



new  
wine

JULY/AUGUST 1977

THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH

**K.C.**

**THE KING  
IN  
KANSAS CITY**

**Christ's Ministry Today**

Christ's Ministry Today ♥ Baxter ♥ 4

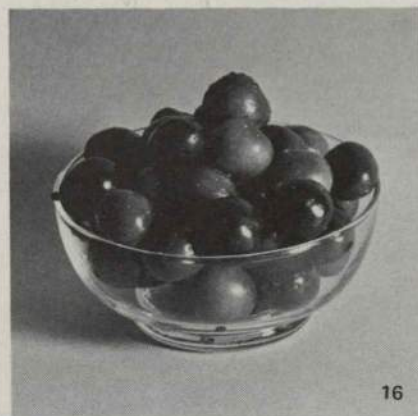
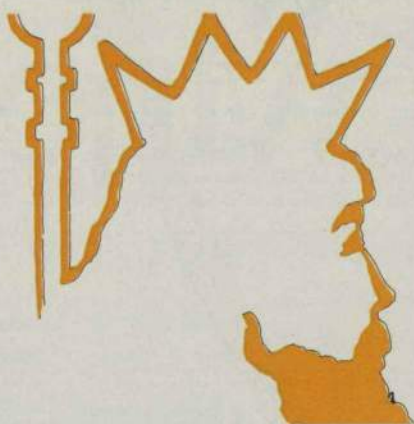
Jesus, the Baptizer in the Holy Spirit ♥ Basham ♥ 11

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# editorial

No doubt you have already noticed that the magazine you are now holding is a slightly different *New Wine* than usual. Our July/August 1977 issue is a special, enlarged convention issue, and contains a number of unique features. But before we tell you about them, we want to go into a little history of how the issue developed.

Many months ago when the Editorial Board was initially planning the July/August issue, Ern Baxter suggested a topic the Lord had thrilled him with in his personal study—"Christ's Ministry Today." He then shared his feeling that most Christians have been so steeped in the history of Jesus' life on earth that they've placed too little emphasis on what Jesus is doing *now*. As Ern shared, the rest of us were quickened that, in an expanded issue the *New Wine* teachers should explore the various aspects of Christ's present ministry. And with that initial plan, we began our work.

About that same time, momentum was beginning to build for one of the most significant conferences ever to be convened—the 1977 Conference on Charismatic Renewal in the Christian Churches, scheduled for July 20–24 in Kansas City, Missouri. Although we were aware that our July/August theme, "Christ's Ministry Today," closely paralleled the conference theme, "Jesus is Lord," we saw no other distinct tie-in between the magazine and the conference except that they would coincide chronologically.

Then, just prior to our final work on this issue, we began to realize that these two factors, the July/August *New Wine* and the charismatic conference, were somehow dovetailing. Though it wasn't planned at first, as our work progressed we began to see a real connection between the two. For what more significant or more dramatic demonstration of the variety and vitality of Jesus' present ministry could there be than the gathering of 60,000 or more vibrant charismatic Christians in Kansas City to declare that Jesus is Lord? It was this realization that prompted us to combine these two ingredients in this special conference issue of *New Wine Magazine*.

It is our goal in this particular issue to serve two groups of people—those who *will* attend the 1977 Conference on Charismatic Renewal in the Christian Churches and those who *won't*. First of all, we have attempted through the articles in this issue to provide a conference flavor to the magazine. It features our regular *New Wine* teachers—Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson—as our "main speakers." We hope those of you not attending will derive as much blessing from their combined teaching effort as you would in being present at some of the conference sessions to hear them share in person.

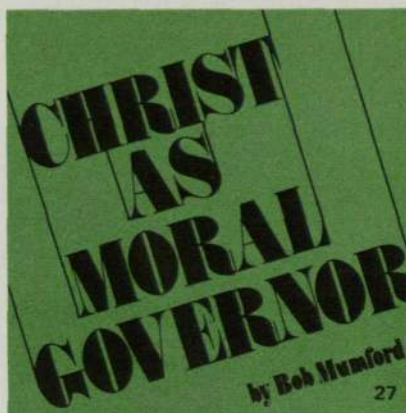
For those who are going to the conference, we have provided along with the articles a special four-page center section containing the non-denominational conference schedule, a map and directory of sights to see in K.C., and a restaurant guide with helpful dining information. We designed this section especially to assist any of our *New Wine* readers while they are at the convention.

In the latter part of the magazine we have included a section which can



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be useful both to those going to K.C. and those staying at home. "The Bookstore," a special eight-page convention insert, lists all the books and tapes to be featured at the Christian Growth Ministries Bookstore at the conference, and offers this same material to any of our readers who may be interested.

Last of all, whether you attend the conference or not, let us assure you that in an upcoming issue of *New Wine*, we will carry a complete report on the 1977 CCRCC, either to fill you in on all that happened or to refresh your memories of this great event.

We believe this July/August *New Wine* will serve all our readers well. As we present this special conference issue and anticipate what is to take place in Kansas City, we feel the Body of Christ is about to step across a threshold, and that, somehow, the culmination of God's purposes for the Bride of Christ and the world will be accelerated and expedited as a result of the events of July 1977. In appreciation of Jesus' ministry to us today, and in expectancy of the shout that will soon arise from Kansas City, we voice that declaration that will one day reverberate throughout the earth—"Jesus Christ is Lord!"

Dick Leggatt



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**M**any books have been written about the life of Jesus Christ. Most of them commence with His birth and conclude with His death; a few go so far as to include his ascension into heaven. Such an abbreviated record of Jesus' life is understandable if we think only of "the days of his flesh" (Heb. 5:7), the period of His life on earth. However, Jesus of Nazareth, a man who was "crucified and slain," was "raised up" by God and "exalted to the right hand of God" where "he ever liveth" (Acts 2:22,23,32,33; Heb. 7:25).

Could it be that we have given so much attention to His life on earth that we have failed to attach the proper importance to His life as it has continued for nearly 2,000 years in heaven? Actually, the events of His earthly life were the foundation for His continuing life and ministry "at God's right hand" (Rom. 8:34). What He did then was in preparation for what He is doing now, and will do in the future. Although it's important that we know what He did, and even what He will do in the future, it is vital to our Christian life and understanding that we know what He is doing *now*, since He is "*now appearing on our behalf in the very presence of God*" (Heb. 9:24, Goodspeed).

The Creeds of Christendom, it may be said, do not encourage thought in this direction. They are content to confess that Jesus Christ has ascended to Heaven and is on the right hand of God; of the life He lives there or the work with which He is occupied, they have nothing to say.<sup>1</sup>

Success in the Christian life is inseparably linked to "fixing our gaze upon Jesus" (Weymouth), "the pioneer and perfection of faith" (Moffatt) "who is set down at the right hand of the throne of God" (Heb. 12:2), *where we (now) see Jesus "crowned with glory and honor"* (Heb. 2:9). We are instructed to "seek those things which are above, where Christ sitteth on the right hand of God." "Set your

affection on ['practice occupying your mind with'—Williams] things above, and not on things on the earth" (Col. 3:1,2). Understanding who and what we are in relation to what Christ is *now*, in His present life, will determine our whole character as Christians, "for we realize that our life in this world is actually his life lived in us" (1 Jn. 4:17, JBP).

The prime question, then, is: what is Jesus *now*, and what does that mean to me?

## Man

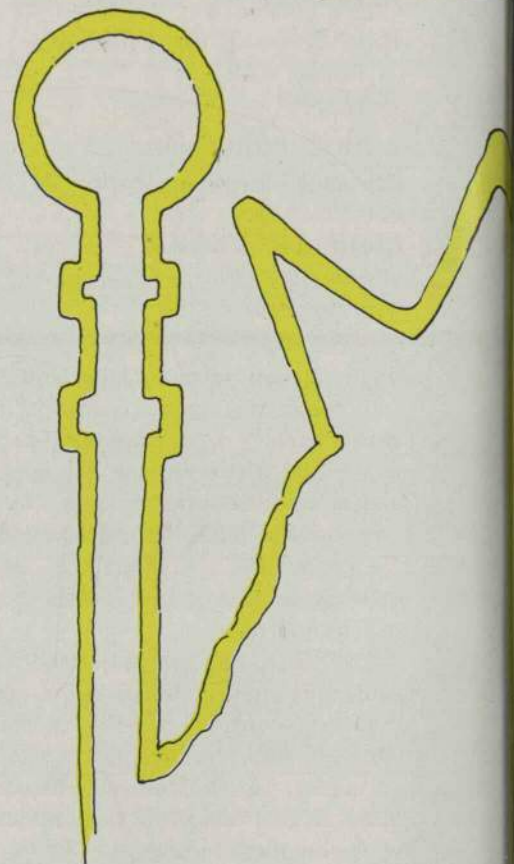
Peter, in his message to Israel on the day of Pentecost, said, "Jesus of Nazareth, *a man*," is "by the right hand of God exalted" (Acts 2:22,33). This is God's evaluation of man. Man may see himself as the product of primeval slime, destined for oblivion, but God declares man to be the product of divine creative genius, destined for residence with Himself.

The Bible speaks of two men, significant to the human race—the first man, Adam, and, the last Adam, Jesus (1 Cor. 15:45). Made in God's "image and likeness" (Gen. 2:7), the first man failed to obey the divine commission for his life, and became a man of disobedience producing a progeny "in his own likeness, according to his image" (Gen. 5:3), who became known as "the children of disobedience" (Eph. 2:2). The last Adam, Jesus, born "without sin," became a new life-giving source, whose progeny are distinguished by righteousness and obedience (Rom. 1:5; 5:19).

The first man was commissioned to "rule . . . over all the earth" (Gen. 1:26, NAS) as God's delegated authority, and he forfeited his authority through disobedience. The second man succeeded where the first failed, and because He was "obedient . . . God highly exalted Him, and bestowed on Him the name which is above every name" (Phil. 2:8,9, NAS).

After the fall of the first man and

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# Today

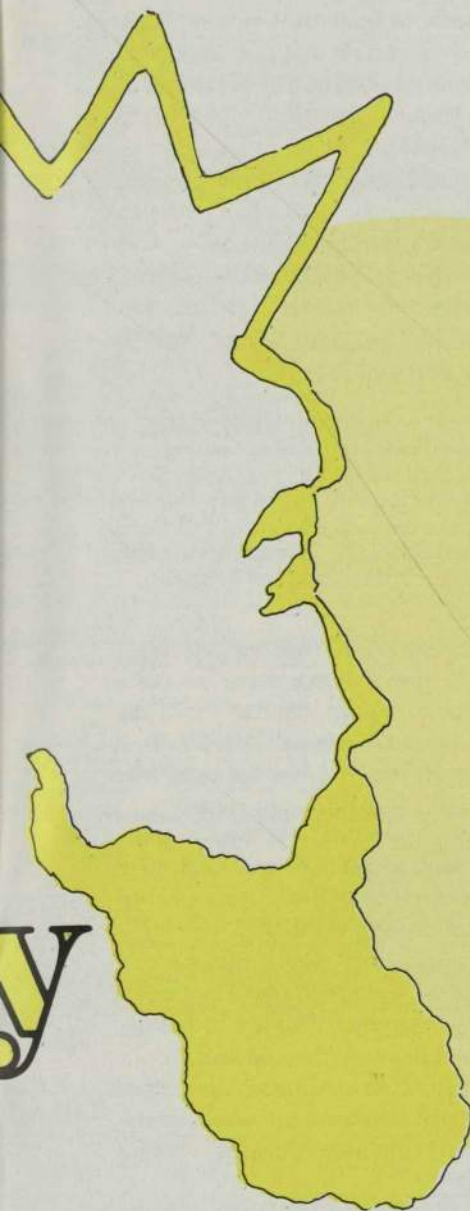
by Ern Baxter

Where is Jesus now,  
and what does that mean to me?

<sup>1</sup>Swete, H.B., *The Ascended Christ*.



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his forfeiture of authority, God delegated men to represent Him in the earth until the time should come for the second man to arrive on the scene to assume permanent rulership. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son . . ." (Heb. 1:1,2, NAS). The prophets not only declared God's will and requirements to their times, but referred to the coming of the One who would be God's final voice and Ruler supreme.

No sooner had the first man failed, than God announced there would come "a seed" who would "bruise the serpent's head" (Gen. 3:15). The coming of this "seed" became the central theme of the Old Testament writings. The promise of His coming was confirmed to Abraham, Isaac, and Jacob. Jacob's twelve sons became a nation, whose illustrious deliverer and leader Moses spoke of the coming of this "seed" as a great Prophet like himself, who would become the leader of the people of God.

