding of *authority* which signifies that only love can truly build the Body of Christ (See 1 Cor. 8:1). Any authority not based on love only cripples and destroys the Body. We don't have Christ's authority with anyone until he senses that we are attempting to love him as deeply and genuinely as Christ

does. What is not given or received in love is only legalism. The whole effectiveness of our ministry to others depends on the fervor of our love for them and their acceptance of it.

The type of authority and submission we are speaking of here is not the authority of an office or title, but the horizontal authority of brothers and sisters who want to submit to each

unwarranted manipulation and control over that person. God forbid that we should control anyone for the sake of keeping some ministry going!

For example, if someone needs to leave a household, or a particular ministry they are performing, to stand on their own in a secular job, then we believe the Lord will provide someone to take their place, or stretch someone

or a counsellor, but what the Body might need right now is a wage earner or an assistant on the church maintenance crew, or someone to clean and wash at home. Once we have laid aside personal preferences to serve the Body in whatever way needed, then we can embrace the Lord's preference for our service, whatever that might be.

We must be willing to give not only all that we are or could be, but all that we have as well. As in all aspects of Christian service, that means serving with a willing heart, and not by coercion or intimidation, either by peer group pressure or by scriptural dogmatism. Generally, once we have given all for the Body's needs and ministries we still retain stewardship of our goods, but the Lord certainly knows who has offered all for the needs of the others.

MUTUAL SUBMISSION

Another principle in the community is that of *mutual submission of lay and clergy leaders to each other*. To us, this is such a crucial and troublesome area of church life that we must come to a clear understanding of it. In almost all churches today, there is a deadening gap between lay and ordained leaders. This is not primarily because of seminary training but because men have difficulty submitting their authority to men of different points of view. When people's most cherished beliefs are called into question they inevitably feel threatened.

I know that I am responsible for what goes on in the name of ministry in my church. If a layman in this ministry does something that the Bishop thinks is wacky, I will be held responsible for it. For this reason I won't share that ministry with someone unless they have a sound ministry, approved by the congregation, and unless they love and support me as a brother and priest of the Episcopal Church. Otherwise, our divergence as authorities in the Body would cause division.

On the other hand, if I as the priest in charge of this church can't relate as



other out of love. They want to receive from each other just as fellow Christians walking together. In the context of this kind of personal relationship it is possible to exchange roles of authority with each other according to whose gifts and experience best speak to any given situation. In this way all the members of the Body can exercise the authority of Christ. True friends can and do relate this way because the weaker won't withdraw and the stronger won't steamroll over the weaker party.

SERVICE IN THE BODY

This also leads into another basic principle of the Body: *serving each person's calling*. Of course, people are usually called to serve the Body in ways that are most consistent with their personal calling. In other words, you don't arbitrarily take a man who is a doctor by calling and make him a plumber in the Body just because there happens to be the need for a plumber. Such a decision would be

already in the community to take their place. The needs of the individual must always be taken into consideration.

At the same time, all of us are called to grow into a total adaptability and availability to serve the Body's needs. The Body doesn't need experts, rather, it needs servants with willing hearts. This principle we will call *servanthood*. The place to begin in our relationship to the Body is by giving ourselves — not our ministries — to it. If we have voluntarily given ourselves to do whatever is needed in the Body, we will not be hindered by personal preferences of service that would tend to serve our egos. With such an attitude we will be flexible enough to change at some later time if the Body's needs change. The rank, station, or notoriety that goes with a particular kind of service won't influence our sense of calling if we have learned to lay our personal preferences aside to do whatever is most expedient for the Body at the time. For example, one may feel called to be a magazine editor

a brother in love and trusting submission to qualified lay leaders among us, then I would inevitably undermine all that they tried to do as leaders, and that would become a cause for division also. The Body would be left in the hands of one man with one professional point of view. We need mutual submission of lay and clergy leaders to bring a balance into the ministry of the Body. Without such a principle there could never have been a Church of the Redeemer. I am certain of that!

TWO BY TWO

I am often reminded of the intense spiritual and emotional warfare we have endured over the years to maintain these basic principles which, reduced to their common denominator is "little children, love one another." I frequently recall the times that all seemed lost through our foolishness or hardness of heart. Then the grace of Christ would provide redeeming wisdom or a gracious last-minute concession by someone in a leadership deadlock. I also remember the heart-breaking losses we have known. These memories seem to highlight another principle, which is that *we do almost everything in numbers of two or more.*

Jesus said, "If I am lifted up I will draw all men to myself" (John 12:32). It has seemed to us that there is a unique and profound way men can lift Him up together which one man alone can never do. Simple division of duties may be the world's kind of efficiency, but for us that would often lead to an evasion of corporate dynamics and a diminishing of the depth of our mutual love and grace. Indeed, it is to these very intrapersonal conflicts that we are called so that the power of Christ's redemption can be made manifest at the deepest levels of our personal and corporate lives. This is the essence of our evangelistic strategy.

COMMUNITY EVANGELISM

In the first years of our life together at Redeemer Church, Jesus said to us that if we exalted Him *in our fellow-*

ship with each other that He would send to us those whom He wanted to add to our number. This word came at a time when we were wondering how we would grow; at a time when there were only a few of us and our fellowship was so personal. Even today when we send a team across the country, or across town to live in a depressed ghetto, our real strategy is not to go out and convert people, but to *be* among them in the grace of our fellowship, so that He can draw to us whom He will and give them a vision for a deeper Christian life. Acts 2:42-47 is a good summary of what I want to say about Redeemer's experience of evangelism.

To bring this into the practical realm, let me give a thumbnail sketch of The Church of the Redeemer community as we are today. As needs around us and among us have come to light the Lord has structured our lives into many ministries. People are drawn in at the point of their gift or their need, whichever is more prominent, but all are drawn in to serve the Lord together with us.

Right now there is a church maintenance crew of men and women working daily, a weekend grounds crew, a remodeling crew to do more sophisticated repairs throughout the community, and two weeknight cabinet shop crews who do some special carpentry.



Extended Households

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

The choir has always proved a vehicle for healing fellowship and discipline and has put out some fine records as well. Group leadership trains musicians, dancers, and singers, and helps the Body find its latent musical gifts.

There are liturgy teams that plan part of every Sunday's liturgy and every Friday night's drama and praise service. There is also an arts and crafts group working on embroidery, Sunday bulletin art, clay Christian jewelry and many other forms of pottery from flower pots to chalices.

In the same building complex (an old A&P store a block from the

Food Co-op Ministry



church) is a neighborhood coffee house ministry designed to reach street kids, and next to it a decorative resale shop providing household goods, furniture and clothing for the parish and the neighborhood. A bookstore in the parish hall itself also meets needs for English and Spanish literature on renewal.

In the area of Christian education there is a nursery, toddlers, preschool, and pre-kindergarten ministry for children and parents alike, plus youth groups and Sunday school for elementary-age children. From junior high age on up the meetings are only a small part of the total sharing of life that is carried on throughout the week on a more personal basis between children and youth leaders.

Tuesday night is a time for the Body, and others who are interested to look at our life together in light of the Lord's call to us. Several days during the week there are morning Bible teachings and Bible sharing groups that concentrate on learning how to hear the Lord in private Scripture reading, and how to share that with others. Once a week there are also small men's groups and women's groups that meet with leaders to discuss and pray about problems in ministry and in running households.

Out of the 900-1,000 people in the parish, there are about 350 people who are living in households. Household living allows for concentrated ministry within a life-style that is also streamlined economically. It is cheaper for two families and three singles to share one house and three cars than to live in two homes and three apart-

ments and run five cars. All the expenses of life are down and all the avenues of grace are more open. Some people who come to live in households come with immediate needs, but none stay unless they have really come to be set free to serve the Lord with their whole lives. Each household has its own unique, evolving character.

Our view of the whole Body as a family makes us more flexible about moving from one household to another as different needs arise. There is also some movement from households back into apartments or to parental homes as the need arises. In every household there are household servants, wage earners, and full-time parish servants. Many who live in a natural family setting or in apartments serve by giving of their free time, by giving financially, or by housing guests. A guest ministry staff plans and coordinates that whole phase of our life with our guests.

There is a counsellors group that counsels daily with those who are struggling to share life as the Body of Christ. They are not professional counsellors, but helpers. They are a tremendous support to the pastoral staff which is made up of the Rector (myself), a priest and two laymen who share pastoral responsibility with me.

Of course there are the indispensable secretarial staffs serving the business office, the pastoral and counselling staffs, the music staff, and the guest ministry.

Supporting our worship life is the altar guild which cares for flowers, linens, bread and wine, and vestments, and a banner and vestment design

group that does original art work. A ministry training young women to sew is just getting off the ground.

To help bridge the cultural gaps in our neighborhood there is a sizable literacy staff which teaches English to Latin Americans, and helps others get their General Education Diploma. In addition, they teach Spanish to us. For the last four years a number of our professional teachers and non-trained helpers have been deeply involved in the neighborhood elementary school offering free assistance to school staff. Special attention to emotionally hurt or retarded children can free the regular staff to challenge the more advanced students. Our effort there has helped to fulfill a neighborhood volunteer's vision of drawing the entire neighborhood together in a deeper way. I hear that many who drive into the district notice a change of atmosphere from the surrounding areas.

On the level of involvement in secular institutions, a few years ago we also got involved in developing a free medical clinic to another ghetto in Houston. We received more thanks for the love people received there than for the actual medical care they received. That clinic is now under the auspices of another charismatic community closer to its location and is still going strong in the name of Christ's love.

About the same time, a similar type clinic was opened offering legal aid to the poor. The lawyers involved in that ministry have since been called into other types of ministry, so that has been shut down. In each of these situations the love of the staff for each other and for the children, patients or clients was by far the most important feature of our involvement. The practical demonstration of love *between* us, and the flow of love *from* us showed the reality of Jesus Christ to people, and ministered to them above and beyond the mechanical functions of the services we provided.

Garage mechanics, watch repairmen, tree trimmers, physical and occupational therapists, registered nurses, school teachers, bus drivers, janitorial staff, engineers and a host of others are all finding ways of lovingly and

sacrificially serving the world to get its attention for Jesus Christ. They give more than is ever expected or paid for. Then there are many who serve part-time in hospital and shut-in ministries, serving the sick daily or weekly for months on end according to the direction of the Lord. This is a wonderful area in which to experience and express the Lord's ministry of healing and miracles. Others are involved in a healing ministry on Friday nights after our services of drama and worship.

A sizable and still-growing food co-op meets the households' needs for vegetables and fruits, and has drawn in many of our neighbors to meet their nutritional and economic needs. This is, of course, a great occasion for fellowship between us. Between shopping and sorting out fruits and vegetables each week, and cleaning up afterwards, a lot of new relationships are formed, and this provides a basis for sharing the gospel with our neighbors.

Finally, we have the ministries of our Friday and Sunday morning worship. Our hope is that everyone the Lord brings to be with us at one of those services, or one of the occasional services like funerals or weddings, will find themselves immersed in the power of the love and praise of Christ and will say, "Surely God is in this place."

Back in 1964 in the beginning, we were not a liturgically oriented group, but as we began to see that we were called to be the Body of Christ in this place, more and more people began to request that we celebrate communion more often. None of us knew why then, but I believe we do now. I believe that as we become aware of our life as the Body of Christ we begin to feel His urging in us to "show forth His death until He comes again."

Just as Jesus, in His resurrected Body, desired to show forth to His disciples His wounds — the sign of His victory over the powers of death — so in the development of our Body life, communion has turned out to be a "showing forth" of our membership in that Body. This form of worship has now extended itself throughout the week at noon in a brief and informal

celebration of worship and intercession and the breaking of bread.

OUR LIVES — A TESTIMONY

There are hundreds of testimonies of healings of body, soul, and relationships coming out of a life absorbed in corporate living and service. I have attempted to share something of what lies behind those testimonies in our life at Redeemer. To my mind the greatest testimonies are not the stories of miraculous, instantaneous grace, though they have their special purpose and place in our lives. The greatest testimonies are the ones where God's redeeming grace worked deep in a person's life, involving changes that took a long time to come about. They show the fruit of sacrificial love in shared ministry and life. Many healed marriages are eloquent evidence of that kind of grace at work.

There are many testimonies of Jesus' life among us. One of them I would like to quote because it typifies much that I have shared in my general comments.