## Pioneer and Perfection

"In the fulness of time" He came! He succeeded where the first man failed, and as a man, pioneered a way through life which afforded an example of how it can be done (1 Pet. 2:21). What's more, Jesus fulfilled God's intended destiny for men by resisting sin, enduring suffering, defeating death, and going into the presence of God to enjoy unbroken fellowship with Him, without any sense of embarrassment, inferiority, or fear of interruption. He is "alive forevermore!"

There is a *man* in the immediate presence of God. One man has made it! You and I, too, can make it! This is why we are to "fix our gaze upon" Him. As we constantly behold One who has "pioneered and perfected faith," (Heb. 12:2, Montgomery), we are enabled to "run steadily the course

mapped out for us" (Heb. 12:1, Berkeley). In this aspect of Christ's present ministry, it is not so much what He is doing as what He has done that ministers courage and endurance to us. He was the first man to pioneer a way from earth to heaven and provide "the course mapped out for us." He is the only one who has traversed the course. Study "the map" and keep your eyes on the "pioneer."

## Messiah-King

God ordained that His leaders in the earth, such as priests, kings, and prophets, should be anointed with oil. Oil was typical of the Holy Spirit, and such anointing declared God's unique presence and enabling with the one anointed. The Hebrew word for anointed was *maschiach*, which is the word from which "Messiah" derives. Although there were many anointed servants of God in history, only One was to become the perfect embodiment of all those divinely appointed offices and ministries, who would be "The Messiah" or, as He is referred to in the New Testament, "The Christ."

ישוע  
המשיח

Many great leaders in the Old Testament prefigured Christ. Abraham became "the father of the faithful," through whose genealogical line "the seed" should come. Moses was appointed leader of the Israel nation, called "the church in the wilderness," and is a type of Christ who is the Head of His Church, for Israel was typical of Christ's Church.

There was one man, however, who was destined to become significant to Israel's life and future hopes. He was King David, through whom "the seed"



was to become the ultimate "King of Israel" (Jn. 1:49). Of David, God had said:

I have made a covenant with My chosen; I have sworn to David My servant, I will establish your seed forever, and build up your throne to all generations" (Ps. 89:3-4, NAS).

He underlines this promise, saying:

My covenant I will not violate, nor will I alter the utterance of My lips. Once I have sworn by My holiness; I will not lie to David (Ps. 89:34,35, NAS).

The Psalmist in his "verses to the King," speaking of David and prophetically of David's greater Son, wrote:



ERN BAXTER

Ern Baxter was raised in a Christian home and followed his parents into the baptism in the Holy Spirit in his late teens. Through the years he has engaged in considerable inter-denominational activity. For twenty years he pastored one of Canada's largest evangelical churches, The Evangelistic Tabernacle of Vancouver, British Columbia. While there he also was editor of *New Covenant Times*, and served for five years as president of the Greater Vancouver Evangelical Ministerial Association. In recent years, Rev. Baxter has spent much of his time in international ministry.

He and his wife, Ruth, presently make their home in Ft. Lauderdale, Florida.

Thy throne, O God, is forever and ever; a sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, has anointed thee with the oil of gladness above thy fellows (Ps. 45:1,6,7, NAS).

The writer in Hebrews applies this to the enthroned Jesus (Heb. 1:8,9, NAS).

When Peter on the day of Pentecost spoke of Jesus' resurrection, exaltation and enthronement, he declared it to be the fulfillment of God's covenantal promise to David. He said that David "was a prophet" and knew that God had sworn to him with an oath to seat one of his descendants "upon his throne," and that David had "looked ahead and spoke of the resurrection of the Christ" (Acts 2:30,31, NAS). The anointed King promised to David was the resurrected, exalted and enthroned Jesus—Messiah.

Isaiah also had prophesied of Jehovah's anointed Redeemer-Servant who was to come (Is. 52:13; 53:12), and had written the very words which the Servant would use to announce the commencement of His ministry (Lk. 4:17-19).

Jesus is the Messiah, God's anointed Servant-Redeemer-King. He reigns as David's seed, God's Son, and our Sovereign. The universe is not governed by an unidentifiable, impersonal force, but by a man named Jesus who, from a "throne of grace," rules the universe in equity and justice.

The King of Love my Shepherd is,  
Whose goodness faileth never.

I nothing lack if I am His  
And He is mine forever.<sup>2</sup>

He is King of Kings now! Many Christians are unaware or uninstructed that Jesus is now reigning. As a result, they live in relative indifference to the present sovereign rights of King Jesus over the world, including His "rebel subjects." Such indifference reduces their redemptive and remedial activity as the delegated authorities God has

<sup>2</sup>From the hymn "The King of Love" by Henry W. Baker and John B. Dykes.

ordained them to be as His Kingdom community in the outworking of His divine government on and over the earth.

## Lord

Jesus is also Lord. In the Pentecostal message, Peter, addressing the great multitude of devout Jews, declared, "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ [Messiah]—this Jesus whom you crucified" (Acts 2:36, NAS).

During Jesus' earthly ministry, the Jewish religious leaders had refused to recognize Him as either Lord or Messiah. They acknowledged that when Messiah came, He would be "the Son of David." But Jesus pressed them further, asking,

Then how does David in the Spirit call him "Lord," saying, "The Lord said to my Lord, 'Sit at My right hand, until I put Thine enemies beneath Thy feet.'" If David then calls Him "Lord," how is He his son? (Mt. 22:43-45, NAS).

It is significant that "no one was able to answer Him a word, nor did anyone dare from that day on, to ask Him another question" (Mt. 22:46, NAS). He not only claimed to be Messiah (Mk. 14:61,62), but He also claimed to be Lord. He was "man of very man, and God of very God." The name used for Jehovah, Jesus claimed as applicable to Himself. The High Priest heard this claim as blasphemy and tore his clothes in furious anger at such presumption. But his furious denial and denunciation did not alter the facts, and God confirmed Jesus' claims by raising Him from the dead and enthroning Him in the place of supreme power.

As David's Son and God's Son, the Lord Jesus Christ, from His place of enthronement, continues His life and ministry on behalf of both God and man.



In being "joined to the Lord," we are joined to God. This is not just a matter of names and titles, but a matter that has continual vital meaning to those who are "joined." "The man who is in union with the Lord is spiritually one with Him" (1 Cor. 6:17, Williams).

The practical implications of this fact for the Christian are incalculable. Especially when we read what Paul writes to the Colossians about our Lord and ourselves as His people:

It is in Him [Jesus Christ our Lord] that all the fullness of Deity continues to live embodied, and through union with Him *you too* are filled with it (Col. 2:9,10, Williams).

Our relationship with the enthroned Jesus makes available to us the incomputable resources of the triune God.

## Head

Closely connected with our Lord's Kingship is His present ministry as "Head." As King, He is more strictly the fulfillment of God's promise to the old covenant people and especially to King David, whereas His ministry as Head has to do with His relationship to "the new man," which is "the body of Christ" (Eph. 4:15). He is also "head over all things" (Eph. 1:22); the "head of every man" (1 Cor. 11:3); and "head of all principality and power" (Col. 2:10).

When we speak of Christ as Head, we may think of Him as a supreme authority, or in a more specific sense, as

relating in a living way, united to His people as the life-sustaining and directing "head, from whom the whole body, by the joints which bind it, draws full supplies for all its needs, and is knit together" (Col. 2:19, Conybeare). We might say He is Head *legally* and *vitally*. Let's touch briefly on the various aspects of Christ's Headship.

"The head of every man is Christ" (1 Cor. 11:3). This statement is preceded by a solemn apostolic emphasis—"I would have you know." It also describes a part of an authority structure ordained of God. Disruption of this order at any point would prove destructive of God's intent. "But I want you to know that Christ is the head of every individual man, just as man is the 'head' of the woman and God is the head of Christ" (1 Cor. 11:3, JBP). "Every man" in this verse refers to "every male of the human family."<sup>3</sup>

Paul does not refer to Christians only but to all men. The fact that non-Christians do not know these things and do not even want to know them does not do away with the truth of this statement.<sup>4</sup>

Christ "is the authority over all authorities, and the supreme power over all powers" (Col. 2:10, JBP). "All things . . . that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers . . .

were created by Him, and for Him" (Col. 1:16).

The coming of rebellion into the universe divided both visible and invisible powers into supporters of either good or evil. The supremacy of God over these powers never diminished, but in "the fullness of time" they had to be punished and dethroned in order that man, His ordained, delegated ruler, should assume his destined authority. Jesus of Nazareth, God's Son, accomplished the defeat of these rebellious powers, "having disarmed the powers and authorities, He made a public spectacle of them, triumphant over them by the cross" (Col. 2:15, New International Version).

Now, as the God-Man, Jesus Christ has supreme authority over all powers. The evil forces cannot keep us from Him, and the good powers are not needed to mediate our approach to Him. We have direct access to Him, unhindered by evil powers and unmediated by good powers.

This authority as Head is not alone for the purpose of honoring our Lord, but also for making His authority manifest through His Body, the Church.

God has placed everything under the power of Christ and has set Him up as head of everything for the Church. For the Church is His body, and in that body lives fully the one who fills the whole wide universe (Eph. 1:22,23, JBP).

This last reference combines the two aspects of Christ's Headship. Although He is Head over all powers by legal right, He also fills the Church with His power vitally in a living relationship, illustrated by the relationship of a human head to a human body. "He is not only the dominating, directing power which the Body obeys and follows, but the source of its vitality and of its vital energies."<sup>5</sup>

There are three major emphases in connection with Christ's vital union with the Church as seen in the metaphor of the human body. First, there must be no question about His right to primacy and supremacy as "the Head

<sup>3</sup>1 Corinthians International Critical Commentary

<sup>4</sup>Grosheide, F.W., *Commentary on First Corinthians*



<sup>5</sup>Swete, H.B., *The Ascended Christ*.





of the Body." This is imperative because "He is its origin, the first to return from the dead" (Col. 1:18, NEB). Or as another has rendered it, "He is the Head of His Body, the Church. He is the Beginning, the Firstborn from among the dead in order that He Himself may in all things occupy the foremost place" (Col. 1:18, Weymouth).

To know, to do the Head's commands,  
For this the Body lives and grows;  
All speed of feet, all skill of hands,  
Is for Him spent and from Him flows.<sup>6</sup>

In the second place, He must be depended upon as the sole supply of the Body's life, nurture and increase. Two of Paul's great epistles have to do with "the Body" and "the Head." In Ephesians the emphasis is on "the Body," and much wholesome information and instruction is given. In Colossians the main theme is "the Head," and here, our Lord's nature, authority, and ministry are powerfully documented.

In addition to the positive constructive teaching, there is in each epistle a warning relating to the major theme. Where "the Body" is the theme in Ephesians, the warning is to "make it your aim to be at one in the Spirit, and you will inevitably be at peace

<sup>6</sup>As cited from *Colossian Studies* by Handley C.G. Moule.

with one another. You all belong to *one body*" (Eph. 4:3, JBP). In Colossians where "the Head" is the subject, the danger warned against is failing "to maintain union with *the head*" (Col. 2:19, Twentieth Century New Testament).

On the positive side, and in line with the distinctive emphasis of each epistle, the Ephesians are exhorted to receive into the united Body the rich supply of "the Head" (Eph. 4:15,16), while the Colossians are warned that if they "fail to maintain union with the Head" (Col. 2:19, TCNT) the Body will be devoid of life and nurture, no matter how united the Body may appear to be. Taking either error to the extreme, it is obvious that either a head without a body or a body without a head spells certain death. The more likely situation, with which most of us are acquainted, is that any interruption between "head" and "body" produces sickly subnormalities in the life of God's people.

Finally, our heavenly "Head" is

Himself dependent. The teaching of 1 Corinthians 12 is designed to show the need for each member of a human body to function healthily and normally. Therefore, "The Head cannot say to the feet, I have no need of you" (vs. 21). "Paul does not hesitate to represent the Head as on His part depending upon the members for the full realization of His office and work."<sup>7</sup>

He has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no voice but our voice  
To tell men how he died;  
He has no help but our help  
To lead them to His side.<sup>8</sup>

## Priest

Jesus is not only Messiah, Lord, King and Head, but He is Priest. "The Christ-King is also the Christ-Priest."<sup>9</sup> The first mention of the office of priest in the Bible is linked to the office of king. "Melchizedek *king of Salem* . . . was the *priest* of the most high God" (Gen. 14:18). The great Messianic psalm, Psalm 110, often quoted and referred to in the New Testament, combines these two offices.

Jehovah saith unto my Lord,  
"Sit thou at my right hand,  
Until I make Thine enemies Thy  
footstool."

Jehovah hath sworn, and will  
not repent:  
"Thou art a priest forever  
After the order of Melchizedek"  
(Ps. 110:1,4, ASV).

Melchizedek is described in Hebrews as, "This Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all spoils."

<sup>7</sup>Swete, H.B., *The Ascended Christ*.

<sup>8</sup>Cited from *The Letter to the Corinthians* by William Barclay.

<sup>9</sup>Swete, H.B., *The Ascended Christ*.





He "was *first* of all, by the translation of his name, *king* of righteousness, and then also *king* of Salem, which is *king* of peace. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a *priest perpetually*" (Heb. 7: 1–3, NAS).

This order of priesthood is compared and contrasted with the priesthood of Aaron, established under the law of Moses. "Every high priest is appointed to offer both gifts and sacrifices" (Heb. 8:3, NAS). Aaron had to do this "continually, for it is impossible for the blood of bulls and of goats to take away sins" (Heb. 10:1,4, NAS). But when Christ, the High Priest of a better covenant appeared,

He entered the holy place once for all, having obtained eternal redemption, not through the blood of goats and calves, but through His own blood (Heb. 9:12, NAS).

He, having offered one sacrifice for sins for all time, sat down at the right hand of God (Heb. 10:12, NAS).

It is interesting to note that in the next verse Christ's Kingship is referred to. The time of His remaining seated is "until His enemies be made a footstool for His feet" (Heb. 10:13, NAS). He is the Priest-King!

There are many other contrasts and comparisons between the old and new covenant orders of priesthood, but we would like to point out just one more at this time. Under the Mosaic order there had to be many priests "because they were prevented by death from continuing" (Heb. 7:23, NAS).

Human high priests have always been changing, for death made a permanent appointment impossible. But Christ, because He lives forever, possesses a priesthood that needs no successor (Heb. 7:23,24, JBP).

The glorious consequence of the single and singular sacrifice and the perpetual priesthood is that "He can save fully and completely those who approach God through Him, for He is always living to intercede on their behalf" (Heb. 7:25, JBP).

## Mediator

The mention of "intercede" leads us to look at three other closely related activities conducted by our Lord in the presence of God: those of mediator, intercessor, and advocate. The order in which we have listed these three offices seems to be in accord with the sequence of truth which they reveal.

The word "mediator" means "a go-between." The Greek word for "mediator" is used only once in the Greek translation of the Old Testament. The single reference, however, is quite instructive: Job, frustrated with the problem of communication between God and himself, cries out:

For he is not a man, as I am, that I should answer him, and we should come together in judgment.

Neither is there any daysman betwixt us, that might lay his hand upon us both.

Job contended that since God was not a man and Job was not divine, someone was needed who would qualify to represent each to the other. Centuries later, Job's need for that representative was met in Jesus Christ, who is "God of very God, and man of very man." He is "an umpire who can lay one hand on God and one on man, and mediate between them."<sup>10</sup>

At the inauguration of the covenant between God and Israel, Moses had

<sup>10</sup>Ibid.

mediated (Ex. 20:19; Gal. 3:19). Our Lord Jesus is the Mediator of a new and better covenant (Heb. 8:6; 9:15; 12:24). His mediation is available to all men, for He "desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time" (1 Tim. 2:4–6, NAS).

The Christian can rejoice because the deathless mediator impartially represents both God and man in the working out of the new covenant. He faithfully presses the claims of God on His people, and at the same time compassionately encourages the obedience of the redeemed people to their God. But since the work of Jesus as mediator, or go-between, also extends to "all men," sinners have One standing ready to present their "repentance from sin and faith toward God" to God Himself at any time. There is a go-between. Job's prayer has been answered.

## Intercessor

The mediator is also the believer's intercessor. As intercessor, Jesus' ministry is confined to us (Rom. 8:34) who are described as "them that *come* unto God by Him" (Heb. 7:25). This is a work in which the Holy Spirit is also engaged, but with the same restriction, as He intercedes "for us . . . the saints" (Rom. 8:26,27). However, the world is not without representation in intercession before God. Such intercession is to be the unremitting activity of the Christian community, in hope of bringing the unsaved to the "one Mediator" (1 Tim. 2:1–6). Our Lord makes this distinction between His not praying for the world and His praying for His disciples, when He prays to the Father, saying, "I pray for them: I pray not for the world, but for them which Thou hast given me" (Jn. 17:9). It is the Christian's commission to pray for the world.

Probably the most descriptive passage on intercession is Hebrews 7:25.





Here intercession has to do with saving "to the uttermost" and is a part of our Lord's high priestly ministry. Salvation is a comprehensive word which refers to the past (1 Cor. 1:18), the present (Phil. 2:12), and the future (Rom. 13:11). It is a conversion crisis, a continuing course, and a coming completion. Of these three, however, it is the present continuing course that is the object of our Lord's intercession.

Intercession may be defined as "presenting a petition to someone in authority and especially to the king."<sup>11</sup> Unhindered by death and permanently established as our great High Priest because of the "once for all" sacrifice and unchanging value of His blood, our Lord is in a position to speak to the Father concerning us. As our infirmities and needs are presented, strength and enablement are released to us, to allow us to know the present salvation of God, and to "go on unto maturity" (Heb. 6:1). As Mediator Jesus brings us to God, and as Intercessor He speaks to God for us. An excellent example of Christ's intercession is His prayer recorded in John 17.

## Advocate

It would be ideal if we came to God through our Mediator, and then matured in life through our Intercessor. However, the Bible records an "if" that interrupts this ideal. This is where our Lord's ministry as Advocate is introduced.

My little children, these things write I unto you, that ye *sin not*. And *if* any man sin, we have an advocate with the Father, Jesus Christ the righteous (1 Jn. 2:2).

Let it be clear, that the whole purpose of John's first epistle is to strongly teach that God's children do not practice or "continue in sin." He does not say that they are incapable of an act of sin, but even that is "a paradox in point of principle" since God's child is one who "habitually practices righteousness" (1 Jn. 2:29, Berkley). However, if one should sin, we have an advocate to deal with this exceptional occurrence.

The Greek word from which we get "advocate" is not easy to translate by the use of one English word. However, we have neither the time nor space here to do other than make reference to that fact. The translation "advocate" in our text is good, and suitable to the context in which it occurs. Among other things, the word "was familiar in the usage of ancient courts," and with this in mind, the Berkley Bible says, "we have a counsel for defense in the Father's presence."

The success of our Advocate's case is grounded in His own person. He appears for the sinning believer as "the Righteous." The next verse tells us that He is the One who "is the propitiation for our sins." He pleads our case as the One who legally met the demands of a Holy God against sin. Christ died, rose, and appears before God "that we sin not." But "if we sin," that same precious blood avails to restore us to our normal Christian character as those who "practice righteousness."

To attempt to take improper advantage of Christ's advocacy is to invite a demonstration of another aspect of the Father's character, which can

prove quite painful. The beautiful and heartening truth of our Advocate representing us before the Father is poetically described in one of Charles Wesley's great hymns, "Arise My Soul."

Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me;  
"Forgive him, oh forgive," they cry,  
"Nor let that ransomed sinner die!"

The Father hears Him pray,  
His dear anointed One;  
He cannot turn away  
The presence of His Son:  
His Spirit answers to the blood,  
And tells me I am born of God.

## Forerunner

One final ministry in connection with our Lord's high priestly office is described by a word which is rich with meaning and occurs only once in the Bible. As our High Priest, having entered into God's presence, He is called "the forerunner" (Heb. 6:20). When this word is understood it inspires hope and joy. "The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent on before as a scout to take observations."<sup>12</sup>

Under the old economy, the high priest went into the Holy of Holies "alone once every year" (Heb. 9:7). He could not remain, but had to come out since the blood of animals could secure no right to remain. Nor could he take anyone with him. He had to go in alone.

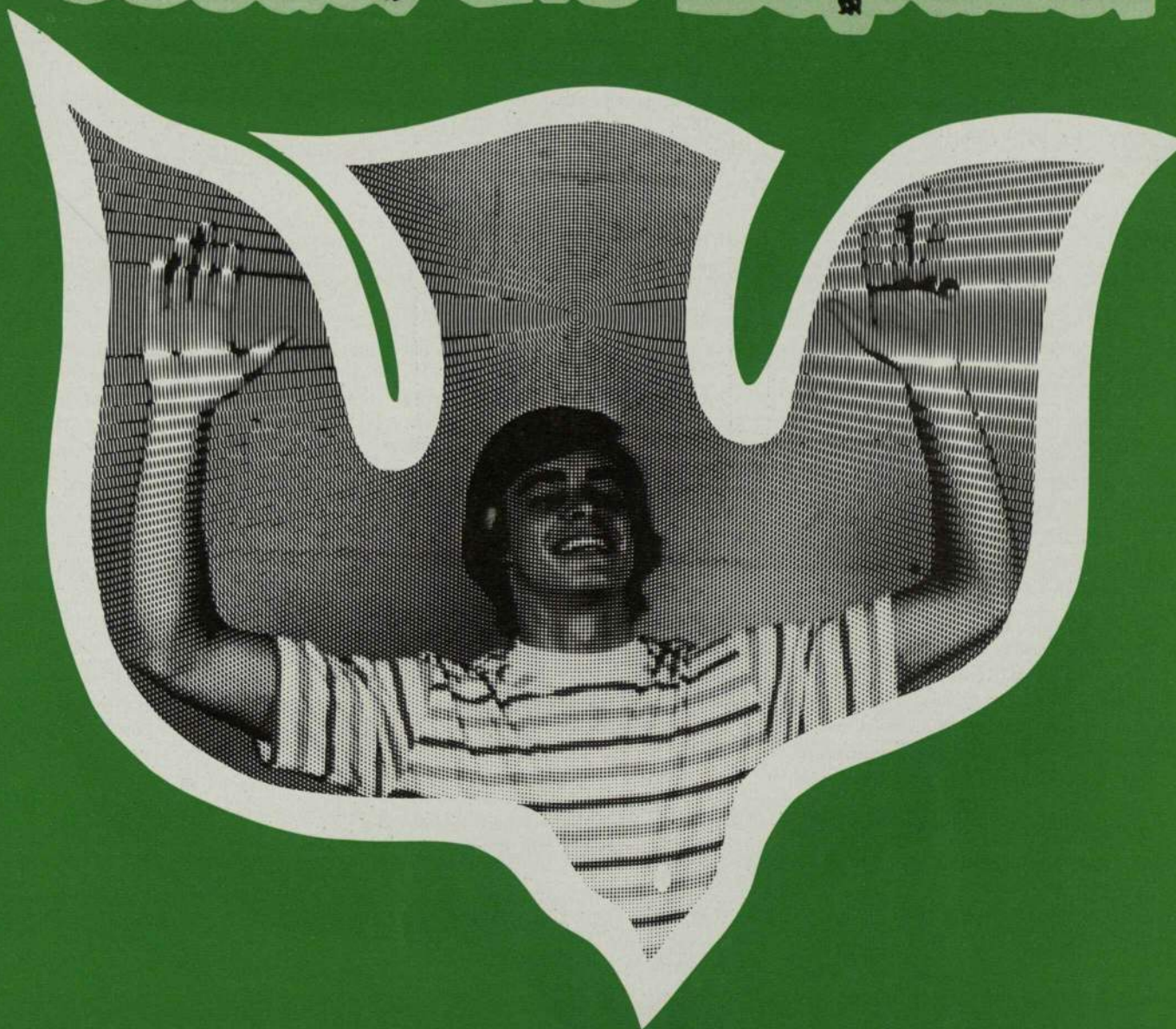
But our High Priest, "by his own blood entered in" (Heb. 9:12), and "after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). Jesus is there to establish our right to be with Him in the presence of God *now* in the Spirit and "be forever" with Him after the resurrection. See Him, then, as the forerunner "for us," and rejoice that He is our guarantee of permanent access to the Father. ☞

<sup>12</sup>Evans, William, *International Standard Bible Encyclopedia*, Vol. II, p. 1131.

<sup>11</sup>Barclay, Wm., *New Testament Words*.