We have come to learn in the coffee house ministry that the kids we are relating to need to see the gospel as a viable way of life. We have to demonstrate the Good News to them. This means learning to relate to glue-sniffing, drug-using, school-skipping kids, bringing them to the point where they are eager to receive the gospel. It means playing volleyball, riding horses, going to the beach, and having spaghetti dinners together. It requires speaking the Lord's word in situations involving illegitimate pregnancies, homosexuality, drunkenness, drug abuse, violence, theft, rebellion, and all the other sins of our society that permeate their young lives. But above and beyond all that, it means we must be the Body of Christ, loving one another and seeking to be perfect in fellowship and unity.

It is the fellowship among ourselves that we have to offer to people who come to us. The ministry is only as powerful as our love for one another. The kids see that love and desire to be part of it, and in it come to know the Father.

Now Pedro, who once mocked us

urges us to pray and sing. Ernesto, who was a lawless vandal and an arsonist, is drawing close to a community household, and rarely misses a Friday night service. Marian, who came to us depressed and withdrawn, is now spritely, well-dressed, conversant, and eager to attend services. Robert, who practically lived in the street because home was too crowded, now lives in a household to the pleasure of his mother and her pastor. Perhaps the best description of the coffeehouse ministry is that it is a microcosm of the Body of Christ.

In summary, there is a great fullness of grace available for any who can come in faith and humility, who prize love more highly than the exercise of their special talents or ministries, more highly than their rights to privacy, position or private property. And I believe that as long as this Body can keep its trust in the Head, Jesus Christ, and resist the temptation to trust in anything of itself, it will continue to enjoy that wellspring of evangelism which is His alone to give. ☞

Monthly Day of Prayer and Fasting

At the Chicago Church Summit Conference in September 1975, national Christian leaders established the first Friday of every month in 1976 as a day of united prayer and fasting for all Christians in America.

New Wine, in conjunction with Intercessors for America, will be publishing each month a suggested prayer focus so that the collective effect of all our readers' prayers may be concentrated upon a specific area of need.

On September 3, the prayer focus will be "secular humanism." This godless, secular religion represents man's efforts to solve his problems and shape his society apart from God. Pray against the influence of secular humanism and its satanic influence in our society. Pray that men will turn instead to God's Word for the solution to their problems.

THE LAUSANNE COVENANT

Let the earth hear His voice!



The following covenant emerged out of the International Congress on World Evangelism held July 16-25, 1974 in Lausanne, Switzerland. It is a much-needed call for the Church of Jesus Christ to unite to pray together, to plan together, and to work together for the evangelization of the world.

We members of the Church of Jesus Christ, from more than 150 nations, participants in the International Congress on World Evangelization at Lausanne, praise God for his great salvation and rejoice in the fellowship he has given us with himself and with each other. We are deeply stirred by what God is doing in our day, moved to penitence by our failures and challenged by the unfinished task of evangelization. We believe the Gospel is God's good news for the whole world, and we are determined by his grace to obey Christ's commission to proclaim it to all mankind and to make disciples of every nation. We desire, therefore, to affirm our faith and our resolve, and to make public our covenant.



1) THE PURPOSE OF GOD

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and his witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name. We confess with shame that we have often denied our calling and failed in our mission, by becoming conformed to the world or by withdrawing from it. Yet we rejoice that even when borne by earthen vessels the Gospel is still a precious treasure. To the task of making that treasure known in the power of the Holy Spirit we desire to dedicate ourselves anew.

(Isa. 40:28; Matt. 28:19; Eph. 1:11; Acts 15:14; John 17:6,18; Eph. 4:12; I Cor. 5:10; Rom. 12:2; II Cor. 4:7)



2) THE AUTHORITY AND POWER OF THE BIBLE

We affirm the divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety as the only written Word of God, without error in all that it affirms, and the only infallible rule of faith and practice. We also affirm the power of God's Word to accomplish his purpose of salvation. The message of the Bible is addressed to all mankind. For God's revelation in Christ and in Scripture is unchangeable. Through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to perceive its truth freshly through their own eyes and thus discloses to the whole church ever more of the many-colored wisdom of God.

(II Tim. 3:16; II Pet. 1:21; John 10:35; Isa. 55:11; I Cor. 1:21; Rom. 1:16; Matt. 5:17,18; Jude 3; Eph. 1:17,18; 3:10,18)



3) THE UNIQUENESS AND UNIVERSALITY OF CHRIST

We affirm that there is only one Savior and only one Gospel, although there is a wide diversity of evangelistic approaches. We recognize that all men have some knowledge of God through his general revelation in nature. But we deny that this can save, for men suppress the truth by their unrighteousness. We also reject as derogatory to Christ and the Gospel every kind of syncretism and dialogue which implies that Christ speaks equally through all religions and ideologies. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and man. There is no other name by which we must be saved. All men are perish-

ing because of sin, but God loves all men, not wishing that any should perish but that all should repent. Yet those who reject Christ repudiate the joy of salvation and condemn themselves to eternal separation from God. To proclaim Jesus as "the Savior of the world" is not to affirm that all men are either automatically or ultimately saved, still less to affirm that all religions offer salvation in Christ. Rather it is to proclaim God's love for a world of sinners and to invite all men to respond to him as Savior and Lord in the wholehearted personal commitment of repentance and faith. Jesus Christ has been exalted above every other name; we long for the day when every knee shall bow to him and every tongue shall confess him Lord.

(Gal. 1:6-9; Rom. 1:18-32; I Tim. 2:5,6; Acts 4:12; John 3:16-19; II Pet. 3:9; II Thess. 1:7-9; John 4:42; Matt. 11:28; Eph. 1:20,21; Phil. 2:9-11)



4)

THE NATURE OF EVANGELISM

To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world.

(I Cor. 15:3,4; Acts 2:32-39; John 20:21; I Cor. 1:23; II Cor. 4:5; 5:11,20; Luke 14:25-33; Mark 8:34; Acts 2:40,47; Mark 10:43-45)



5)

CHRISTIAN SOCIAL RESPONSIBILITY

We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with

God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead.

(Acts 17:26,31; Gen. 18:25; Isa. 1:17; Psa. 45:7; Gen. 1:26,27; Jas. 3:9; Lev. 19:18; Luke 6:27,35; Jas. 2:14-26; John 3:3,5; Matt. 5:20; 6:33; II Cor. 3:18; Jas. 2:20)



6)

THE CHURCH AND EVANGELISM

We affirm that Christ sends his redeemed people into the world as the Father sent him, and that this calls for a similar deep and costly penetration of the world. We need to break out of our ecclesiastical ghettos and permeate non-Christian society. In the church's mission of sacrificial service evangelism is primary. World evangelization requires the whole church to take the whole Gospel to the whole world. The church is at the very center of God's cosmic purpose and is his appointed means of spreading the Gospel. But a church which preaches the Cross must itself be marked by the Cross. It becomes a stumbling block to evangelism when it betrays the Gospel or lacks a living faith in God, a genuine love for people, or scrupulous honesty in all things including promotion and finance. The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology.

(John 17:18; 20:21; Matt. 28:19,20; Acts 1:8; 20:27; Eph. 1:9,10; 3:9-11; Gal. 6:14,17; II Cor. 6:3,4; II Tim. 2:19-21; Phil. 1:27)



7)

COOPERATION IN EVANGELISM

We affirm that the church's visible unity in truth is God's purpose. Evangelism also summons us to unity, because our oneness strengthens our witness, just as our disunity undermines our gospel of reconciliation. We recognize, however, that organizational unity may take many forms and does not necessarily forward evangelism. Yet we who share the same biblical faith should be closely united in fellowship, work and witness. We confess that our testimony has sometimes been marred by sinful individualism and needless duplication. We pledge ourselves to seek a deeper unity in

truth, worship, holiness and mission. We urge the development of regional and functional cooperation for the furtherance of the church's mission, for strategic planning, for mutual encouragement, and for the sharing of resources and experience.

(John 17:21,23; Eph. 4:3,4; John 13:35; Phil. 1:27; John 17:11-23)



8) CHURCHES IN EVANGELISTIC PARTNERSHIP

We rejoice that a new missionary era has dawned. The dominant role of western missions is fast disappearing. God is raising up from the younger churches a great new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ. All churches should therefore be asking God and themselves what they should be doing both to reach their own area and to send missionaries to other parts of the world. A re-evaluation of our missionary responsibility and role should be continuous. Thus a growing partnership of churches will develop and the universal character of Christ's Church will be more clearly exhibited. We also thank God for agencies which labor in Bible translation, theological education, the mass media, Christian literature, evangelism, missions, church renewal, and other specialist fields. They too should engage in constant self-examination to evaluate their effectiveness as part of the Church's mission.

(Rom. 1:8; Phil. 1:5; 4:15; Acts 13:1-3; I Thess. 1:6-8)



9) THE URGENCY OF THE EVANGELISTIC TASK

More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected; it is a standing rebuke to us and to the whole church. There is now, however, in many parts of the world an unprecedented receptivity to the Lord Jesus Christ. We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may sometimes be necessary to facilitate the national church's growth in self-reliance and to release resources for unevangelized areas. Missionaries should flow ever more freely from and to all six continents in a spirit of humble service. The goal should be, by all available means and at the earliest possible time, that every person will have the opportunity to hear, understand, and receive the good news. We cannot hope to attain this goal without sacrifice.

All of us are shocked by the poverty of millions and disturbed by the injustices which cause it. Those of us who live in affluent circumstances accept our duty to develop a simple life-style in order to contribute more generously to both relief and evangelism.

(John 9:4; Matt. 9:35-38; Rom. 9:1-3; I Cor. 9:19-23; Mark 16:15; Isa. 58:6,7; Jas. 1:27; 2:1-9; Matt. 25:31-46; Acts 2:44, 45; 4:34,35)



10) EVANGELISM AND CULTURE

The development of strategies for world evangelization calls for imaginative pioneering methods. Under God, the result will be the rise of churches deeply rooted in Christ and closely related to their culture. Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he has fallen, all of it is tainted with sin and some of it is demonic. The Gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the Gospel an alien culture, and churches have sometimes been in bondage to culture rather than to the Scripture. Christ's evangelists must humbly seek to empty themselves of all but their personal authenticity in order to become the servants of others, and churches must seek to transform and enrich culture, all for the glory of God.

(Mark 7:8,9,13; Gen. 4:21,22; I Cor. 9:19-23; Phil. 2:5-7; II Cor. 4:5)



11) EDUCATION AND LEADERSHIP

We confess that we have sometimes pursued church growth at the expense of church depth, and divorced evangelism from Christian nurture. We also acknowledge that some of our missions have been too slow to equip and encourage national leaders to assume their rightful responsibilities. Yet we are committed to indigenous principles, and long that every church will have national leaders who manifest a Christian style of leadership in terms not of domination but of service. We recognize that there is a great need to improve theological education, especially for church leaders. In every nation and culture there should be an effective training program for pastors and laymen in doctrine, discipleship, evangelism, nurture and service. Such training programs should not rely on any stereotyped methodology but should be developed by creative local initiatives according to biblical standards.

(Col. 1:27,28; Acts 14:23; Tit. 1:5,9; Mark 10:42-45; Eph. 4:11,12)



12) SPIRITUAL CONFLICT

We believe that we are engaged in constant spiritual warfare with the principalities and powers of evil, who are seeking to overthrow the church and frustrate its task of world evangelization. We know our need to equip ourselves with God's armor and to fight this battle with the spiritual weapons of truth and prayer. For we detect the activity of our enemy, not only in false ideologies outside the church, but also inside it in false gospels which twist Scripture and put man in the place of God. We need both watchfulness and discernment to safeguard the biblical Gospel. We acknowledge that we ourselves are not immune to worldliness of thought and action, that is, to a surrender to secularism. For example, although careful studies of church growth, both numerical and spiritual, are right and valuable, we have sometimes neglected them. At other times, desirous to insure a response to the Gospel, we have compromised our message, manipulated our hearers through pressure techniques, and become unduly preoccupied with statistics or even dishonest in our use of them. All this is worldly. The church must be in the world; the world must not be in the church.

(Eph. 6:12; II Cor. 4:3,4; Eph. 6:11,13-18; II Cor. 10:3-5; I John 2:18-26, 4:1-3; Gal. 1:6-9; II Cor. 2:17, 4:2; John 17:15)



13) FREEDOM AND PERSECUTION

It is the God-appointed duty of every government to secure conditions of peace, justice, and liberty in which the church may obey God, serve the Lord Christ, and preach the Gospel without interference. We, therefore, pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in The Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the Gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable.