# Jesus, the Baptizer



## in the Holy Spirit

by Don Basham

His ministry "by the right hand of God exalted."



**O**ne of the central features in the preaching of John the Baptist, the prophetic forerunner of our Lord Jesus Christ, was his repeated insistence that the One coming after him would be known as "the baptizer in the Holy Spirit." In all four Gospels John identified Jesus in that significant role.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Mt. 3:11. See also Mk. 1:7-8, Lk. 3:16 and Jn. 1:33.)

In the first three Gospels John draws a parallel between his baptizing in water and Jesus' baptizing in the Holy Spirit. In addition, Luke's account relates how, when Jesus was baptized in water, He immediately received the Spirit "in the form of a dove" (Lk. 3:22). Undoubtedly these statements have contributed to the long-standing belief of many Christians that they "automatically" receive the gift or baptism of the Holy Spirit when they accept Christ and/or are baptized in water. Subsequently, the long-held tradition which maintains that there is no "second experience" or separate "baptism in the Holy Spirit" has prevented multitudes of sincere Christians from being open to the current charismatic outpouring of the Holy Spirit in the Church. Additional clarification on the subject may come as we consider how Jesus Himself interpreted His role as Baptizer.

## HOW JESUS SAW HIS ROLE AS BAPTIZER

First, we should realize that Jesus, in identifying with John the Baptist's ministry and submitting to water baptism at his hands, not only heard John's statement that He (Jesus) was the Baptizer in the Holy Spirit, but readily and openly identified Himself in the role John prophesied for Him.

Then, late in His public ministry, as Jesus began to prepare His disciples for His departure, He also prepared them for the coming of the Holy Spirit. His statements to them reflect His awareness that He was the One responsible to see to it that they received the Holy Spirit.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (Jn. 14:16-17).

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (Jn. 16:7).

After His crucifixion and resurrection, Jesus reiterates His promise to the disciples.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Lk. 24:49).

And [Jesus], being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:4-5).

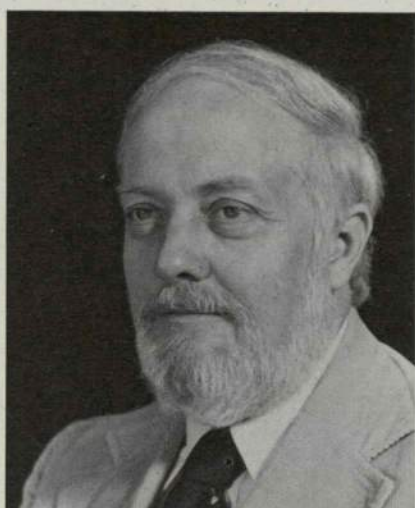
**W**hat, then, may we conclude about Jesus' own view of His ministry as Baptizer? That He clearly identified Himself with the role and welcomed it. What's more, we see His Father in heaven confirming Him in the role. At the time Jesus was about to begin His ministry, not only did God reveal to John the Baptist:

Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost (Jn. 1:33),

but also, following Jesus' baptism and the Spirit descending on Him like a dove, God said about Him, "This is my beloved Son, in whom I am well pleased" (Mt. 3:17). It was as if the Father was not only expressing His delight in the person of His only begotten Son, but also His delight that Jesus had just been baptized in the Holy Spirit and would one day function as *the Baptizer* in the Holy Spirit. Considering all the ways in which the ministry of Jesus might have been described at the beginning of His public ministry (i.e., as Savior, Healer, Deliverer, Teacher, High Priest or King) it is interesting to note that the Father's sole emphasis was on His role as the Baptizer in the Holy Spirit.

Actually, it is from the mouths of four different witnesses that we receive the news that Jesus is the Baptizer:





DON BASHAM

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Rev. Basham is the author of several books. Some of them are *Face Up with a Miracle*, *Deliver Us from Evil*, *Handbook on Holy Spirit Baptism*, *From Blessing to Obedience*, and *Spiritual Power*.

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John the Baptist — Matthew 3:11  
Jesus Himself — John 16:7  
God the Father — John 1:33  
Simon Peter — Acts 2:32-33.

Peter's reference to Jesus as the Baptizer appears when, addressing the crowds who had come together in amazement to listen to the Spirit-filled disciples speaking in tongues and magnifying God, he identified the source of their new-found joy and power:

This Jesus hath God raised up, whereof we are all witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he [Jesus] hath shed forth this, which ye now see and hear* (Acts 2:32-33).

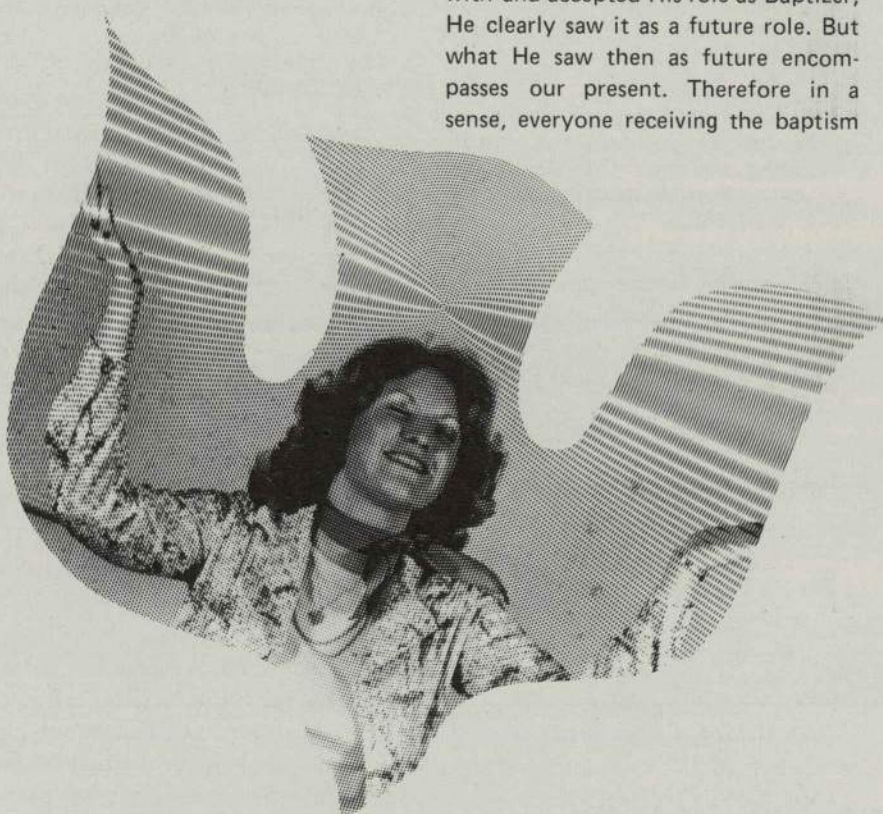
There is a significant but often-overlooked phrase in the middle of Peter's reference to Jesus as Baptizer: "Therefore being by the right hand of God exalted. . . ."

**T**his particular phrase identifies one facet of Jesus' present ministerial placement. It was only after He fulfilled His earthly ministry as Savior, enduring crucifixion, experiencing resurrection and ascension, that He could occupy His exalted position at the right hand of the Father. From this position He sent forth the promised gift of the Holy Spirit.

Indeed, His statement in John 16:7 clearly indicates that He Himself was looking beyond the completion of His redemptive ministry on earth to that day when He would begin His new ministry as Baptizer.

Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (Jn. 16:7).

Thus, while Jesus fully identified with and accepted His role as Baptizer, He clearly saw it as a future role. But what He saw then as future encompasses our present. Therefore in a sense, everyone receiving the baptism





in the Holy Spirit today is receiving it directly from the hand of Jesus Himself, who at this very moment functions at the right hand of the Father in His role as "the One baptizing in the Holy Spirit."

### WHAT THE BAPTIZER EXPECTED OF THE BAPTISM

**W**e have seen how Jesus clearly identified with and accepted His role as Baptizer in the Holy Spirit.

Now let us consider how Jesus Himself viewed the spiritual baptism which He would bestow upon His disciples and followers. What did He expect this new and powerful relationship with the Holy Spirit to provide for and accomplish in His disciples?

First of all, He saw the experience of the baptism in the Holy Spirit as providing the disciples with the close, intimate spiritual fellowship that He personally had provided them. In that regard, the Holy Spirit would take His place.

And I will pray the Father, and he shall give you *another* Comforter [Jesus was their first Comforter], that he may abide with you forever (Jn. 14:16).

Secondly, Jesus saw the Holy Spirit's powerful entry into the lives of His disciples as the divine instrument by which His teaching and His revela-

tion to them would be continued.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (Jn. 14:25-26).

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth . . . (Jn. 16:12-13).

Thirdly, Jesus saw the coming of the Holy Spirit upon His disciples as the means by which they would receive the same miraculous empowering that He had from the Father.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; *because I go unto my Father* (Jn. 14:12).

*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high* (Lk. 24:49).

**F**ourthly, Jesus saw the coming of the Holy Spirit upon His disciples as a "second experience"—an experience beyond their revelation of Him as the Christ—which would provide them with power they did not yet have. This is why He commanded them to "tarry." Let's discuss that commandment more fully.

### WHAT JESUS MEANT BY "TARRY!"

When we put together all the things Jesus said to His disciples just before He ascended into heaven, a rather remarkable, yet little-recognized picture emerges. Perhaps the best-known and most often quoted of Jesus' statements on that occasion is recorded in what is called the Great Commission, found in Matthew 28:18-20.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

A slightly different version of the Commission is also found at the closing of Mark's Gospel (Mk. 16:15-19):

And he said unto them, Go ye into all the world and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Obviously, the Great Commission is an extremely significant command. It is our mandate to witness to the world. It has been the scriptural inspiration for many a powerful evangelistic and missionary sermon. Even more, it has been the launching point for countless thousands of missionary and evangelistic careers.



**S**criptural commands are always important. And as we examine all Jesus said in His final words to His disciples, we must not ignore any portion. Therefore, let us note that Jesus commanded something else that day. After He had commanded them to go, He spoke what seems to be—if not a contradictory—at least a highly qualifying additional command.

And [Jesus], being assembled together with them, *commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.*

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence (Acts 1:4-5; see also Lk. 24:49, cited above).

So, if we may paraphrase our Lord's words, what He said was, "Go! — but don't go yet!" or "I want you to go into all the world and preach the gospel, *but you're not to go until you receive the power of the Holy Spirit that you'll need.*"

Through the centuries, then, the Church has faithfully tried to fulfill the command to "Go," while, consistently disregarding the additional qualifying command to "... wait until you receive power."

Having disregarded the second command to "tarry until we are clothed with power," the Church has proceeded laboriously through the centuries to preach the gospel without the degree of power and effectiveness, and largely without the accompanying miraculous signs and wonders, that our Lord intended from the beginning should accompany the gospel. No wonder then that the Church has often appeared to the world more like an ineffective but respectable religious institution than a mighty spiritual army, infused with the divine power of God.

But the restored ministry of Jesus as the Baptizer in the Holy Spirit is changing that image in our day. Spiritual transformation *is* in process with

major portions of the Body of Christ once again experiencing the miraculous gifts and ministries of the Holy Spirit which characterized the life of the early church.

### JESUS THE BAPTIZER AND SPEAKING IN TONGUES

Those Christians who view the current charismatic renewal in the Church with suspicion and who find it difficult to accept the spiritual phenomena which accompany it — especially speaking in tongues — often base their rejection of tongues on the fact that Jesus Himself did not speak in tongues, thus implying that Jesus either didn't endorse the gift or felt that it was unnecessary.

In response to such objections let us point out the following facts:

(1) Both scripturally and historically, speaking in tongues has been the most prominent of all charismatic manifestations accompanying the baptism in the Holy Spirit.

(2) Since Jesus is universally recognized as "the one baptizing in the Holy Spirit," He is necessarily identified with all supernatural phenomena accompanying the experience, including tongues.

(3) While it may be true that Jesus Himself never spoke in tongues, He listed it as one of the signs which would accompany the receiving of the Spirit:

And these signs shall follow them that believe . . . they shall speak with new tongues (Mk. 16:17).

(4) Peter clearly identified Jesus in His role of Baptizer as the one responsible for sending the Holy Spirit with its accompanying manifestation of

tongues on the day of Pentecost.

This Jesus hath God raised up, whereof we are all witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *he hath shed forth this*, which ye now see and hear (Acts 2:32-33).