(I Tim. 1:1-4; Acts 4:19, 5:29; Col. 3:24; Heb. 13:1-3; Luke 4:18; Gal. 5:11, 6:12; Matt. 5:10-12; John 15:18-21)

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14) THE POWER OF THE HOLY SPIRIT

We believe in the power of the Holy Spirit. The Father sent his Spirit to bear witness to his Son; without his witness ours is futile. Conviction of sin, faith in Christ, new birth, and Christian growth are all his work. Further, the Holy Spirit is a missionary spirit; thus evangelism should arise spontaneously from a Spirit-filled church. A church that is not a missionary church is contradicting itself and quenching the Spirit. Worldwide evangelization will become a realistic possibility only when the Spirit renews the church in truth and wisdom, faith, holiness, love, and power. We, therefore, call upon all Christians to pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ. Only then will the whole church become a fit instrument in his hands, that the whole earth may hear his voice.

(I Cor. 2:4; John 15:26,27, 16:8-11; I Cor. 12:3; John 3:6-8; II Cor. 3:18; John 7:37-39; I Thess. 5:19; Acts 1:8; Psa. 85:4-7; 67:1-3; Gal. 5:22,23; I Cor. 12:4-31; Rom. 12:3-8)



15) THE RETURN OF CHRIST

We believe that Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. This promise of his coming is a further spur to our evangelism, for we remember his words that the Gospel must first be preached to all nations. We believe that the interim period between Christ's ascension and return is to be filled with the mission of the people of God, who have no liberty to stop before the end. We also remember his warning that false Christs and false prophets will arise as precursors of the final Antichrist. We, therefore, reject as a proud, self-confident dream the notion that man can ever build a utopia on earth. Our Christian confidence is that God will perfect his kingdom, and we look forward with eager anticipation to that day, and to the new heaven and earth in which righteousness will dwell and God will reign forever. Meanwhile, we rededicate ourselves to the service of Christ and of men in joyful submission to his authority over the whole of our lives.

(Mark 14:62; Heb. 9:28; Mark 13:10; Acts 1:8-11; Matt. 28:20; Mark 13:21-23; John 2:18, 4:1-3; Luke 12:32; Rev. 21:1-5; II Pet. 3:13; Matt. 28:18)



16) CONCLUSION

Therefore, in the light of this our faith and our resolve, we enter into a solemn covenant with God and with each other, to pray, to plan, and to work together for the evangelization of the whole world. We call upon others to join us. May God help us by his grace and for his glory to be faithful to this our covenant! Amen, Alleluia! 🕊

BIBLE STUDY

COMMUNITY EVANGELISM

In Numbers 14:21 the Lord vowed to Moses that there would be a point in time when all the earth would be filled with His glory. That time is beginning now. Through the Holy Spirit, the Church of today is enabled to express the many-sided glory of God. This is done through the community witness of the Church as it sets an example of God's love and concern that says, Send me your broken, poor and rejected and I will heal them, feed them and be their refuge.

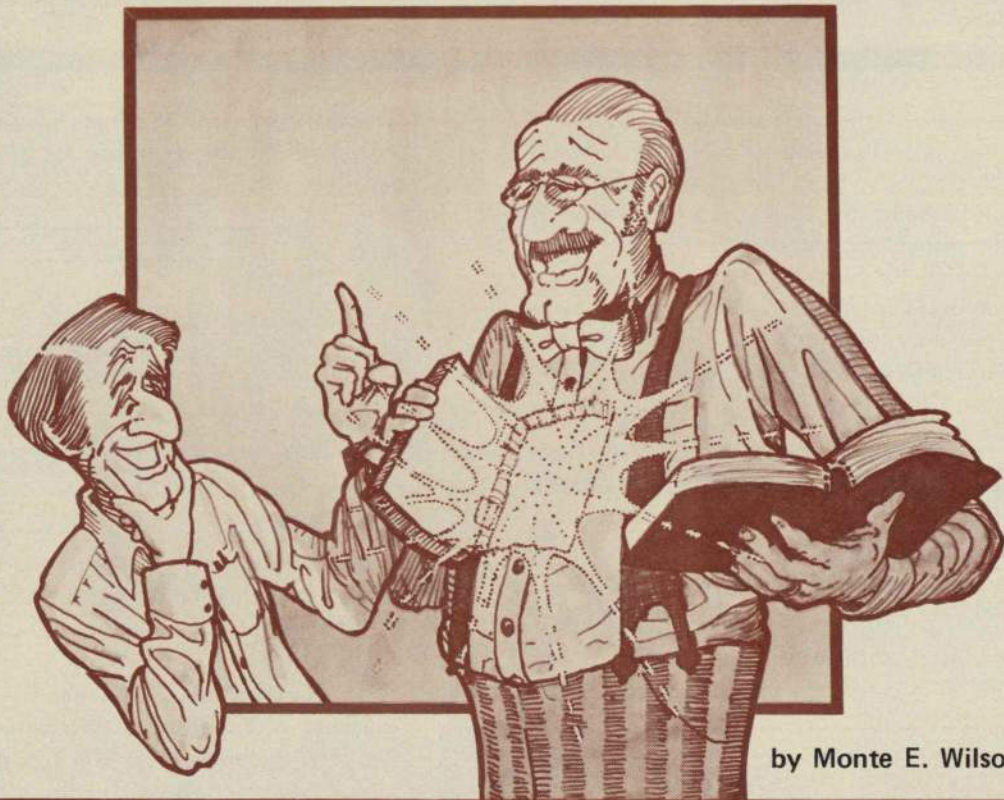
(Bible Study answers are found on page 27.)

1. As a community of believers, we are the _____ of the world and a _____ set upon a hill (*Matt. 5:15*).
2. Jesus is the head of the Body. What will happen if we lift Him up in every area of our life walk? (*John 12:21*) _____
3. 1 John 1:1-7 teaches that if we walk in the light then we have _____ one with another and the _____ cleanses us from all _____.
4. As we walk in the light we must follow Christ's command to _____ one another (*John 15:12*).
5. What is the one sign that sets us apart from the world as true disciples? (*John 13:35*) _____
6. Scripture not only commands that we love our immediate neighbors but also the _____ of the land (*Deut. 10:19*).
7. Paul prayed that the Thessalonians' love would _____ and _____ not only toward one another but toward _____ (*1 Thess. 3:12*).
8. What have we accomplished if we can demonstrate God's kindness only toward our brothers? (*Luke 6:32-33*) _____
9. With what attitude should a body of believers lend and do good to those outside of Christ? (*Luke 6:35*) _____
10. Other than living a holy life, what can we do to show forth pure religion? (*James 1:27*) _____

11. What three groups of people should the redeemed community open its hands to? (*Deut. 15:11*)
(a) _____
(b) _____
(c) _____
12. A vital ministry within the Body of Christ is that of showing _____ and it is to be done with _____ (*Rom. 12:8b*).
13. The Body in every locale should be given to _____ (*Rom. 12:13*).
14. How did Israel show mercy to the strangers of the land through their farming methods? (*Lev. 19:9-10*) _____
15. When the Christians of a nation begin to apply the teachings of Scripture to their corporate life, then the people around them will recognize them as a _____ and _____ people (*Deut. 4:6*).
16. It will also be plain to all around them that their God is _____ them (*Deut. 4:7*).
17. According to Ephesians 3:10, what are we, the Church, to make known to all creation through our example? _____
18. It seems that it has been God's plan from the beginning to present a corporate witness through His Body. Read Acts 2:41-42 and list four things that the three thousand new converts continued in.
(a) _____
(b) _____
(c) _____
(d) _____
19. As they continued in these things, giving full praise to God, what did they have with all the people? (*Acts 2:47*) _____
20. And what was the daily result? _____

Does Your Life Show It?

"I constantly felt the Lord asking me, 'Do you have the right to witness?'"



by Monte E. Wilson

The following essay on evangelism was selected as the Essay of the Month for September.

Being raised in a fundamental church, I was constantly aware of a real emphasis on evangelism. Each year we participated in study courses teaching us how to share the gospel of Christ with the lost world. As I attended these courses I became more educated, but could never bring myself to share with anyone the fact that I was a Christian much less tell them how they could become one too.

In my senior year of high school I was asked to give a speech on "What Christians Believe" for my humanities class. I prepared my speech with a great emphasis on morals, rebirth and baptism. As I rose to speak I felt like John the Baptist "declaring the good news to the lost world." What I thought would take thirty minutes to

expound on, only took fifteen. Faced with the dilemma of either drawing out my talk more or opening it up to questions, I chose the latter.

God used the first question to get my attention and to begin a long, hard adjustment period in my life. "If you believe all these things, why don't you live them?"

I thought to myself, Doesn't she understand that we are not saints, that salvation is the important issue, not my walk? After glossing over the question with several very poor excuses I quickly left the class, deciding I was not called to be an evangelist.

When I entered college, the Lord

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would not leave me alone. Everywhere I went I encountered street-preaching, tract-pushing and Bible-waving fanatics. I tried everything to relieve my guilt. I started passing out tracts and leading music for revivals, but still I could not shake the feeling that I was not quite living up to the expectations of Christ.

After several months of struggle, I finally came face to face with my pride and fear. I saw the basic reason for my fear of witnessing. If someone rejected Christ, somehow I felt they were rejecting me. I immediately began to share Christ on the streets, in bus stations, in bars and at school. Many people turned to Christ and very rapidly my ministry expanded throughout the Southeastern states. With this breakthrough one might think that I was now satisfied, but I was still faced with unrest and frustration.

During the revivals I led, I came face to face with a number of people who wanted to be healed. Because my ministry was tied into the Jesus movement, my congregation usually consisted of a variety of people: Catholics, Jews, Baptists, Pentecostals and others, each of whom held varied beliefs. One evening a young lady asked, "If God loves me like you say He does, why can't He heal me?" I felt the cry of her heart, but since healing was not in my doctrine of faith, I put her off with an exhortation to bear her cross for Jesus. But after that night I felt no peace in my soul for months. The more I preached, the worse it became. I felt like I was about to break into a million pieces. It was only God's grace that kept me from giving up preaching and Christianity all together.

One Sunday morning as I was preparing for a service, I turned on the television. The speaker was sharing about God's love for the total man and how Jesus expressed God's love here on earth by touching man's spirit, soul and body. I suddenly felt as if heaven were right in that room. As I listened I wept and I asked God to give me the power to minister as Christ ministered.

Within months, the Lord revealed to me the fulness of the Spirit and all that was involved — the Baptism in the Spirit and the availability of His gifts. Suddenly I was capable of ministering to the whole man. In the next year I saw thousands of people turn to Christ. Blind eyes were opened and cripples walked. Everything I ever desired in my ministry was happening. But my hunger was still not satisfied. I still had many unanswered questions. I wondered why Jesus in His earthly ministry had never seemed to be under pressure, whereas I felt a constant need to share the Good News with everything that moved.

One day while reading about the woman at the well, I noticed that Christ did not walk up to her and present Romans 3:23; 6:23 and 10:9-13. All He did was ask her for a drink of water. I began to see something. Jesus operated on the principle of "hungering and thirsting." The

woman's hunger drew out the life that was in Him. How many times had I forced Christ upon those who were not hungry?

As I began to allow people's hunger to draw out of me the life of Christ, it became exciting! I did not witness to as many people, but the times that I did were always anointed.

Then as the Jesus movement started to take other directions, I began to pray concerning His desire not only for my individual ministry, but for the Church. Never before had such a strong burden gripped my life. It was as if my very soul were being twisted and torn. Conviction was an everyday experience. I constantly felt the Lord asking me, "Do you have the right to witness?" My immediate answer was always "Yes." Gradually He showed me the disorderliness of my life, the lack of discipline and the tendency to be overly spiritual. It soon became evident that what I needed was help from someone more mature to bring my life into God's order. I could see that preaching the Lordship of Christ and living it were two different things, and that our natural lives need to be in order before we start spreading the Gospel. God was faithful to lead me to men who helped bring order to my life.

As this was taking place, my idea of evangelism began to change. I saw that evangelism is not always, "Hi, do you know that Jesus loves you?" even though in times past this form of witnessing did bring forth some fruit. I painfully remembered the thousands of people that I had birthed into the Kingdom of God this way and then left as orphans. My heart grieved as I saw my negligence in the continuing nurture of all those who came to know the Lord through my ministry. I saw that God wants "children" born into the Kingdom of God through responsible parents and raised in healthy families.