While we understand the tendency of some Christians to downgrade any spiritual gift which they themselves have not received, nevertheless it is scripturally impossible to divorce speaking in tongues from the baptism in the Holy Spirit, and equally impossible to deny that Jesus is the Baptizer in the Holy Spirit, who, on the day of Pentecost, sent the Holy Spirit with the accompanying manifestation of speaking in tongues.

**T**hose of us who have found such great and continuing value in this inspired form of worship and praise can only pray that those sincere Christians who still wrestle with fears and doubts about the validity of the charismatic experience and the manifestation of tongues which accompanies it, will, in God's time, lay their doubts and fears aside to welcome the One they know and love as Savior, in His additional magnificent role as the One baptizing in the Holy Spirit. 🕊

### Day of Prayer and Fasting

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

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **July 1.**



# *Faith as a Fruit*



*Fruit to sustain you . . . even when life is not a bowl of cherries.*

*by Derek Prince*

The second of two reprints from Derek Prince's new book *Faith to Live By* (see page 41).



**L**ast month we looked at the nine spiritual gifts listed by Paul in 1 Corinthians 12:8–10. In this article we will turn to the list of the nine forms of spiritual fruit which Paul gives in Galatians 5:22–23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . .” (KJV).\*

The seventh form of fruit here listed is *faith*. Recent versions offer a variety of translations, such as: “faithfulness,” “fidelity,” “trustfulness.” However, the Greek noun which Paul here uses is *pistis*. This is the basic word for “faith” throughout the New Testament.

Before we begin to study this particular form of fruit, it will be helpful first to consider the relationship between gifts and fruit in general. What is the difference between them?

### Fruit vs. Gifts

One way to bring the difference into focus is to picture a Christmas tree and an apple tree side by side. A

\*All Scripture quotations NAS unless otherwise indicated.

Christmas tree bears gifts; an apple tree bears fruit. A gift is both attached to a Christmas tree and removed from it by a single, brief act. The gift may be a garment and the tree may be a fir tree. There is no direct connection between the tree and the gift. The gift tells us nothing about the nature of the tree from which it is taken.

On the other hand, there is a direct connection between an apple and the tree which bears it. The nature of the tree determines the nature of the fruit, both as to kind and as to quality. An apple tree can never bear an orange. A healthy tree will bear healthy fruit; an unhealthy tree will bear unhealthy fruit (see Matthew 7:17–20). The fruit on the apple tree is not produced by a single act, but is the result of a steady, continuing process of growth and development. To produce the best fruit, the tree must be carefully cultivated. This requires time, skill, and labor.

Let us apply this simple analogy to the spiritual realm. A spiritual gift is both imparted and received by a single, brief transaction. It tells us nothing about the nature of the person who exercises it. On the other hand, spiritual fruit expresses the nature of the life from which it proceeds; it comes only as the result of a process of growth. To attain the best fruit, a life must be carefully cultivated—with time, skill, and labor.

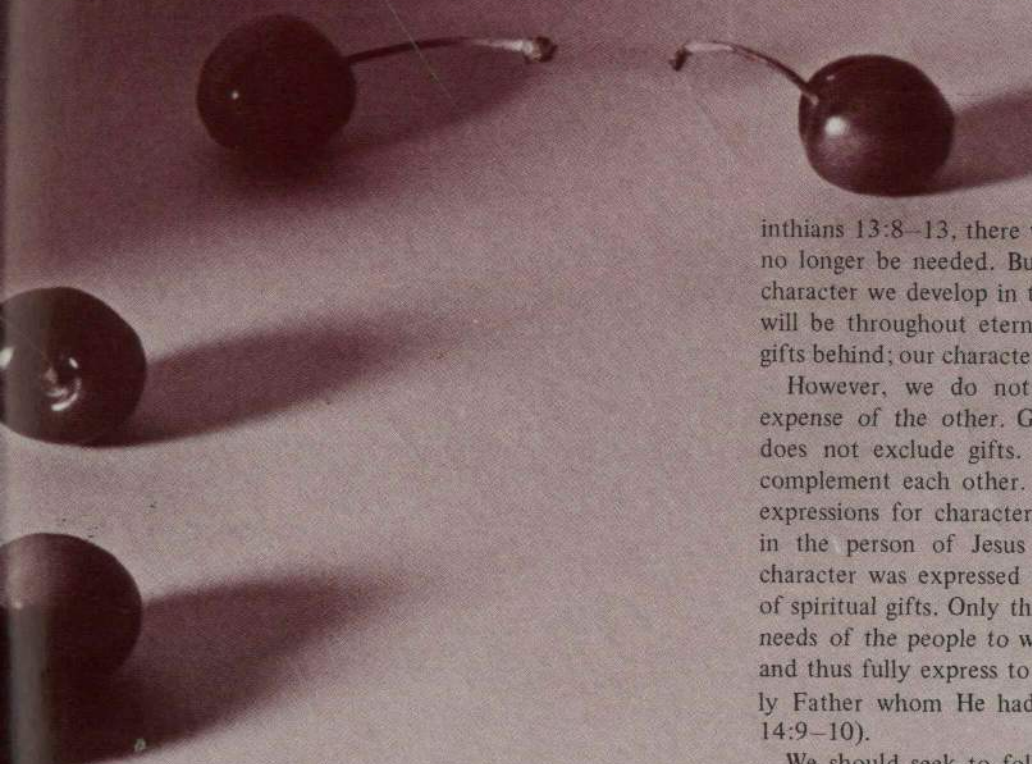
We may express the difference in another way by saying that gifts express *ability*, fruit expresses *character*.

Which is more important? In the long run, undoubtedly, character is more important than ability. The exercise of gifts is temporary. As Paul explains in 1 Cor-

inthians 13:8–13, there will come a time when gifts will no longer be needed. But character is permanent. The character we develop in this life will determine what we will be throughout eternity. We will one day leave our gifts behind; our character will be with us forever.

However, we do not need to choose one at the expense of the other. Gifts do not exclude fruit; fruit does not exclude gifts. Rather, they are intended to complement each other. Gifts should provide practical expressions for character. This is perfectly exemplified in the person of Jesus Himself. His loving, gracious character was expressed by the fullest possible exercise of spiritual gifts. Only through these could He meet the needs of the people to whom He had come to minister and thus fully express to them the nature of His heavenly Father whom He had come to represent (see John 14:9–10).

We should seek to follow His pattern. The more we





develop the attributes of love, concern, and compassion that characterized Jesus, the more we will need the same gifts that He exercised in order to give practical expression to these attributes. The more fully we are equipped with these gifts, the greater will be our ability to glorify God our Father, just as Jesus did.

### Faith as Trust

Fruit, then, expresses character. When all nine forms of spiritual fruit are present and fully developed, they represent the totality of Christian character, perfectly rounded off, each form of fruit satisfying a specific need and each complementing the rest. Within this totality, the fruit of faith may be viewed from two aspects, corresponding to two different, but related, uses of the Greek word *pistis*. The first is *trust*; the second is *trustworthiness*.

To express the first aspect of faith as a fruit, the Jerusalem Bible translates *pistis* as "trustfulness." Many times over, Jesus emphasized that one essential requirement for all who would enter the Kingdom of God is to become as little children (see Matthew 8:1-4; 19:13-14; Mark 10:13-15; Luke 18:16-17). Probably there is no quality more distinctively characteristic of childhood than *trustfulness*. And yet, by a paradox, it is a quality that is seen at its perfection in the most mature men of God—men such as Abraham, Moses, David, or



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Converted from philosophy to Christianity while serving in the British army during World War II, Rev. Prince has since devoted his life to the study and exposition of the Bible. He has served as a missionary, educator, and minister in Europe, Africa, Asia, Australia, and North America.

Rev. Prince has written a number of books, including *Shaping History through Prayer and Fasting*, *Appointment in Jerusalem*, and his most recent work, *Faith to Live By*.

In addition to his public ministry, Rev. Prince, with the help of his late wife, Lydia, has raised a family of nine adopted girls.



**Spiritual fruit expresses the nature of the life from which it proceeds; it comes only as the result of a process of growth.**



Paul. We may conclude, therefore, that the degree to which we cultivate this particular form of fruit provides a good measure of our spiritual maturity.

More fully, the fruit of faith—in this aspect—may be defined as a quiet, steady, unwavering trust in the goodness, wisdom, and faithfulness of God. No matter what trials or seeming disasters may be encountered, the person who has cultivated this form of fruit remains calm and restful in the midst of it all. He has an unshakable confidence that God is still in complete control of every situation and that, in and through all circumstances, God is working out His own purposes of blessing for each one of His children.

The outward expression of this kind of trust is *stability*. This is beautifully pictured by David in Psalm 125:1: "Those who trust in the LORD are as Mount Zion, which cannot be moved, but abides for ever."\* All earth's mountains may tremble and shake and even be totally removed—except for one. Zion is the mountain which God has chosen for His own dwelling place. It alone can never be moved, but abides forever.

So it is with the believer who has learned to trust. Others all around may give way to panic and confusion, but he remains calm and secure. "His foundation is in the holy mountains" (Psalm 87:1).

About 1960, while I was serving as principal of a training college for African teachers in western Kenya, one of our women students, named Agneta, contracted typhoid. My wife and I visited her in the hospital and found her critically ill, in a deep coma. I prayed that God would bring her out of the coma long enough for me to speak to her. A moment later, she opened her eyes and looked up at me.

"Agneta," I said, "do you know for sure that your soul is safe in the Lord's hands?"

"Yes," she said in a clear, firm voice—and immediately lapsed into a coma again. But I was satisfied. That one word "Yes" was all she needed to say and all I needed to hear. It expressed a deep, untroubled trust which nothing in this world could shake or overthrow.



The key to this kind of trust is *commitment*. About a year previously, in my presence, Agneta made a definite, personal commitment of her life to Jesus Christ. Now in the hour of testing—perhaps at the very threshold of eternity—she did not need to make any further commitment. She needed only to rest in the commitment she had already made—one which included both life and death, both time and eternity.

In due course, God answered the prayers of Agneta's fellow students and raised her up again to full health. Her ability to "receive" the influence of the prayers offered on her behalf was in large measure due to her attitude of trust.

In Psalm 37:5 David says, "Commit your way to the LORD, trust also in Him, and He will do it." More literally the verse says "and He is doing it." Two things are here required of us. The first is an act, "commit." The second is an attitude, "trust." The *act* of commitment leads to the *attitude* of trust. So long as we continue in this attitude of trust, David assures us, God "is doing it." In other words, God is working out the thing that we have committed to Him. It is the continuing attitude of trust on our part that keeps open the channel through which God is able to intervene in our life and work out what needs to be done. But if we abandon our trust, we close off the channel and hinder the completion of what God has begun to do for us.

Committing a matter to the Lord is like taking cash to the bank and depositing it in our account. Once we have received the teller's receipt for our deposit, we need no longer be concerned about the safety of our money. That is now the bank's responsibility, not ours. It is somewhat ironical that people who have no difficulty in trusting a bank to take care of the money they have deposited find it much harder to trust God concerning some vital, personal matter which they have committed to Him.

The example of the bank deposit illustrates one important factor in making a successful commitment. When we walk out of the bank, we carry an official receipt, indicating the date, the place, and the amount of our deposit. There are no uncertainties. We need to be equally specific concerning those things that we commit to God. We need to know, without a shadow of doubt, both *what* we have committed and *when* and *where* the commitment was made. We also need the Holy Spirit's official "receipt," acknowledging that God has accepted our commitment.

#### Trust Must Be Cultivated

Trust is like all forms of fruit: it needs to be cultivated and it passes through various stages of development before it reaches full maturity. The development of trust is well illustrated by the words of David in Psalm 62. In verse 2 he says, "He [God] only is my rock and my salvation, my stronghold; I shall not be *greatly shaken*."

But in verse 6, after making exactly the same declaration of trust in God, he says, "I shall not be *shaken*." Between verse 2 and verse 6, David has progressed from not being "greatly shaken" to not being "shaken" at all.\*

We need to be as honest about ourselves as David was. Before our trust has come to maturity, the best that we can say is, "I shall not be greatly shaken!" At this stage, troubles and opposition will shake us, but they will not overthrow us. However, if we continue to cultivate our trust, we shall come to the stage where we can say, "I shall not be shaken"—period! Nothing will any longer be able even to shake us—much less overthrow us.

Trust of this kind is in the realm of the spirit, rather than the emotions. We may turn once more to the personal testimony of David for an illustration. In Psalm 56:3 he says to the Lord, "When I am afraid, I will put my trust in Thee." Here David recognizes two conflicting influences at work in himself simultaneously: trust and fear. But fear is superficial, in the emotions; trust is deeper down, in the spirit.

Mature trust is like a deep, strong river, making its irresistible way to the sea. At times, the winds of fear or doubt may blow contrary to the river's course and whip up foaming waves on its surface. But these winds and

\* In my book I deal more fully with the need to "confess" our faith by verbal affirmation and reaffirmation.



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waves cannot change or hinder the deep, continuing flow of the waters below the surface, as they follow the path marked out for them by the river's bed to their predetermined end in the sea.

Trust in its full maturity is beautifully exemplified by the words of Paul in 2 Timothy 1:12: "For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day." By all worldly standards, Paul at this stage was a failure. Some of his most influential friends and supporters had turned against him. Of all his close co-workers, only Luke remained with him; one of them, Demas, had actually abandoned him and turned back to the world. Paul was infirm and aged, a manacled prisoner in a Roman jail, awaiting unjust trial and execution at the hands of a cruel, depraved despot. Yet his words ring with serene, unshakable confidence: "I am not ashamed . . . I know . . . I have believed . . . I am convinced . . . ." Beyond the horizon of time he looks forward to an unclouded day—"that day"—the day when another, righteous Judge will award him "the crown of righteousness" (see 2 Timothy 4:8).

For Paul as for David, trust was the outcome of an act of *commitment*. It is expressed in his own words: "He is able to guard what *I have entrusted* to Him . . . ." "Trusting" was the result of "entrusting." Years previously Paul had made an irrevocable commitment of himself to Christ. Out of this, subsequent trials and sufferings gradually brought forth an ever-deepening trust that had now come to its full fruition in a Roman dungeon, its radiance all the brighter by contrast with its gloomy setting.

### Faith as Trustworthiness

We turn now to the second aspect of faith as a fruit: *trustworthiness*. Linguistically, trustworthiness is in fact the original meaning of *pistis*. In Arndt and Gingrich's standard lexicon of New Testament Greek, the first specific definition given of *pistis* is: "faithfulness, reliability." If we go back to the Old Testament, the same applies to the Hebrew word for faith—*emunah*. Its primary meaning is "faithfulness"; its secondary meaning is "faith." The verb from which it is derived gives us the word *Amen*—"So be it," "Let it be confirmed." The root thought is "firm, reliable."

Both meanings alike—trust and trustworthiness—converge in the person and nature of God Himself. If we view faith as *trust*, its only ultimate basis is God's *trustworthiness*. If we view faith as *trustworthiness*, it is only through our *trust* that the Holy Spirit is able to impart to us God's *trustworthiness*. God Himself is both the beginning and the end of faith. His *trustworthiness* is the only basis for our *trust*; our *trust* in Him reproduces in us His *trustworthiness*.

Probably no attribute of God is more persistently

emphasized throughout the Scriptures than His trustworthiness. In the Old Testament there is one special Hebrew word reserved for this attribute: *chesed*. In the English versions this word is variously translated "goodness," "kindness," "lovingkindness," "mercy," etc. However, none of these translations fully expresses its meaning.

There are two distinctive features of God's *chesed*. First, it is the expression of God's free, unmerited *grace*. It goes beyond anything that man can ever deserve or demand as a right. Second, it is always based on a *covenant* that God voluntarily enters into. We may combine these two features by saying that *chesed* is God's trustworthiness in fulfilling His covenant commitments, which go beyond anything that we can deserve or demand.



God expects the believer to be true to his commitments, even at the cost of personal sacrifice.



We thus find a close connection between three important Hebrew concepts: *emunah*, faith or faithfulness; *chesed*, God's trustworthiness; *berith*, a covenant. This is the recurrent theme of a series of verses in Psalm 89:

And My faithfulness (*emunah*) and My lovingkindness (*chesed*) will be with him . . .

My lovingkindness (*chesed*) I will keep for him forever,

And My covenant (*berith*) shall be confirmed (*amen*) to him.

But I will not break off My lovingkindness (*chesed*) from him.

Nor deal falsely in My faithfulness (*emunah*).

My covenant (*berith*) I will not violate,

Nor will I alter the utterance of My lips.

This last verse brings out a special relationship between God's trustworthiness and the words of His



mouth. There are two things God will never do: break His covenant, or go back on what He has said. God's trustworthiness, imparted by the Holy Spirit, will reproduce the same characteristics in us. It will make us persons of unfailing integrity and honesty.

In Psalm 15:1 David asks two questions: "LORD, who may abide in Thy tent? Who may dwell on Thy holy hill?" In the following verses he answers his own questions by listing 11 characteristics that mark a person of this kind. The ninth requirement, listed at the end of verse 4, is, "He swears to his own hurt, and does not change." God expects the believer to be true to his commitments, even at the cost of personal sacrifice. The world has its own way of saying this: "A man is as good as his word." A Christian who does not honor his word and keep his commitments has not yet developed the fruit of trustworthiness.

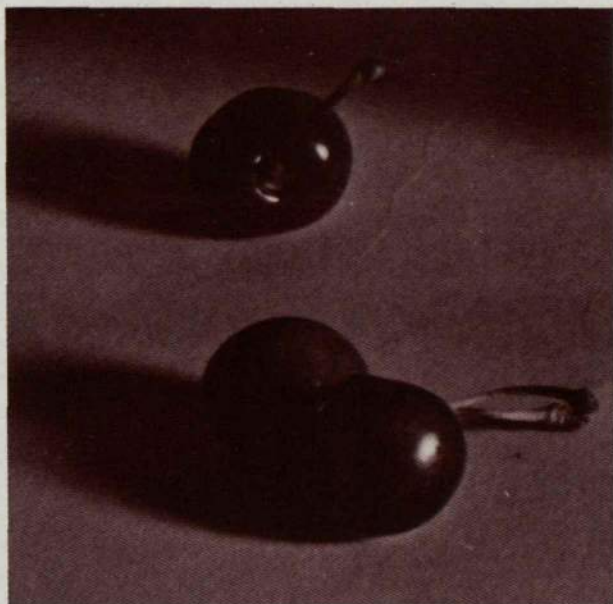
While God requires this kind of trustworthiness in our dealings with all men, we have a special obligation toward our fellow Christians. God's own trustworthiness (*chesed*) is based, as we have seen, upon His covenant (*berith*). Through Jesus Christ He has brought us into a covenant relationship both with Himself and with one another. The distinguishing mark of this relationship is that we exhibit, both toward God and toward our fellow believers, the same trustworthiness that God has so richly and freely demonstrated toward us.

We have already seen that God's *chesed*, expressed in His covenant commitments, is based on His *grace*, going beyond anything that we, who are its recipients, can ever deserve or demand. This too will be reflected in our covenant relationships with our fellow believers. We will not limit ourselves to the mere requirements of justice or of some legal form of contract. We will be ready to make the full commitment that God made in establishing His covenant with us—to lay down our lives for one another. "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren" (1 John 3:16). It is by the laying down of our lives that we enter into full covenant relationship with God and with one another.

Scripture paints a fearful picture of the breakdown of moral and ethical standards that will mark the close of this present age:

You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds, scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality. Keep clear of men like these (2 Timothy 3:1-4, NEB).

The Greek word translated above "implacable in their



hatreds" is defined in Thayer's lexicon as denoting "those who cannot be persuaded to enter into a covenant." The whole trend of this world will be—indeed, already is—away from those moral and ethical characteristics which covenant demands. As the world thus plunges deeper into darkness, God's people must—by contrast—be more determined than ever to walk in the light of fellowship. We must show ourselves both willing and qualified to enter into and maintain those covenant relationships upon which fellowship depends.

For this purpose we will need to cultivate to full maturity the fruit of trustworthiness.

### Summary

Spiritual fruit differs from spiritual gifts in two main ways. First, a spiritual gift can be both imparted and received by a single, brief transaction; fruit must be cultivated by a continuing process, requiring time, skill, and labor. Second, gifts are not directly related to the character of those who exercise them; fruit is an expression of character. Ideally, fruit and gifts should balance one another in a combination that glorifies God and serves humanity.

As a form of fruit, faith may be understood in two distinct but related ways: as trust and as trustworthiness.

Trust is manifested in stability, which increases as trust matures. It requires an initial act of commitment. "Entrusting" leads to "trusting."

Our trust is based on God's trustworthiness (Hebrew *chesed*). God demonstrates His trustworthiness toward us by fulfilling His covenant commitments, which go beyond anything we can deserve or demand. In turn, it makes us the kind of people who are willing and able to enter into and maintain covenant commitments, both with God and with one another. ♡



# Bible Study

CHRIST'S MINISTRY TODAY

by JIM CROFT

One of the most beautiful themes found in Scripture is that of the "in-the-now" or present-day ministry of Christ. Often we get so entangled in the historic, earthly work of the Lord that we miss the blessing of being able to see and appreciate Him as He ministers from the heavens today. We are admonished not simply to know Him after the days of His flesh, but also after the Spirit, since it is in the Spirit that He continues to minister to us (2 Cor. 5:16; 1:10).

(Bible Study answers are found on page 38.)

1. Just before Stephen, the deacon and evangelist, was stoned, his face took on the appearance of that of an \_\_\_\_\_ (Acts 6:15).
2. Then, being \_\_\_\_\_ of the \_\_\_\_\_, he looked \_\_\_\_\_ into \_\_\_\_\_ and saw Jesus \_\_\_\_\_ at the \_\_\_\_\_ of the Father (Acts 7:55).
3. However, Paul wrote in Hebrews 12:2 that Jesus has \_\_\_\_\_ at the side of God.
4. And there He ever lives to do what for the saints? (Heb. 7:25) \_\_\_\_\_
5. The implication is that heaven is a very busy place for Jesus. He still ministers in many ways as He \_\_\_\_\_ till \_\_\_\_\_ enemies are put under His \_\_\_\_\_ (1 Cor. 15:25).
6. Then the end will come and what will He give to the Father? (1 Cor. 15:24) \_\_\_\_\_
7. Jesus Christ will then become the subject of the Father, who originally put all things under Christ's feet. Why did He do this? (1 Cor. 15:28) \_\_\_\_\_
8. But until that time Christ will be involved in many activities as He serves as the head of what three things? (1 Cor. 11:3; Col. 2:10; Eph. 1:22)
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
9. Jesus is \_\_\_\_\_ appearing in the \_\_\_\_\_ of God for \_\_\_\_\_ (Heb. 9:24).
10. When Jesus ascended into heaven, God made Him both \_\_\_\_\_ and \_\_\_\_\_ (Acts 2:36).
11. One of His first acts after being exalted was to shed forth the \_\_\_\_\_ of the \_\_\_\_\_ (Acts 2:33).
12. This was manifested in such a way that it could be observed by what two instruments of the physical senses? \_\_\_\_\_
13. Jesus now declares whose name from heaven? (Jn. 17:25-26) \_\_\_\_\_
14. In type we can see from 1 Corinthians 12:21 that although Christ is all-powerful, He has now limited Himself to work on earth through the agency of His Body because the \_\_\_\_\_ can not say to the \_\_\_\_\_, "I have no need of thee."
15. The prophet Job complained in Job 9:32-33 that he had no \_\_\_\_\_, which is an archaic expression for an umpire, between himself and God.
16. Centuries later, Job's need was met in Jesus Christ, who now serves in what office in the new covenant? (Heb. 8:6) \_\_\_\_\_
17. If we sin, He becomes our \_\_\_\_\_ before God the Father (1 Jn. 2:1).
18. Hebrews 6:19-20 says that Jesus was the \_\_\_\_\_ of a kingdom of priests who can boldly enter beyond the \_\_\_\_\_ to what throne? (Heb. 4:16) \_\_\_\_\_
19. This is much different than the ministry of the Old Testament priest who entered accompanied by whom and how often? (Heb. 9:7) \_\_\_\_\_
20. Jesus is presently preparing what for us in the heavens? (Jn. 14:2) \_\_\_\_\_
21. If we believe this, what two things should we regularly look for? (2 Pet. 3:13) \_\_\_\_\_



# NONDENOMINATIONAL CONFERENCE ON CHARISMATIC RENEWAL

## MORNING

TIME: 9:00-12:00

### SITE I

M.C. - Rev. Jamie Buckingham  
Speakers - Rev. Harald Bredesen  
and Rev. Judson Cornwall