God desires more from us than just sharing the Good News. We are also to *show* its fulness. *Evangelism through example.* People need to be shown that what we have is more than an escape from hell. They need to see it

as a total way of life. The Good News we preach affects us totally. Our jobs are affected — for now our work is unto Him. Our families are different — for God's divine order brings about peace and joy in our homes. This in itself is enough to make the world take notice.

The world has been crying out for redemption — redemption of their homes, their finances, their personalities. We need to show them a redeemed community. Preaching alone cannot accomplish this. What will is the actual walking out of Christ's Lordship in every area of our life.

If we desire New Testament results, we must abide by its principles. In Acts 2:42-47, we are shown a pattern — evangelism through fellowship. If this pattern is followed it will bring forth the ingathering we all desire to see.

And they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

And everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles.

And all those who had believed were together, and had all things in common;

and they *began* selling their property and possessions, and were sharing them with all, as anyone might have need.

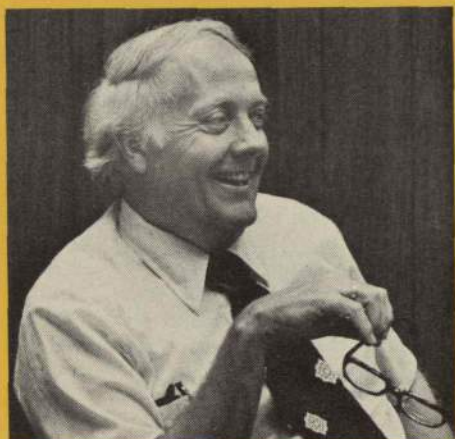
And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

praising God, and having favor with all the people. And the Lord was adding to their number day by day those who were being saved (NAS).

Christ commands us to be the salt of the earth. Our witness needs to be filled with the same power that filled the disciples in Acts, but it must also have the same force of example as the early church displayed. We need to give the world an example of total redemption, showing that Christ can redeem not only the individual, but the whole community. ♣

A WORD FROM THE EDITOR INTRODUCING CASSETTE BOOKS

T.M.



Thirty years ago there were only two basic methods for receiving Christian teaching. A person could hear a message (either in person or via radio) or he could read a book. Then came the tape recorder.

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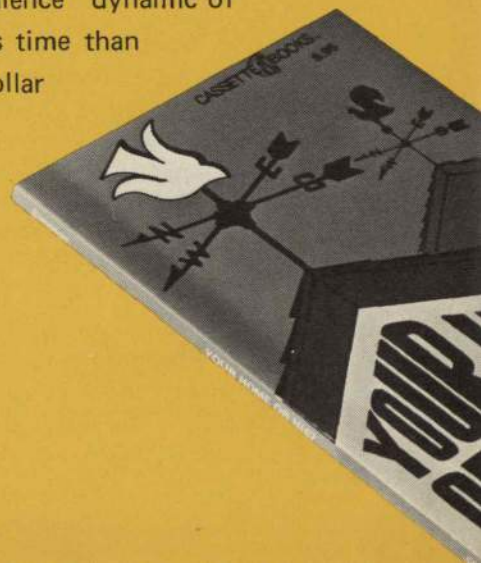
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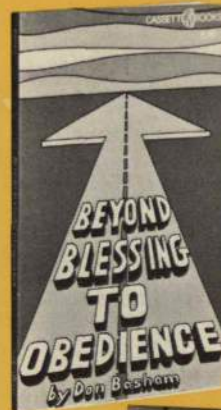
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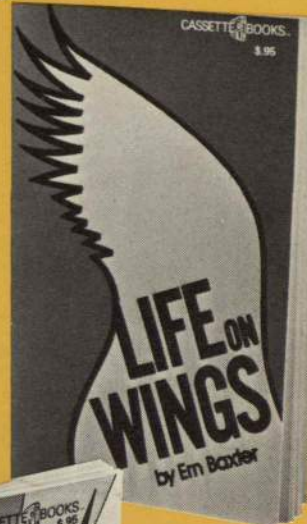
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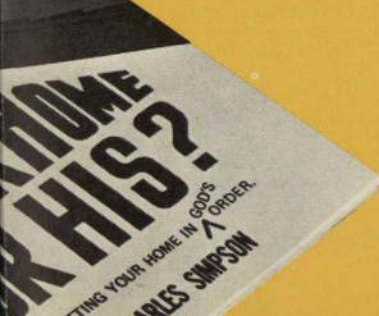
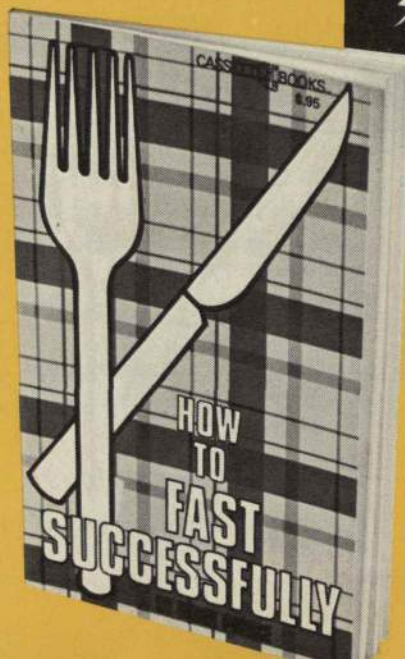
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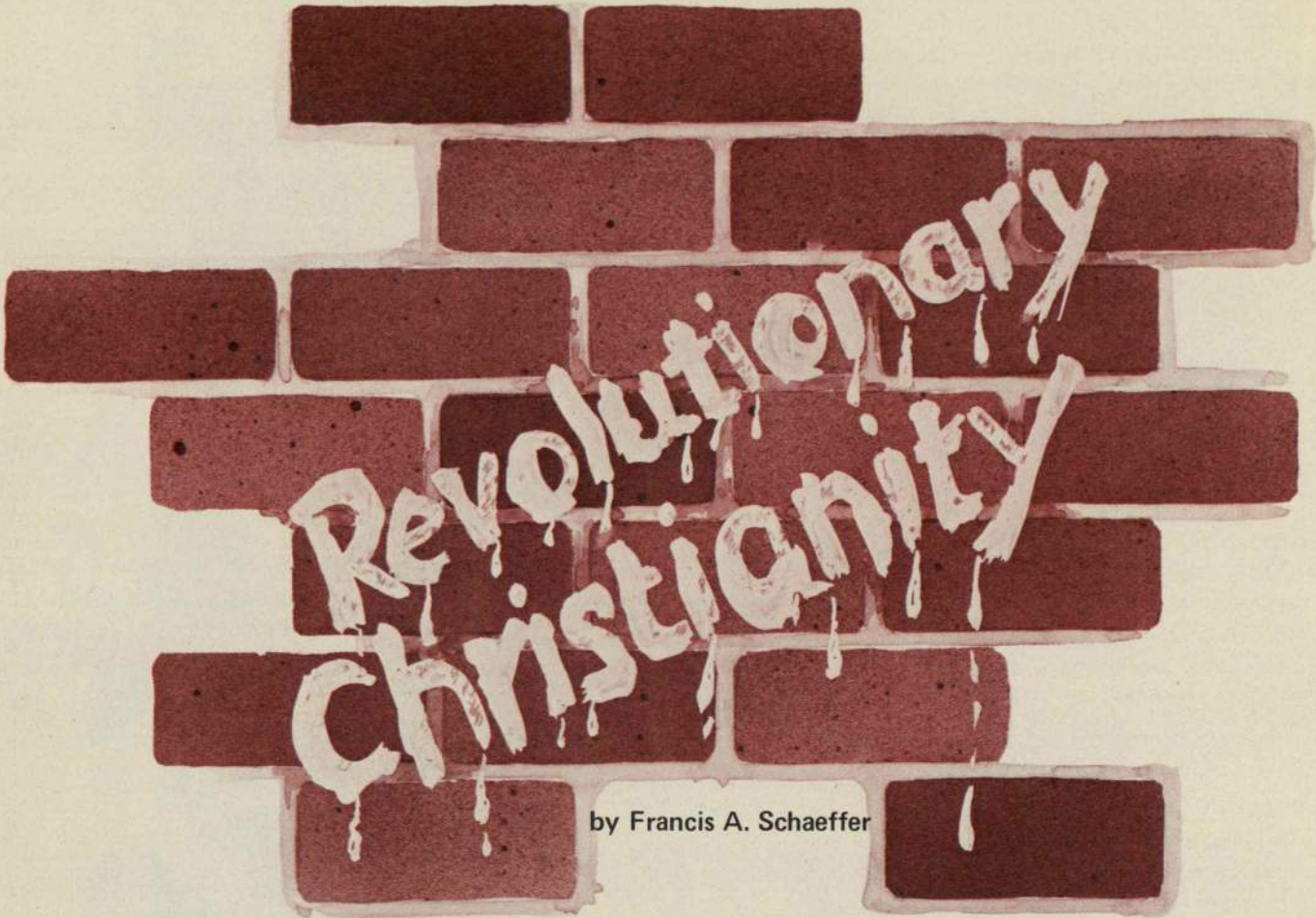
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Revolutionary Christianity

by Francis A. Schaeffer

The role of the Church in the chaos of the 20th century.

We are surrounded on every side with the loss of truth, with forms of manipulation that would have made Hitler chuckle, that would have caused the rulers of Assyria to laugh with glee. And we not only have the possibilities for these manipulations, but people are trained on the basis of the loss of truth and the loss of the control of reason to accept them.

Where are we? Exactly where Romans 1:21–22 says we are. Man has rebelled against God and God is letting man go on to the natural conclusion and man believes a lie. This is the end — the big lie. Our generation is more ready to believe the big lie than any in the history of Western Man.

This is not a day for a sleepy church — a church that is merely operating on the basis of memory and is afraid to be free where it needs to be free within the form of Scripture.

What then must we as Christians do? What do we need? The task of this final chapter is to answer those questions. First, I would direct attention to two general requirements. But our Christianity is nothing if not a practical, moment-by-moment affair. So I will end by giving some specific, practical suggestions. May the Holy Spirit lead you to see in them what is there for you.

HOT CHRISTIANITY

First, for ourselves and for our spiri-

tual children, we need a Christianity that is strong, one that is not just a memory. The games of yesterday are past. We are in a struggle that the church has never been in before.

Basically, let me paraphrase McLuhan and reverse him. He says in a day of cool communication, that is, in a day when you are manipulating people, if anybody wants to sell his product he must not use hot communication. In other words, when people have been trained to respond like a salivating dog to the ringing of a bell, you must not try to feed things through reason. It will not work.

I would reverse this. In a day of increasing cool communication,

biblical Christianity must make very plain that it will deal only with hot communication. Biblical Christianity rests upon content, factual content. It does not cause people to react merely emotionally in a first-order experience.

Let me repeat from Chapter I, some evangelicals have their own form of Kierkegaardianism or cool communication. Patting people on the head, they say, "Don't ask questions, dear, just believe." This is an evangelical Kierkegaardianism.

It is even stronger than this. Much of our gospel, as we preach it, has little or no content. We sometimes fall into the trap of saying the same thing that the liberal says, but in our own evangelical jargon instead of his. Trying to be modern, we say something like this to young people, "Drop out. Take a trip with Jesus." What does that mean? Nothing. Gobbledygook. It's a contentless statement without meaning.

We can see it in the theological area because many evangelicals today feel that it is safe now to praise Karl Barth, not understanding that Karl Barth was the one who really opened the door to the new theology and all that flowed from it. Many evangelicals are drifting in this direction by treating the early chapters of Genesis the way the new theology treats the whole Bible; namely, separating the Bible's statements about space-time history from "religious truth." If we are really going to preach into the 20th century, we must have the courage to understand this must not be done.

I would also remind you — as I have done in a previous book — of what J. S. Bezzant, an old-fashioned liberal says in *Objections to Christian Beliefs*. Speaking of the neo-orthodox position, he writes, "When I am told that it is precisely its immunity from proof which secures the Christian proclamation from the charge of being mythological, I reply that immunity from proof can 'secure' nothing whatever except immunity from proof, and call nonsense by its name." A brilliant sentence. But we may do it under the name of evangelicalism if we do not make clear that we speak of true truth

and if we let people in various areas and disciplines squeeze out from under the control of Scripture.