### SITE II

M.C. - Rev. Dick Key  
Worship Leader - Rev. Jimmy  
Moore  
Speakers - Rev. Ern Baxter and  
another to be announced  
Theme - "Government of God"

## MORNING

### SITE I

M.C. - Rev. Judson Cornwall  
Speakers - Dr. Robert Frost,  
Rev. Carlton Pearson and Rev.  
Ralph Mahoney

### SITE II

M.C. - Mr. Bruce Longstreth  
Speakers - Rev. Charles Simpson  
and Rev. Bob Mumford  
Theme - "Commitment to God  
and His People"

## MORNING

### SITE I

M.C. - Rev. Judson Cornwall  
Speakers - Rev. Winston Nunes  
and Rev. David DuPlessis

### SITE II

M.C. - Rev. Roy Harthern  
Speakers - Rev. Don Basham  
and Rev. Derek Prince  
Theme - "Purpose of God:  
Direction for the Future"

## THURSDAY

## AFTERNOON

TIME: 2:00-4:30

### SITE I

Speakers - Rev. Ern Baxter on  
"The Call and Preparation for  
Ministry"  
Rev. Don Basham on "How  
Charismatic Husbands and Wives  
Relate"

### SITE II

Speakers - Rev. Jamie Bucking-  
ham  
Rev. Ralph Wilkerson

## AFTERNOON

### SITE I

Speakers - Rev. Derek Prince on  
"Intercessory Prayer" and  
another to be announced

### SITE II

Speakers - Dr. David DuPlessis  
Dr. Robert Frost

## FRIDAY

## AFTERNOON

### SITE I

Speakers - Rev. Bob Mumford  
on "Christians and Mental  
Health"  
Rev. Charles Simpson on "Chris-  
tian Attitude Toward the End  
Time"

### SITE II

Speakers - Rev. Harald Bredesen  
Rev. Ralph Mahoney

## SATURDAY

## AFTERNOON

### SITE I

Speakers - Rev. Bob Mumford  
on "Christians and Mental  
Health"  
Rev. Charles Simpson on "Chris-  
tian Attitude Toward the End  
Time"

### SITE II

Speakers - Rev. Harald Bredesen  
Rev. Ralph Mahoney

# Conference Schedule



# Places to go and t

## CONVENTION AND VISITORS BUREAU

The Bureau's central Ticket & Information Office is located at 1223 Baltimore. Free brochures are available there on such subjects as restaurants, entertainment, transportation, and area tours.

## AGRICULTURAL HALL OF FAME

This is the only collection of artifacts and historic displays of American farming chartered by the U.S. Congress. Contains a large collection of antique farm equipment (including Harry Truman's plow), and an early American school house.

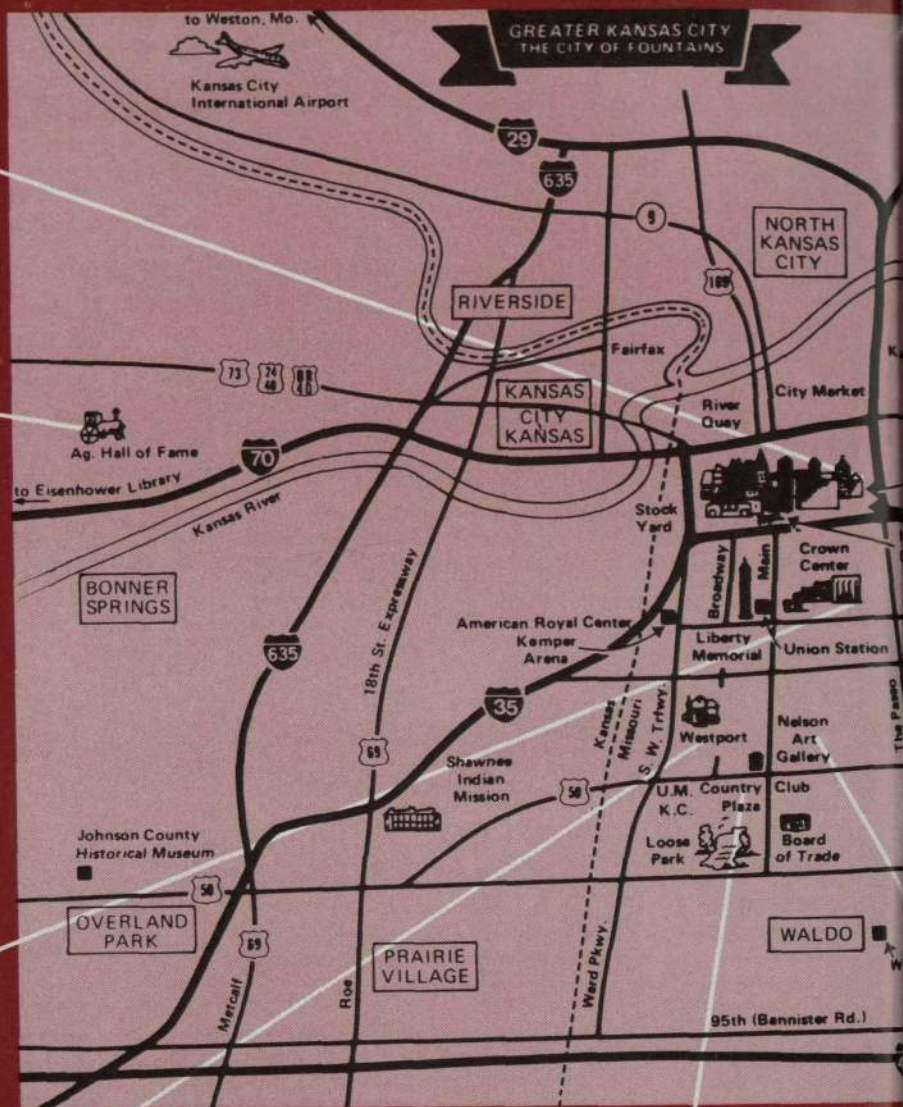


**CROWN CENTER**—The \$350-million, 85-acre city-within-a-city developed by Hallmark Card, Inc. is a place where people can shop, be entertained, dine or live. The lobby envelops a hillside and features a garden, five-story waterfall, and mammoth fountain.

**WESTPORT SQUARE**—Westport dates back to 1833 when John Calvin McCoy built a trading post on the northeast corner of Westport Road and Pennsylvania. Today Westport Square is a recreation of the 1830's era from which it grew. Located there are restored shops, art galleries, and restaurants, along with many of Westport's original buildings.

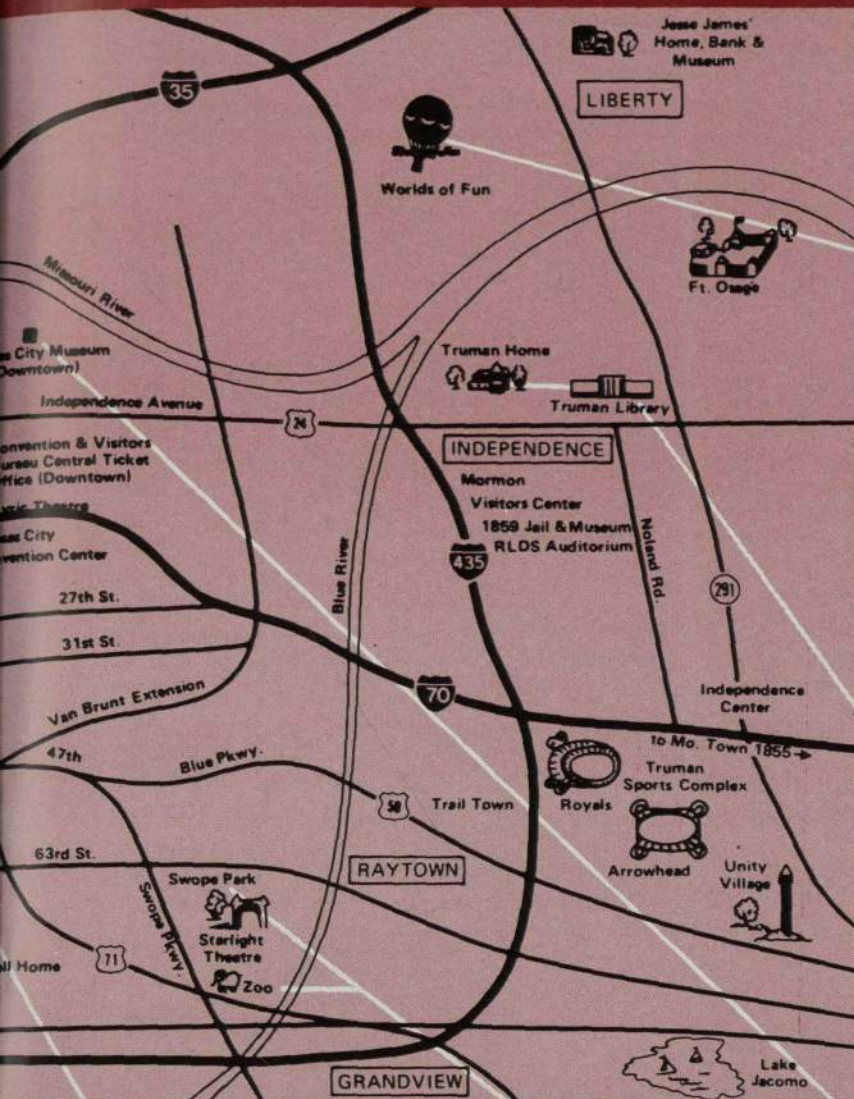


**COUNTRY CLUB PLAZA**—Just five minutes from downtown, this 55-acre plaza provides shopping, dining and entertaining amidst Spanish architecture adorned with original tile plaques, imported wrought iron grillwork, tiled roofs, statues and fountains gathered from cultural centers of the world.





# Things to see in K.C.



**WORLDS OF FUN**—Just 12 miles from downtown, this 150-acre themed park offers a full day of fun and thrills for the entire family. It is divided into five separate international areas, each of which has its own respective rides, shops, and attractions. A single admission provides an entire day's rides and entertainment.



**HARRY S. TRUMAN LIBRARY & MUSEUM**—Ten minutes from downtown Kansas City in Independence is the home of former President Harry Truman. The nearby library contains not only Truman's papers, but many valuable and historical artifacts collected by the former president. Until his death, Mr. Truman maintained an office in the library, and his burial site is in the library courtyard.

**NELSON GALLERY OF ART**—This gallery houses the largest collection of Oriental art outside China, and exhibits works by such great masters as Monet, Degas, Van Gogh and Rembrandt. Representative art from 3000 B.C. to contemporary works.

Map, list of sites and restaurant information courtesy of Convention and Visitors Bureau of Greater Kansas City.

**SWOPE PARK & ZOO**—Kansas City's modern and complete zoo is one site the entire family will enjoy. Here you can visit such exhibits as the African Belt and Monkey Island, and get a close-up look at lions, giraffes, and a variety of other animals. There is a train which makes regular runs around the perimeter of the park, as well as a large children's petting zoo.

**MUSEUM OF HISTORY AND SCIENCE**—Located in the northeast section of the city in the four-story former residence of a lumber man, the museum houses four new regional historic exhibits. In addition, one floor is dedicated to American Indian artifacts. No admission charge; open 9–5 Monday–Saturday, and noon to 5 on Sunday.