Every single preaching of the gospel must be related to strong content. We must not fall into the cheap solution of beginning to use these cool means of communication and cause people to seem to make professions of faith. If we fall into this kind of manipulation, we have cut Christianity down to the ground because we are only adding to the lack of reasonable control. We are throwing ourselves wide open to future problems. Christianity must fight for its life to insist that it deals with content.

The New Testament itself says that we must strain through the grid of reason everything that comes into our mind.

John says in I John, if a spirit, a prophet, knocks on your door tonight, what do you say to him? John says that you ask him an intellectual question — whether Christ has come in the flesh. This is a question of the reason and not of the emotions. It is one of the sharpest intellectual questions one could frame, because when you ask a prophet or spirit whether Christ has come in the flesh, you are asking him two things: whether Christ already has had an existence before the incarnation and whether the incarnation has taken place.

In other words, the Bible insists on the church of Jesus Christ dealing, in the words of McLuhan, in the area of hot communication.

This is no time for Christianity to allow itself to be infiltrated by relativistic thinking from either the secular or the theological side. It is a time for the church to insist as a true revolutionary force that there is a truth. It is possible to know that truth, not exhaustively but truly.

DR. FRANCIS A. SCHAEFFER, noted lecturer and author, is the founder and director of L'Abri Fellowship located high in the Swiss Alps. His ministry is mainly in communicating the content and basis for faith in Jesus Christ in a definitive way to the contemporary world.

COMPASSIONATE CHRISTIANITY

Second, our Christianity must become truly universal, relevant to all segments of society and all societies of the world.

Why are we in trouble with the blacks? Simple. When white evangelical Christians held the consensus, they did not have enough care and compassion for the blacks to "assimilate" them. Not that the white evangelical church should have made the blacks white or converted them to a mode of living dominated by "white" historical accidents. But that the Christians (regardless of their race or color) should have so loved the newcomers that they shared with them Christianity and all that flows from it, and especially made sure that the black pastors had as good a theological training as the white pastors.

What, then, would have resulted would not have been a violation or an elimination of a black man's blackness, but the black community today would be far different if white Christians had had proper compassion. And, furthermore, the white community today would be far different. It is our lack of compassion that has brought us to the place we are now.

Unfortunately, it is not just the blacks. It involves, for example, Jews as well. The rationalistic Jews of eastern Europe came into New York City by the thousands. What churches went out to reach them for Christ? Practically none.

We let them live first of all in Harlem — the early Harlem. There they were. We did not care. We took their labor. We left them alone. And now the rationalistic Jews and their children, with all the brilliance of the Jewish mind, are shaping our culture through the theater, through works of art, through writing in the newspapers and news magazines and elsewhere. That is where we are. We have an enormous guilt behind us for a lack of compassion, not just for the blacks, but for all the people we have ignored.

Think of black Harlem. You know what Harlem was called in days past —

no longer of course? The poor man's Paris. Why? Because everybody thought he could go to Paris and could sleep with anybody he wanted to sleep with, do any creepy thing he wanted to do, if he paid enough money for it. In days gone by we made Harlem that. The white man made black Harlem his Paris for every kinky thing he wanted to do.

This is not a day for a sleepy church — a church that is merely operating on the basis of memory.

We have had an enormous lack of compassion. We have said that we believe that men are lost, but what evidence for this have we shown the world when it comes to the blacks and the Jews and others as well?

Now we are doing exactly the same thing with the new outsider — the young. What are we doing to assimilate this new radical element? Mighty little. We drive them away from us in school, in our churches and very often even in our families. If any of these young are different from us in the smallest detail, the most unimportant and unessential detail, we simply do not have love and compassion for them. I am talking about community. We fail to show any community at all if their life styles differ in any way from our own mentality.

The early Christian church cut across all lines which divided men — Jew and Greek, Greek and barbarian, male and female; from Herod's foster brother to the slave; from the naturally proud Gentiles in Macedonia who sent material help to the naturally proud Jews who called all Gentiles dogs, and yet who could not keep the good news to themselves but took it to the Gentiles in Antioch. The observable and practical love in our days certainly should also without reservation cut across all such lines as language, nationalities, national frontiers, younger or older, colors of skin, education and economic levels, accent,

line of birth, the class system of our particular locality, dress, short and long hair among whites and African and non-African hairdos among blacks, the wearing of shoes and the non-wearing of shoes, cultural differentiations, and the more traditional and less traditional forms of worship.

I want to tell you it can work. In L'Abri — let me keep saying, it's far from perfect — what do we find? Many young people from evangelical circles come every year. They arrive and say we are from such and such a school, from an evangelical background, and you are our last hope. We have heard that there may be some answers here. What do they do? They try us out. They come to church in their bluejeans. They see if they are going to be accepted. The next Sunday they come in bare feet. And we have to pass the test. When we pass the test we can begin to talk, but we have to pass the test. This is community. This is compassion. This is the area where we have to function.

Is there any absolute reason to wear shoes, either to class or to church? I can't find it in the norms of the New Testament. Many a time our little chapel is jammed, and these students come and there they sit. I or the others who preach don't preach for twenty minutes; we preach for an hour and a quarter every Sunday morning. And these students come and sit. They sit with their bare feet, they sit in their bluejeans, and they sit in their weird clothes, and they learn that it doesn't matter to us.

In reality, therefore, I don't think we have to worry much about youth. What we have to worry about is the church. If the church is what it should be, young people will be there. But they will not just "be there" — they will be there with the blowing of horns and the clashing of high-sounding cymbals, and they will come dancing with flowers in their hair.

In the midst of its imperfections and the circle of its weaknesses, what is happening at L'Abri proves this to be the case. Even when the church is a little bit of what it should be, the young people will come. They will

come in their own way, they will come from the ends of the earth when the church is in some poor fashion that which God meant it to be.

So much for general requirements. What about the specific tasks, the specific things we can do, by the power of the Holy Spirit, to make the church come alive for today — and tomorrow?

OPEN YOUR HOME FOR COMMUNITY

Don't start a big program. Don't suddenly think you can add to your church budget and begin. Start personally and start in your homes. I dare you. I dare you in the name of Jesus Christ. Do what I am going to suggest. Begin by opening your home for community.

It is time for the church to insist as a true revolutionary force that there is a truth.

I have seen white evangelicals sit and clap their heads off when black evangelicals get up to talk at conference times. How they clap! That's nice because six years ago the evangelicals would not have been clapping. But I want to ask you something if you are white. In the past year, how many blacks have you fed at your dinner table? How many blacks have felt at home in your home? And if you haven't had any blacks in your home, shut up about the blacks. On the basis of Scripture, open your home to the blacks, and if they invite you, go with joy into their homes. Have them feel at home in your home. Then you will be able to begin to talk with them and your church can jump across this division as it should, but not before. And if you are a black Christian, it all cuts equally the other way: How many whites have you invited to your home in the last year? How many have eaten at your table?

How many times in the past year

have you risked having a drunk vomit on your carpeted floor? How in the world, then, can you talk about compassion and about community — about the church's job in the inner city?

L'Abri is costly. If you think what God has done here is easy, you don't understand. It's a costly business to have a sense of community. L'Abri cannot be explained merely by the clear doctrine that is preached; it cannot be explained by the fact that God has here been giving intellectual answers to intellectual questions. I think those two things are important, but L'Abri cannot be explained if you remove the third. And that is there has been *some* community here. And it has been costly.

In about the first three years of L'Abri all our wedding presents were wiped out. Our sheets were torn. Holes were burned in our rugs. Indeed once a whole curtain almost burned up from somebody smoking in our living room. Blacks came to our table. Orientals came to our table. Everybody came to our table. It couldn't happen any other way. Drugs came to our place. People vomited in our rooms, in the rooms of Chalet Les Mèlèzes which was our home, and now in the rest of the chalets of L'Abri.

How many times has this happened to you? You see, you don't need a big program. You don't have to convince your session or board. All you have to do is open your home and begin. And there is no place in God's world where there are no people who will come and share a home as long as it is a real home.

THE UNANTISEPTIC RISK

How many times have you risked an unantiseptic situation by having a girl who might easily have a sexual disease sleep between your sheets? We have girls come to our homes who have three or four abortions by the time they are 17. Is it possible they have venereal disease? Of course. But they sleep between our sheets. How many times have you let this happen in your home? Don't you see this is where we

must begin? This is what the love of God means. This is the admonition to the elder — that he must be given to hospitality. Are you an elder? Are you given to hospitality? If not, keep quiet. There is no use talking. But you can begin.

There is a different kind of unantiseptic situation. How many times have you had a drug-taker come into your home? Sure it is a danger to your family, and you must be careful. But have you ever risked it? If you don't risk it, what are you talking about the drug problem for if in the name of Christ you have not tried to help somebody in this horrible situation!

If you have never done any of these things or things of this nature, if you have been married for years and years and had a home (or even a room) and none of this has ever occurred, if you have been quiet especially as our culture is crumbling about us, if this is so — do you really believe that people are going to hell? And if you really believe that, how can you stand and say, "I have never paid the price to open my living place and do the things that I can do"?

I have a question in my mind about us as evangelicals. We fight the liberals when they say there is no hell. But do we really believe people are going to hell?

It's not only at L'Abri in the Alps where this has meaning. When I was a pastor, I knew what it meant to go down to the nightclubs at night and fish the drunks out at 3 or 4 o'clock in the morning and take them to their homes. Do you?

Back in the forties when my wife, Edith, had a black cleaning woman come in, she ate lunch with her every day. When they ate together, Edith put a candle in the middle of the table so the table setting would have beauty. Have you ever done that? This is the way community begins. There is no other way. Everything else is false if it is further away than this.

STRUCTURE YOUR CHURCH FOR COMMUNITY

I'll tell you another thing you can

do. You can consider restructuring your regular church meetings. There is nothing in the Scripture that says you have to have a worship service at 10 o'clock Sunday morning. You could have it at any time — 3 p.m., 10 p.m. or even 2 a.m. And think of the folly of some churches that dare not omit an "invitation" in the evening because that service must be "evangelistic." It is always evangelistic whether or not an unsaved person ever comes into that church. Try to stop it, and pretty soon people say you are not evangelistic because you are not going through a certain form. But you must try.

Don't talk about being against the affluent society unless you put that share of the affluent society which is your hoard on the line.

There is also nothing in the New Testament that says you have to have a prayer meeting on Wednesday night. Why, then, do you have such a prayer meeting? Because you have always had one on Wednesday night? But suppose nobody came on Wednesday night. Who says you can't have the prayer meeting on Sunday night? If you have young people or others who would come one time but not another, why not change your services?

We must have the courage to change all kinds of things in our services. Stay within the limits of the form of the New Testament, but count everything else free under the leadership of the Holy Spirit. Begin to talk to your boards, begin to talk to your session, have prayer meetings about what you can change in your service to make our churches living things in the generation which we are facing.

Furthermore, you can quit having so many meaningless meetings in your church. You can eliminate those that meant something yesterday but not today, and then officers and people can spend more time opening their homes to other people. Not just so

everyone can sit with their feet up and watch the little black box for three more hours. But so that you can talk to your children about the things they need to know in such a day as ours, have some family life, read to your children. Then you can open your home to a wider community. There are dozens of meetings in almost every church that could just as well be scrapped — meetings that have nothing to do with the norms of Scripture and therefore are not sacred as such.

It isn't too hard to begin. Of course, as soon as you start, it will be difficult because often you will have to buck the evangelical establishment. But Christian kids who come to L'Abri speaking of the unreality they see among the evangelicals are not talking about this kind of home. If they saw their parents opening the door to the drug kids, to the kids with the long hair, if they saw them opening their home at expense to their furniture and rugs, if they were told to pray not merely for the lost out there somewhere, but for specific people whom they knew sitting at the table in their own home, the unreality could be gone.

Do you ever open your home to the crazy friends of your own children? When your kids come home and they have brought some crazy kook? And he wears long hair and strange clothes? And he comes with his transistor radio plugged into his ear? The kids that your own children bring, are they welcome? Ask them and you will get some honest answers. And we must cry.

If our children see us paying prices this way in our homes and then see it moving over and beginning in our churches, we can be sure that this sense of unreality that is such a blight, such a cancer in the evangelical church, will begin to dissipate.

The Bible says we are to give out cups of cold water. How many have we ever given out to the long-haired and barefooted boys? Don't try to get your church to begin if you haven't begun it for yourself.

Do you talk against the affluent society? That's another thing that we

evangelicals are now good at. We are against the affluent society. How many times have you risked your share in that society, getting nicked and scratched in the name of Jesus Christ? How many times have you risked breaking the springs in your car crowding kids into it to take them somewhere? Don't talk about being against the affluent society unless you put that share of the affluent society which is your hoard on the line. And don't dare tell me that these things I'm saying are not a part of the teaching of the Word of God concerning rich and real community.

It is a day of no small games. We need to teach a Christianity of content and purity of doctrine.

But Christian pastors come to me and say, "Don't you understand? If I begin this, I'm going to get kicked out of my church. If I bring blacks and the long-haired kids into my home, if I really get close to them and they begin to love me and trust me and then come to church, I may get kicked out." We send martyrs off to the end of the earth and say go ahead and die for Jesus Christ. Why not here at home?

A revolution is coming and is here. If we don't have the courage in Jesus Christ to take a chance of getting kicked out of our churches and being ostracized today, what are we going to do when the revolution comes in force? If we don't have the courage to open our homes and begin to enter these things into the churches, slowly begin to make the changes that can be brought within the forms of the polity of the New Testament, then don't be concerned about having courage when the pressure comes.

I think that if we fail to train our muscles in such little places, when the revolution comes — especially if it comes violently from the New Left — most of the evangelical church will just

give way beneath it. We had better begin, because the revolution with all its manipulation is coming.

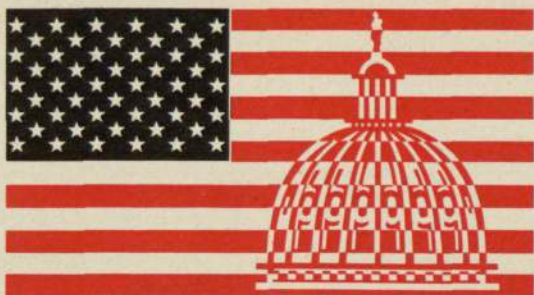
Pray that the Lord will send you the people of his choice. But don't pray that way unless, no matter who these people are across the whole board of 20th-century man, you are willing to take them into your home, have them at your table, introduce them to your family and let them sleep between your sheets.

It is a day of no small games. We need to teach a Christianity of content and purity of doctrine. And we need to practice that truth in our ecclesiastical affairs and in our religious cooperation if men, young or old, are to take our claim of truth seriously. We need to understand the difference between being a cobelligerent and an ally between the two rising elites which confront us, and not choose nor slip into having either one as an ally. We must have and practice an orthodoxy of community. And we must be free to change those things in our church polity and practice which need changing. We would have thought the Christians of North Korea, for example, not only foolish, but resisting the wisdom of the Holy Spirit if, instead of going underground, they had maintained their old habits of time and place of meetings which would have made them vulnerable to those who desired to destroy them in the take-over of North Korea. Are we doing any better in the light of the overwhelming changes which have already come in our culture and society — to say nothing of being prepared for what is coming?

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INTERCESSORS REPORT

LINKING UP POWER CELLS

Intercession for America requires intercession for the Church in America. For us to see God's purposes accomplished in our land, it is imperative that the Church be all that God intends it to be.

On occasion, we catch a glimpse of what God wants for His Body, and it's mind-boggling! "That they may all be one [just] as you, Father, are in Me . . . they also may be one in Us . . . that they may be one (even) as we are one" (John 17:21-23, Amp.).

Our image of the Church is generally 180 degrees out of phase with this. We needn't elaborate on the fact that we are a Church divided. We have failed to lay aside our personal prejudices and selfish goals, and as a result are a fragmented, feuding and often man-centered mixture of individual fellowships.

Of course we have lots of help in this. Nothing poses a greater threat to the kingdom of darkness than a Church that is unified under God. The enemy will do almost anything to cause fear, mistrust, suspicion and competition, leading eventually to separation within the Body of Christ.

Can you recall the time when you and one of your brothers or sisters in the Lord got together to pray, agreeing for some enemy stronghold to be broken? As you flowed together under the anointing of the Holy Spirit, you sensed a *power* and an *authority* that had eluded you in your individual prayer time. You said, "Praise the

Lord, we really *can* ask whatsoever we will!"

Stretch your imagination and picture that "power cell" hooking up with other cells. Adding these battery cells together produces two results: *brighter* light and *longer-lasting* light. And who of us would mind that happening in our spiritual walk?

Other articles in this issue deal with evangelism. They demonstrate practical ways in which the Church can be a *united* witness. And they confirm that there is no more effective way to win the lost to Christ than for the Church to be an open showcase of love, concern and involvement for all of God's creation.

This is beginning to happen. As Jimmy and Carol Owens crisscross America with their musical, "If My People . . ." they find pastors beginning to meet together, generally the first Friday morning of each month (a day when many are fasting and praying for America). As the walls of partition come down and pastors grow into a greater unity in the Spirit, many have taken a further step and are joining their flocks that same evening for intercessory prayer under the plurality of their combined leadership. What a magnificent, unifying force for believers! It's beginning in over fifty cities. Pray that it will happen in your city, and that your church or fellowship will become involved.

"Here's Life America" is another example of a developing unity among various segments of the Body of Christ. Inspired by Dr. Bill Bright, President of Campus Crusade for Christ, "Here's Life" is penetrating the satanic darkness in hundreds of U.S.

cities. How? By bringing Christian leadership together and releasing thousands of believers simultaneously to blitz the city with a message of hope. Billboards, TV and radio messages, newspaper ads, lapel buttons, and bumper stickers declare the slogan: "I found it!" Curious inquirers investigating the meaning of the phrase are met with a bold unified proclamation of the Gospel. For a spiritually-starving world, Jesus Christ is suddenly everywhere — not just in the church building on Main and 31st Street.

The week of November 8 will begin "Here's Life" campaigns in 150 to 200 cities. Is your city involved? Are you involved? Here is a chance to be joined with the rest of your Body! You've been incomplete! Here's a chance to see your neighbor, your fellow employee, the clerk at the supermarket, and maybe even members of your own family won to Christ. Don't miss it.

Intercessors for America is calling Christians in our land to repentance, fasting, and prayer for our nation, its leaders, *and* for the Church in America. Many *New Wine* readers are joining in this massive prayer effort. There has never been a more strategic time for believers to pray for the Body of Christ. There has never been a greater opportunity to bring the Kingdom of God closer to those who hunger and thirst. We will meet this challenge only as the Church becomes unified under the Lordship of Jesus. Won't you begin this month to pray, as our Lord did, that *we* might be one, even as He is one with the Father? 🙏

DEATH OF A VISION

by Loren Cunningham

After death comes resurrection
with power and authority.

In Luke chapter 5, verse 5, Jesus tells his disciples to put out into the deep water and let down their nets. Simon answered and said:

"Master, we worked hard all night and caught nothing, but at Your bidding I will let down the nets."

And when they had done this, they enclosed a great quantity of fish; and their nets began to break; and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink.

But when Simon Peter saw that, he fell down at Jesus' feet saying, "Depart from me, for I am a sinful man, O Lord!"

For amazement had seized him and all his companions because of the catch of fish which they had taken;

and so also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men."

And when they had brought their boats to land, they left everything and followed Him (vv. 5-11 NAS).

Would you like to become a fisher of men? Would you like to catch such a haul that you would have to call for other boats to come and help because your boat would begin to sink under the load? This is exactly what Jesus was preparing His disciples for.

CATCHING A VISION

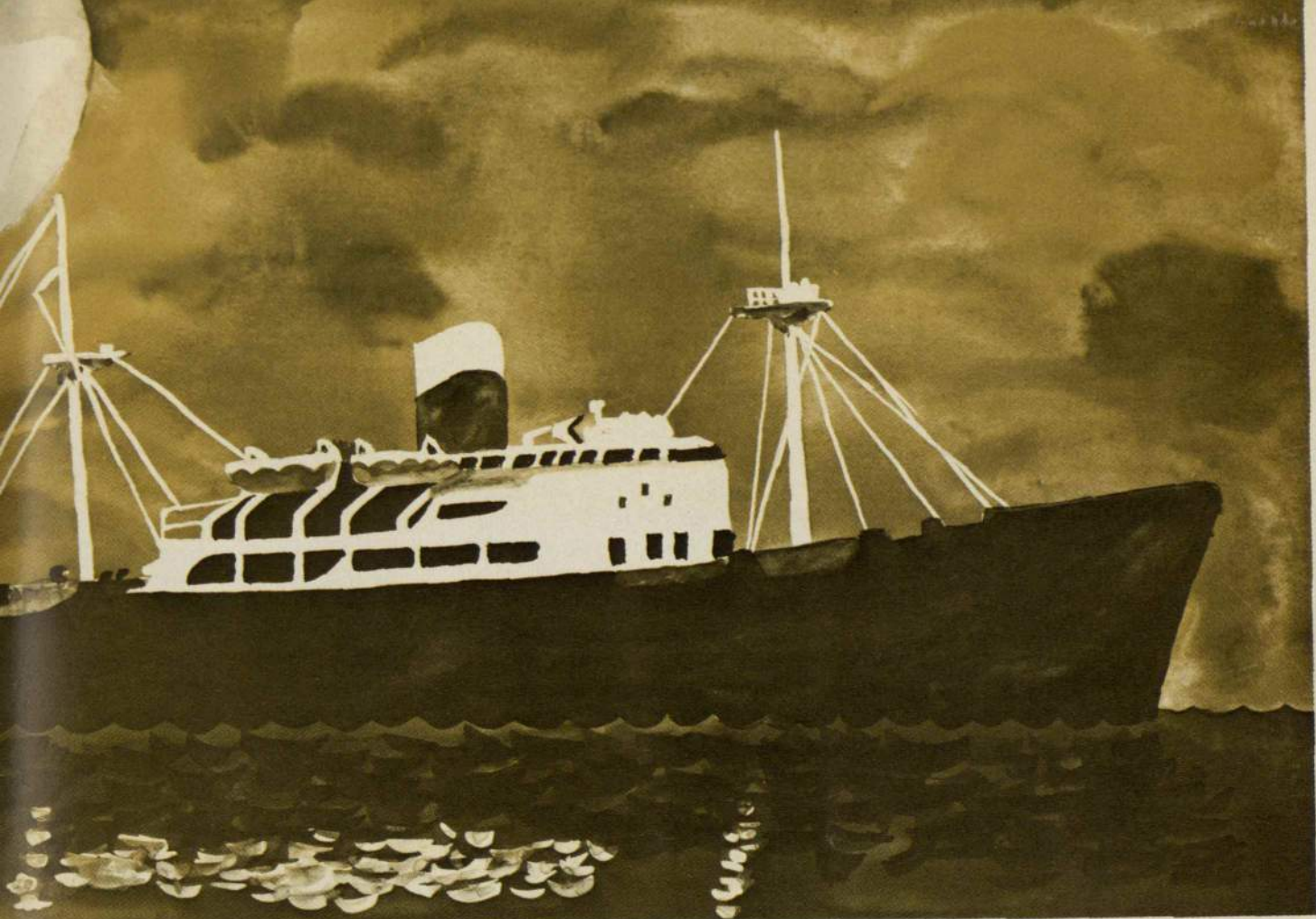
When I was on my way to a leadership conference for our Youth With a Mission (YWAM) staff in Denmark,

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the Lord began to give me an understanding of Luke 5. He started by giving me six words.

The first word was the *excitement of vision*. The first thing the Lord did for Peter, James and John was to excite them with the vision! Can you think of anything more exciting than to be a fisherman and make a catch like they caught? That's exciting! And as they caught this boatload of fish and then had to share with another boat, the Lord said, "You think that's exciting — let Me tell you about an even more exciting vision. You're going to catch men like this!" They got so excited they left their nets; they left their boats; and they left the biggest haul they had ever made. They simply forgot about it! It takes excitement to do that!

It's like a banker getting so excited he walks out and leaves the bank open. Or like a car salesman suddenly able to sell a whole fleet of cars, but before he closes the deal he gets excited and follows Jesus. It's like a real estate



agent who has just consummated his biggest deal and forgets to collect his commission.

They were excited! Those stinking fish back there meant nothing to them in comparison to the excitement of the vision — and these were *fishermen*! Now it may mean nothing to you that a load of fish would sit there smelling, but if you were a fisherman dependent upon those fish for a living, it would take something to pull you away from it. That was the kind of excitement that Jesus gave in His calling to these men.

God desires to give us that kind of excitement of vision as well. Don't let anyone tell you that it's not a great adventure to follow Jesus. *It is*. He's the most exciting personality in the universe and anything that He leads you into is bound to involve times of great excitement in God. You can expect it. You can expect Him to give you ideas and concepts that are so far beyond you that you'll know it's God.

Now there is a difference between

man-made excitement and excitement that comes from God. A true excitement from God has a purity about it. There is a firmness and yet an adventure about it. I've heard people say, "Well, don't get excited over what you're going to do at this place or that place. You've got to be sober and vigilant." There's a time for soberness and vigilance, but there's also a day of excitement as we fulfill the vision and the direction that God gives us.

Now, think of this in terms of soul winning. Wouldn't it be wonderful to have such a catch that our nets would begin to break and our boats would begin to sink, so that the Baptist church has to call over to the pastor at the Episcopalian church and say, "Hey, would you help us? We've got too many converts!" And the Catholics have to call out to the Methodists and say, "Hey, could you help us out?" Can't you imagine the excitement of the Pentecostal pastor calling the Presbyterian minister and saying, "I've got a load here I can't handle.

Would you come? I'm about to sink." What unity! What blessing! What a time that will be!

God wants to excite us with a vision which would move us out to claim such a harvest! I believe we're coming to that day in which there will be such a harvest of souls. When we have unity, God will allow us to launch T.V. satellites to reach "every creature." But right now God is strengthening nets. He's mending nets. He's trying to get boat captains to come alongside other boat captains. He wants a unified people to catch the ingathering that is coming.

As I look over the last ten to fifteen years, there has certainly been a move of God among young people. We labelled it "The Jesus Revolution." But the nets were too flimsy and too many "fish" got away. Too many boats couldn't hold the load because they were not prepared for it. The nets were inadequate to hold the fish that were caught. But now God is taking us deeper, preparing a broader founda-

tion, preparing bigger boats that are stronger. He is bringing about greater unity among those who have the boats and weaving stronger nets to hold a catch that's coming in the future — a catch that will be the most thrilling catch of the whole history of the Church!

THE EXPERIMENTAL STAGE

But you know, it's not all just vision. There must be a testing of that vision. This brings us to the second word — *experiment*. This experimental stage is the stage in which you go out and try the word of the Lord. In Luke chapter 9, Jesus sent out the twelve. And then in Luke chapter 10, He sent out the seventy, two by two. They went out and began to catch the fish as God said they would, and as they did, they came back rejoicing at what God had done. There's excitement in the work! There's fulfillment! There's joy! There's reward because the Word of God is true.

I believe that this experimental stage has been present in all movements such as the Jesus Revolution, the charismatic movement and others. We have seen the same kind of excitement as people go out to work for the Lord, and they see big things happen just as the Word of the Lord promises. And often, it is the newest workers who seem to have the most outstanding results as they move out. They may not always produce the long-term results, but the Lord is working in them as well as using it in terms of the harvest field. They have caught the vision and are moving out to test it.

We at YWAM have caught a vision also. The Lord spoke to us about getting a ship for world evangelism. The ship was to be between 400 and 500 feet long, able to sleep between 800 and 1,000 people, and it would be used for world evangelism, both in the training and the dispersion of workers and equipment. The excitement of the vision grew as we realized there are more than 7,000 unevangelized islands in the Pacific, most of which do not have air strips. The only way to get there is by boat.

So the Lord gave us the vision. We saw it as a school of evangelism training workers to go into all of the areas of Asia and the Pacific. On that ship we have a vision of video tape equipment to multiply the message of the gospel. And also a medical clinic on board ship that could minister to people's physical needs. In addition we'd have a school with an International Christian Schools' Curriculum, and use it as a model, inviting Christian educators aboard at every port for seminars on how to educate children in the ways of God, and having available a curriculum in their own language — an entire educational course to offer to them. Also we'd have leadership training conferences inviting all the spiritual leaders in an area to come on board for training. And we'd have printing equipment to get the message out by using massive amounts of literature, along with drama and musical teams to appear on local television. All in all, a real spiritual invasion for God!

Now I get excited everytime I think of that day. It's *coming*! And it's a vision that God gave us. We're expecting God to take that vision and multiply it, and we're expecting it to influence governments, we're expecting it to influence education, families and all the different areas of the media.

Now after the excitement of the vision, we entered the experiment stage. When I gave this message in Denmark, the Lord said, "Now you're going to live through it, a step at a time." So we got to enjoy the experimental stage where God started releasing miracles — personnel for the ship, finances, paint, an interior decorator. God was releasing the best of everything to us, and we were walking, as they say in the southern part of the United States, "in tall cotton."

As we moved out in this way, we became almost reckless with miracles from God. We'd pray, "God, can you release finances?" And *whoosh*! In came \$130,000 in cash! These miracles were all a part of God's experimental days for us in this vision. But then came the next step.

PAYING THE PRICE

We read in John 6 of the feeding of the 5,000 where, after the multitudes had been fed miraculously, they all wanted to make Jesus their king. They thought, "Man, this is really going great." You see, if you have just been fed on welfare, you would think, "Man, this is the way we want to live all of our lives. Why work when Jesus can multiply?"

But Jesus wasn't one to produce irresponsible people. He wanted to encourage them for what was ahead. He said, "There are many things that I'd like to tell you, but you're not able to receive them yet." In other words, God doesn't dump the whole load on you at once. He leads you gently on into the things of God.

And so after the experimental stage comes the third step — the *explanation of cost*. Jesus said, "All right, fellows, you want to make Me king, but let Me tell you something. I'm going to die."

"You're going to *die*? What kind of a leader are you to cop out that way?"

Peter said, "Oh no, You're not going to die!"

And Jesus rebuked him, "Get behind Me, Satan." He said to Peter, "You're seeing things from the wrong eyes, and the wrong viewpoint. I must die — I came to die."

Can you imagine the confusion of the people as they tried to understand? Here was One who could raise the dead, heal the sick, perform all kinds of miracles, and He says His purpose in coming is to *die*!

It's like the children of Israel coming out of Egypt. They thought they had arrived when they saw the miracle of the parting of the Red Sea, but they were just going through the experimental stage. And there in the desert when the food was coming down from heaven they thought, "This is it! There's nothing more to go to!" But that wasn't it at all. That was just the introduction and the preview of what was going to come in greater ways if they would only follow the Lord all the way in obedience.

The explanation of the cost was simply, "I'm going to die." Now

comes the fourth word — *exam time*. Jesus said, "Except a grain of wheat fall to the ground and die it abides alone." We all know what exam time is, don't we? It's *the cross*. Death. The giving up of rights. The relinquishing of reputation. That's what Jesus did.

In the experimental stage the disciples were vying for power, and arguing over who was going to sit at the right and left hand of Jesus, but in the exam time all that ambition came tumbling down. When Christ died on the cross everyone was scattered. Suddenly their life was cheap. Suddenly, they didn't have anyone to protect them. Suddenly, the One who could do everything was dead. It looked like Satan had won, but what was happening was that God was simply taking the sting out of death itself. God uses death to purge that which is not of Himself.

As our vision of the ship grew, I asked the Lord, "Lord, would You trust us enough to allow us to pay cash for the ship?" We had been able to trust the Lord for the down payments, but we'd never had the measure of our faith extended to that level.

And God said, "I can, but it will cost you much." Those words are still ringing in my ears. God was waiting for me to take the next step. Would I respond to that? I said, "All right, Lord. I'll pay the price. I don't know what it is, but I understand there's going to be some reputation lost, or something major in the way of cost."

God then began to speak to us about a purging time. So, knowing that we were going to have a little purging, several of us leaders gathered and repented before the Lord, and got our hearts pure before God. And I thought, "Well, that's done." Then in September I was out on the desert of California seeking the Lord in a time of fasting and prayer and God began to persistently impress upon my mind that He was going to shake Youth With a Mission, and that only that which couldn't be shaken would remain.

I went from there to Korea and one morning while I was in prayer, the Lord's presence just swept over me,

and in my mind's eye I saw myself standing before approximately two hundred Youth With a Mission workers announcing to them that God had just released the ship. Oh, the cheers that went up; everybody was thrilled and happy. And as I was enjoying it with the others I turned and saw Jesus standing in the shadows, unnoticed. My heart began to break and I wept uncontrollably for over an hour. I said, "God, You take the ship back; we don't want it. We meant to lift Jesus up and we've ended lifting up a hunk of metal, and hiding Jesus in its shadow." We had robbed God of His glory. It's wrong to steal from man, but it's not nearly so wrong as to rob God of His glory.

As God's revelation of truth began to descend upon us, we then had a time of real purging which took place at our international YWAM conference in Japan. During that time, with YWAM workers from all over the world present, a prophecy came forth that God did not want the *healing* of Lazarus; He wanted a *resurrection*. This clearly spoke to us of the death of the ship.

Now for the vision of the ship to die meant the death of our reputation on a worldwide scale because God had us proclaim the vision on a worldwide scale. Our vision was known everywhere. And there wasn't a place in the world that we could go where they didn't know about it. Because God had said it was to be a ship between 400 and 500 feet long, that is the way we had proclaimed it. So we couldn't come up with a rowboat and say, "See, God has provided the ship!" There was no way around the death in reputation that we faced.

And yet the Lord was so good to us during that time with His comfort and encouragement from the Scriptures. For example, He gave us Psalm 105:19 which says in speaking about Joseph: "Until the time that his word came to pass the word of the Lord tested him" (NAS). Remember Joseph's tremendous vision of himself ruling over his parents and brethren? The next thing you know, he was walking around in a colored coat, enjoying the experi-

mental stage. And as he marched around, he thought, "Man, this is it! God's promise has been fulfilled!" But then the bottom fell out and he ended up in a pit. From there he was taken to Potiphar's house where he rose to prominence. But once again the bottom fell out and he ended up in prison about to be killed.

The word of the Lord tests you until it comes to pass! But as the testing comes and as the death comes, it purges everything that is not of Him, so that only that which is of Him will remain. And that which remains, God wants to multiply. But He doesn't want to multiply a mess, so He has to take it by the way of the cross.

This is just an interesting sidelight, but after we had given the ship back to the Lord, I was with some of our staff in Wellington, New Zealand, where we had previously placed a deposit on a ship that was for sale in that city. And I said to them, "You know, when this thing really is dead, we'll know it because it will stink to high heaven." I seldom use colloquial terms, but that one was significant. Within four days another group bought the ship that we were going to buy and in the next day's newspaper, in bold print on the front page appeared the headline: "Youth Loses Ship."

"Our obituary," I told the staff.

The next day, in the same place on the front page appeared this headline: "Mystery Smell Over Wellington." All

BIBLE STUDY ANSWERS

(From page 13)

1. Light, city; 2. He will draw all men; 3. Fellowship, blood sin; 4. Love; 5. Our love; 6. Strangers; 7. Increase, abound, all men; 8. Nothing; 9. Hoping for nothing again; 10. Visit the fatherless and widows; 11. a. Brothers; b. poor; c. needy; 12. Mercy, cheerfulness; 13. Hospitality; 14. By leaving part of the harvest; 15. Wise, understanding; 16. Near; 17. The manifold wisdom of God; 18. a. Apostles' doctrine, b. fellowship, c. breaking of bread, d. prayer; 19. Favour; 20. New converts.

over the city that night there had been an odor. They had sent out specialists thinking it might be a gas leak, but there were no gas leaks. And it went out over nationwide television and radio that they had a mystery smell over Wellington, the source of which they could never locate. But we knew the source! It was the death of our vision! I said, "God, You're funny." God has such a sense of humor. He does things like that and it's really funny!

RESURRECTION

In God's plan, after death comes *resurrection*. God doesn't put something to death in order to leave it in a tomb. That's the way of the world, but not death in God's sense, through the cross. For in the cross there is the resurrection.

There are three steps to resurrection. First, as in the case of Lazarus when he was raised from the dead, the stone of unbelief had to be rolled. Whenever the death occurs everyone writes, "Ichabod" — it's finished; there's nothing left. And it's dead. But that which is of God won't remain dead. And those who will have the faith to roll away the stone of unbelief are moving in the first step.

God spoke to me in January following the death of the vision, and said, "I want to resurrect this vision." I spent a night in prayer with Him, and at about 4:00 in the morning, as I was coughing from a cold I had at the time, the Lord spoke to me to open the Word. I followed His direction and turned to Hosea 6 where it speaks of being healed in three days. And then He led me to Isaiah 38 which also speaks of healing in three days. Again He spoke to me to open the Word and it fell open to the account in Kings of Hezekiah's healing in three days. So I said, "Lord, You're trying to speak to me about healing." I knew it wasn't my own physical healing, but I said, "God, would you give me a sign that You're really talking about the healing of the ship?" And the thought came to my mind, "Pray for your voice. Pray for your infections." So I prayed. And

the Lord just said, "Lie down." So I lay down on the floor and went to sleep. In twenty minutes I awoke and I was totally healed.

I said, "Okay. Thank you, Lord." And then I started praying for the healing of the release of the ship vision anew. This meant that the stone of unbelief had to be rolled away.

Secondly, the declaration, "Come forth" had to take place. The Lord had led us to start a school in Hawaii. During that time, He spoke to us about moving to a place called Kona and setting up a school there. We sent a person to check out some property and he came back with a report that there was only one thing available and that was a hotel for \$6,000,000. So I said, "Well, I guess we are out of timing." But we moved to the island, as God had shown we were to use a mansion for a temporary time.

One day as we were praying and fasting God challenged me to pray, "Lazarus, come forth." And as I spoke out, "Lazarus, come forth!" everybody started looking around wondering who or where Lazarus was. But then I said, "God, You know what that means: I pray for this vision to now be released."

Within the next three months God released to Youth With a Mission, through lease and purchase, fourteen different properties around the world, one right after another. Things moved so fast it was difficult to keep up! And as God began that release, He also began a release in Hawaii.

God told us to move out of the mansion. We didn't have any place to go, but we expected God to provide and He did! A man whom I had never met in my life walked up to me and said, "God has spoken to me to give you a farm."

I wanted him to be sure it was God, so I said to him, "Well, you check it out. You know where to get in touch with us."

A few weeks later he called me up one morning and said, "Can you get right over here? I've got to give you this farm right away!" God had given him a dream the night before and said, "Hurry up and give that farm!"

We have a few animals on that farm, and produce is being raised. We've started our preschool, grammar school, and junior high school, and we're starting our language school offering Chinese, Japanese, Korean and a Polynesian language along with our main thrust in training missionaries in our school of evangelism in Kona. God has also released to us a specialist on food who's heading up the food development, also a person who will head up the ship's steward department, and a doctor for our medical center. All that we are going to have on the ship we are now setting up on land. We even have a deep water port right there that we can use. They made a brand new road from where we live right down to it — made just for us, even though they don't know it! We have already launched the small boat ministry as we dedicated the first sailing vessel, calling it "1st Timothy."

One thing after another is being released because God is putting it all together. It's fabulous just to stand back and say, "Oh, what a God!" When that vision comes to pass, it will be a far more mature ministry and vision than it ever started out to be at first because it will have God's anointing and power upon it.

THE EXECUTIVE AND EXTENSIVE LEVELS

This then leads to what we would call the *executive stage*, which always involves a release of authority. When God resurrects something, the authority and the anointing rests upon it because it has been through the cross. In Acts chapter 2, on the Day of Pentecost we see a tremendous release of authority and power. We need both if we are to move out in God.

There's a difference between authority and power. When you're driving your car and you come to a red light, you've got plenty of *power* to go through that red light, but you haven't got the *authority*. On the other hand, if the red light turns green and you run out of gas, you have the *authority* to go, but no *power*. The authority is moving in proper structure, under-

standing the ways of God. The power is the release of the Holy Spirit.

We've all seen people move with power yet lack authority; and that results in shambles. And vice versa, we've seen people move in authority but there's no life and no power. God wants us to move with power and authority.

This is not just for the individual, but for His whole Body. He wants to take us to the next level — the *extensive level*. The extensive level is multiplication. Now multiplication is different from addition. God wants to multiply geometrically, not merely add arithmetically. In Acts 2 we find that believers were *added* to the Church. In Acts chapter 6 they were *multiplied*. Notice the difference. For example, you've seen a young movement with perhaps fifty young men who have a vision. They commit themselves to it, go through the experimental stage, and then suddenly find they must count the cost. They pay the price and come on through the cross to the place of authority, and they can move in great authority. But twenty years later the leaders are all 40 or 50 years of age and the workers are in the same category. In fact, they haven't increased. They are a powerful group, but there's no multiplication of ministry and leadership.

What God wants is a group that is multiplying geometrically. Each year there should be more who are of the youngest age possible in the group than the year before so there's a multiplying going on. Many organizations won't allow this. When they reach the level of experiencing the cross and the authority that follows, they set up certain safeguards to make sure that the organization will remain strong spiritually. And they set up such high standards that no one can get in. In fact, they couldn't have gotten into it themselves if they had had the same standards back when they entered. Therefore there is no growth in the number of workers. There may be growth in terms of results in the Kingdom, but it is not a multiplying ministry.

God would multiply the ministries

as well as add souls to the Church. One is *addition*; the other is *multiplication*. God wants to multiply, but He can't multiply until after the cross. The purging must come before the multiplying, otherwise you multiply a mess.

Let's examine the way Jesus multiplied his workers. The three men Jesus worked closest with were Peter, James and John. They set up their little pyramid. And He worked with the three in close supervision — closer than the others. At the Mount of Transfiguration and the Garden of Gethsemane they were there.

Jesus also had nine others besides these three, making twelve disciples in all, and each one of them was at the head of his own pyramid, so that there would be a honeycomb of strength coming from one person to another — all under the headship of Christ.

Then He sent out the seventy, and by Acts, chapter 2 when Jesus had died and rose again, there were 120 disciples. That may seem like a failure numerically, but Jesus hadn't failed. He had put seed in the ground. And that seed was powerful. One little seed is able to build a tall tree, simply because there's life in it — there's powerful, multiplying life. And that's the seed that He left in just 120 people who were to evangelize the whole world.

In Acts 2 it says that 3,000 were added to the Church. That's addition. But then in Acts 6 it says, they were multiplied. How did multiplication occur? Prophets multiplied prophets; leaders multiplied leaders; servers multiplied servers; givers multiplied givers. Multiplication is obviously the plan of God to geometrically bring forth spiritual leadership until the whole world is evangelized. That's the quickest way to win a world! It seems slow when you're moving through it, but it's actually what God has been doing, over and over down through the centuries. Today I believe God is giving us such an opportunity as we move out in Him.

CONCLUSION

I believe this pattern: vision —

experimenting — counting the cost — testing — death — resurrection — multiplication — is God's method of evangelism.

In your life, God may have spoken to you about a vision, ministry or a certain direction, but somehow it now seems to be dead and gone. Check it over. See if it might not just be in the "cross" stage. You may have become bitter, even at God, because the vision that He gave and the experiment you knew suddenly died on you. Possibly you added to the word of the Lord, as Proverbs chapter 30, verse 5 speaks about. But that doesn't take away from the fact that you had the word of the Lord, and now God is just simply allowing the cross to purge out that which was not of Him. And when you get back and look at that which emerges after the purging — at the very essence of it — your vision will inevitably be much more mature, much bigger, much better from God's point of view, although it may have a different characteristic or a different organization or a different way than what you had originally expected it to have. Nonetheless, God will give the vision to you afresh, but this time with *authority*, with *power*, and with *anointing*. And it will be structured in such a way as to fit properly into the Body of Christ so that God can then multiply that which He has given you and make it bear much fruit.

I believe we can be a part of the great triumphant resurrection of the Body of Christ in the final days and hours of our history here on earth. I believe we're going to see the tremendous movement of God on a world-wide scale, so much so that we'll be calling for boats to come and help us as we take in the load. Yes, there will be persecution; yes, there will be problems; yes, there will be all kinds of things, but there will be *victory*! It will be like the New Testament Church — persecuted, tested — but what a multiplying Church it was! That's the kind of Church that's going to go out without spot or wrinkle, washed in the blood of the Lamb. And that's the kind of Church that's going to see the world evangelized! 🍷

QUESTIONS & ANSWERS

This month's answers by John Poole



If all Christians are called to be witnesses, what is the function of the office of evangelism in the Church?



The distinction between the task of *being* a witness and the call to *function* as an evangelist, as I understand it, lies in recognizing the difference between "empowered to be" and "empowered to do and preach." With the enabling of the Holy Spirit comes the ability to *be* a witness; that is, to conduct one's self in a manner that gives evidence to the fact that Jesus is the Lord of their lives. This includes bearing verbal testimony to His faithfulness and provision, but also speaks of the ongoing witness that is born by how one lives in the community. Christians live in a locality, usually for an extended period of time, and the manner in which they conduct their lives and relate to family and friends is going to *be* a witness to those who surround them.

On the other hand, the office of evangelist is that of a man who is called specifically to preach and teach the risen Christ, and one to whom God bears witness by confirming His Word with signs and wonders. Compare the ministry of Philip in Samaria as recorded in Acts 8.

I think that many Christians find themselves in condemnation because they try to function as evangelists instead of being witnesses, when they have not been called and lack the gifts and abilities from God to successfully accomplish the work of the evangelist.



Is some people's ministry mainly in sowing seed, while others is reaping, or should there be both forms of evangelism in a Christian's life?



It seems to me that when the Bible speaks of one who is called to sow seed, included in that is the idea that one will reap what he has sown. I have met some people in my life who have taken upon themselves the responsibility of badgering people with the Gospel. In a most obnoxious fashion, they collar everyone (and lead almost no one to the Lord) and then use the excuse that they are simply called to sow the seed. I don't think that one can look at the ministry of Paul — who describes himself as a sower — and see that kind of a thing happening. Jesus indicated that when one sows seed, he expects to reap something. Else why sow? Obviously every seed that is sown is not going to bring forth fruit, but if we are living a life that is not affecting anyone, then we need to take inventory and ask the Lord why we are not able to bring people to a place of decision.



Do you think the current emphasis on Christian community indicates a major shift in evangelism away from primarily individual witness toward more corporate Body witness?



I would hope that instead of a major shift away, we are seeing the incorporation of another aspect of evangelism that has been sorely neglected. Both forms of Christian witness are valid. There is a place to go and tell. There is a place to invite people to come and see. The Body of Christ and the world are going to be enriched by this two-pronged approach. We must not, however, over-correct our past mistakes. I think it is a dangerous thing to think of corporate Body witness replacing the individual witness. Certainly the story of Jesus shows us that He spent a great deal of time talking to individuals about the Kingdom of heaven and how to enter it. He is always our example.



American evangelism has often been accused of presenting a sugar-coated Gospel, i.e., "Come to Jesus and He will save, heal, prosper, etc." How much should a person stress counting the cost when witnessing to a person?



One of the real problems of the whole matter of sharing the Gospel has been the tendency to get into formulas. It is obvious from the New Testament examples that the sharing of the Kingdom of God with people was always done under the leading and the guiding of the Holy Spirit. I think that we have been prone to emphasize the benefits of the Gospel as opposed to the price. I would simply say that the stress in witnessing should be on "the Lordship of Jesus." That's the cost. Is

INSIGHTS

To accept Jesus and to reject His Body, the Church, is to be half-converted.

— Fr. Bill O'Brien

We will win the world when we realize that fellowship, not evangelism, must be our primary emphasis.

— Jess Moody

We must go beyond giving answers and be answers ourselves . . . in our lives together as God's redeemed people.

— Clark Pinnock

The Christian ideal, has not been tried and found wanting; it has been found difficult, and left untried.

— Unknown

one willing to bring their life under the authority of Christ? Have they had enough of their own way so that they are willing to give up their right to themselves and allow Jesus to take over and become their Master? How and when that is presented; in what fashion, manner or form; must be left up to the leading of the Holy Spirit. Whether it should come first, in the middle, or last, should be something for which the individual seeks the guidance of God. There is no pattern formula. There are ingredients that are essential, and proclaiming His Lordship is one of them, but the direction of the Holy Spirit is vital.



What responsibility does the Church have for new converts that were saved as a result of their ministry or outreach?



They have a twofold responsibility, I believe. If they are people who for one reason or another are more likely to grow and prosper in another fellowship, then they should be directed to that fellowship and those who are responsible there should be notified. If however, this is not true, then the church has a definite responsibility to see that these

people are incorporated into the life of their fellowship, assuming the oversight of their lives and their spiritual, physical and material needs. They have become part of the family. They are now born into the Kingdom of God, and they must be taken care of. They need to be taught the ways of the Lord. They need to be shown love and concern, and efforts should be under-

taken to see that their needs are met in accordance with the ability of the community to which they now belong.

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.

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.

November — "Music and Worship" DUE: August 16

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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 black and white photograph and short biography of yourself.

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