# Restaurant Guide



## Downtown

**Acapulco Mexican Restaurant,** 471-8989; 310 Admiral Blvd.; \$1.10-4.90; (M); NA

**American Restaurant,** 471-8050; 2450 Grand Ave.; (A); BAC,MC,DC,AE,CB

**Pete & Ari's Cock & Bull Steakhouse,** 842-4352; 113 E. 10 St.; \$1.50-9.50; (A/G/S); BAC,MC,DC,AE,CB

**Eddy's Loaf 'N Stein,** 842-6666; 1024 Main; \$1.00-2.25; (A/G/E); NA

**Forum Cafeteria,** 421-6390; 1212 Main St.; \$1.75-2.50; (A); NA

**Gaetano's,** 221-3685; 600 E. 8 St.; \$1.50-9.00; (A/I/S); BAC,MC,DC,AE,CB

**Golden Ox Restaurant,** 842-2866; 1600 Genessee; \$1.50-7.50; (A/S); DC,AE

**Myron Green Cafeteria,** 842-8690; 1115 Walnut; \$1.00-4.00; (A); NA

**Hereford House,** 842-1080; 2 E. 20 St.; \$2.25-10.00; (A/S); BAC,CB,MC,DC,AE

**Italian Garden Restaurant,** 221-9311; 1110 Baltimore; (A/I/S); BAC,MC,DC

**Old Washington Street Station,** 421-3677; 900 Washington; (A/I); BAC,MC,AE

**Patch's Restaurant,** 753-9530; 3800 Main; \$1.40-2.60; (A); NA

**Savoy Grill,** 842-3890; 9th & Central; \$2.00-13.00; (A/S); BAC,MC,AE

## GUIDE TO FOOD & CREDIT CARD ABBREVIATIONS

**CREDIT CARDS:** BAC Bank Americard  
MC Master Charge  
DC Diner's Club  
CB Carte Blanche  
AE American Express  
NA None Accepted

**FOOD:** A American I Italian  
C Continental J Japanese  
E English M Mexican  
F French S Seafood  
G German

## Plaza

**Annie's Santa Fe,** 743-1621; 100 Ward Pkwy.; \$2.25-4.75; (M); BAC,MC,AE

**Buttonwood Tree Inn,** 753-0500; 4800 Main; (A/F/E); BAC,MC,DC,AE,CB

**Eddy's Loaf 'N Stein,** 753-0243; 604 W. 48 St.; \$1.00-2.25; (A/G/E); NA

**Houlihan's Old Place,** 561-3141; 4743 Pennsylvania; \$2.50-6.00; (A); BAC,MC,AE

**Plaza III, PL3-0000;** 4749 Pennsylvania; \$2.75-9.50; (C); BAC,MC,AE

**Mr. Putsch's & Putsch's Sidewalk Cafe,** 561-2000 & 753-3345; 210 & 323 W. 47 St.; \$1.45-10.00; (A); BAC,MC

**Harry Starker's Restaurant,** 753-3565; 4708 Wyandotte; (A/S); BAC,MC,AE

## Midtown

**Majestic Steak House,** 753-9208; 700 E. 31 St; (A/I/S); BAC,MC,DC,AE,CB

## North

**Gold Buffet,** 221-4653; 503 E. 18 Ave.; (A/G/I/S); NA

## East

**Stephenson's Apple Farm,** 373-5400; 40 Hwy. & Old Lee's Summit Rd.; \$2.00-8.00; (A); BAC,MC,DC,AE,CB



## South

**Cork & Cleaver,** 942-6166; 1230 W. 103 St.; \$1.85-8.00; (A); BAC,MC,AE

**Imperial Palace,** 942-5500; 1215 W. 103; \$1.25-10.00; (A/C); BAC,AE

**The Inn,** 361-9515; 7942 Trost; \$1.00-8.00; (A); BAC,MC,DC,AE,CB

**Jasper's Restaurant,** 363-3003; 405 W. 75 St.; (A/F/I/S); BAC,MC,DC,AE

**Patricio Mexican Food,** 942-4443; 9849 Holmes Rd. & 8026 Paseo; (M); BAC,MC

**Stix, Baer, & Fuller Garden Room,** 363-8800; 8800 Ward Pkwy.; \$1.60-5.75; (A); NA

**Sam Wilson's Meat Market,** 942-9119; 1029 W. 103; \$1.65-6.00; (A); BAC,MC,AE

**Tokyo Plaza Restaurant,** 942-7263; 516 W. 103 St.; \$2.00-7.00; (J); BAC,MC,DC,AE

## Westport

**Prospect of Westport,** 753-2227; 4109 Pennsylvania; (A); BAC,DC,AE

**Regan's Riverboat Restaurant,** 931-1448; 1022 Westport Rd.; \$2.00-9.00; (A/S); BAC,MC

## River Quay

**Victoria Station,** 421-1447; 3rd & Delaware; \$2.65-9.00; (A); BAC,MC,DC,AE



# CHRIST AS MORAL GOVERNOR

by Bob Mumford

**W**hile in the Bahama Islands for a time of ministry, I jumped into a cab to go to an appointment. Immediately after I got into the taxi, I sensed that the young black cab driver was a man looking for answers.

I began to talk to him about the Lord and found him unreceptive, rejecting all I had to say. We then talked at some length about the condition of the islands—the oppression, social injustice, and the frustration he was feeling for his nation.

In response to his comments, I changed my approach for sharing Christ with him from one which concerned his spiritual condition to one that centered on the needs

of the island and the kind of government Jesus offers. I knew the Bahama Islands were under the pressure of the communist ideology, so I spoke of Christ as King, citing Hebrews 1:8: “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Then I told the young man about the righteous judgment and the social equity offered by Christ—the Ruler of the universe, a sceptre of righteousness and justice in His hand. We spoke of Christ as the Ruler of the ends of the earth and unto the end of the age, as well as of every aspect of the believer’s existence!

I saw the cab driver come alive, recognizing from his





own experience, as well as from the Bible's claims, how badly the message of Christ as Moral Governor of the world needed to be proclaimed.

After I got out of the cab, he said to me, "After all the years I have known of churches and Christianity, I feel like I have been robbed because nobody ever explained Christ to me as a King or Governor. Never have I heard that Jesus Christ offers us a form of government which gives answers to the human predicament."

As I left the cab, I suddenly sensed that I, too, had been "robbed." For most modern preaching has omitted Christ as King, leaving us with a kind of antinomian attitude.

The word "antinomian" means a "position of being against law, or in an anti-law position." Such a person

basically believes that faith frees the Christian from the law, not so that he is outside the law, but rather is dead to the law. This is a fairly common preaching theme in the pulpits across America and around the world.

However, I would like to state categorically that one result of the charismatic renewal that I see is the practical restoration of the Lordship of Christ in the life of the believer: a direct antidote, I trust, to the effects of lawless Christianity.

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## Love for the Law of God

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It is strange how a Christian can hold conflicting





opinions about a subject and support them both from Scripture. Some years ago an anti-law attitude, or an anti-authority attitude, which I looked upon as setting me free from the law, was very much a theme of my ministry. But at the *same time*, I would minister such scriptures as: "Blessed is the man that walketh not in the counsel of the ungodly . . . But *his delight is in the law of the Lord*; and in *his law* doth he meditate day and



**BOB MUMFORD**

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night" (Ps. 1:1-2). And God promises that the man who delights in His law will "be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. 1:3). I am sure that is a familiar scripture to most of us.

Now let me quote from Psalm 19, verse 7: "The *law of the Lord is perfect*, converting the soul: the testimony of the Lord is sure, making wise the simple." And another from Psalm 119. (If you have never read this psalm in its entirety, I encourage you to do so, for it is an exaltation of the law of the Lord. It explains what His law does and how it affects the one who has learned to love and embrace it.)

*So shall I keep thy law continually for ever and ever.*

*And I will walk at liberty:* for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed.

*And I will delight myself in thy commandments, which I have loved.*

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes (Ps. 119:44-48).

Strange indeed, the reaction we have had to the law of God, simply because of the religious bondage of years past. It is very important, it seems to me, that we relate to the Lord as a whole: to the whole Person, to the whole ministry of our Lord as Prophet, Priest and King. Obedience is due to Him, not because we feel like obeying, but first of all because He is the Ruler, the Creator, the Lord of the universe, the Moral Governor of all He has created.

We come over to the New Testament, and we learn such verses as John 14:21: "He that hath my commandments, and keepeth them, he it is that loveth me . . ." In fact the word "commandment" is used over sixty-five times in the New Testament, speaking of the law of God which is to bring liberty and release to the life of the Christian.

What do we mean, then, by the "Moral Governor of the universe"? When we say "moral," we are talking about a Christianity, a Christ and a Bible that affects our behavior, causing us to conform to the principles of the almighty God, effecting right conduct, attitudes and motives in us. One source gives us this definition: "Law, in its ideal, is the statement of a principle of right in mandatory form by competent authority, with adequate penalty for disobedience." Faithfulness to Christ, then, according to John 14:21, includes the application of all God's law, to every aspect of one's life. How important it is that in a time of moral degeneration and confusion, a day when religions come forth in multiplied forms, that we hear a clear word ringing out—"Jesus Christ is indeed the Moral Governor of the universe!"



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## Avoiding Confusion

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In presenting Christ as the Moral Governor of the universe in a real and present way, I would suggest we avoid any kind of doctrinal confusion, sidetracks or snares. For as soon as we begin to present Christ as a Moral Governor, we usually react according to our own particular doctrinal presuppositions and religious programming. But we are not talking about a specific form of eschatology, nor a certain doctrinal view. We are not primarily concerned with whether the theology is Calvinist, Arminian or of any other particular doctrinal point of view. Neither are we emphasizing what would be called “gradualism” or “realized eschatology.” What we are involved in is seeing again with clearer vision that Jesus Christ, as God’s Son, is indeed the Moral Governor of the universe, and that in our present confusion, He needs to be set forth as One who rules presently in a spiritual, yet tangible way.

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## Definition of Legalism

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As a Bible teacher who seeks to be faithful to the Scriptures, I, as many others, have sought to avoid religious legalism. Although I never stopped to carefully define exactly what legalism is, nevertheless I knew I was afraid of it!

Then some weeks ago, while lying in a hotel bed, I felt the Lord speak a word to me that alleviated my hang-up with legalism. As I turned out the light and pulled the covers around my neck, rather exhausted from a full and productive day, I felt the Lord speak quietly but firmly into my spirit: “Legalism does not mean ‘obeying the plain commands of Scripture’; legalism appears when man *adds* to the plain meaning of what has been said in God’s Word.” Suddenly I found myself set free within to more freely obey God’s law without fear of being legalistic or in bondage to legalism.

However, I am *not* suggesting that keeping the commandments or the law of God is a way to salvation. I believe, like any other sound Bible teacher, that salvation is a gift of God, by faith in Christ alone. But I am saying that the *evidence* of the reality of our Christian experience comes as we learn to embrace a new kind of obedience which Christ brings forth as a result of that salvation.

Clearly, the Holy Spirit’s work is to produce obedience and sanctification within the life of the believer who, being truly converted, has embraced the Scriptures.

In this regard, I find it difficult to believe that we, as Christians, can go through the mental gymnastics which

conclude that when a Christian sins it is different than when an unbeliever sins. We need to say categorically that when a Christian sins, he sins in the only way that anyone can sin: that is, he disobeys the law of God.

Disobedience and rejection of the Moral Governor of the universe is the kind of thing that Christ came to deal with and to destroy, and a recognition of this truth should cause an outcry against what is called “easy believism” or any proclamation of Jesus Christ which does not demand from that believer an obedience resulting from his encounter with the Lord Jesus Christ.

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## By His Standard

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In order to understand Jesus Christ as the Moral Governor of the universe, we really have to understand something of the Kingdom or government which He came to proclaim. Let me quote from E. Stanley Jones, a man who has made a great contribution to my own life and experience. He says in one of his writings:

We may define the Kingdom since He has shown us what it is—shown us in his own person, as: The kingdom of God is God’s total order, expressed as realm and reign, in the individual and in society; and which is to replace the present unworkable world order with God’s order in the individual and in society; and while the nature of the Kingdom is social the entrance into it is by a personal new birth now; the character of that kingdom is seen in the character of Jesus—the Kingdom is Christlikeness universalized; while it comes on earth in the time process it is eternal and is the same rule which is in heaven—there and here; and while it is a total order demanding a total obedience, it brings total freedom. The Kingdom will be consummated when Jesus returns; he came once and he will come again; but of



that consummation I have no time table. Jesus said nobody knows only the Father.\*

In this same vein, the apostle Paul makes a statement in Acts 17:30–31 which causes us to understand something of the magnitude and the universality of the moral governorship of our Lord Jesus. Paul speaks from Mars Hill, saying:

“Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,

because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead” (NAS).

Christ is the One who is set forth as the Moral Governor. *His life* is the moral standard by which all men everywhere shall be judged. It is into *His hand* that the sceptre of righteousness and of equity is placed.

We need to see Him, first of all, as the law-giver. Then we need to see Him as the law-interpreter. He is also the law-keeper, and ironically, the One as well who paid the penalty for the broken law. Finally, and probably most importantly, Christ is revealed as the One who will give *us* the power to keep that law. This is the essence of the message of the New Testament.

Hebrews 1:8–9, a scripture to which we have already referred, declares:

But of the Son He says,  
“Thy throne, O God, is forever and ever,  
And the righteous sceptre is the sceptre of His kingdom.

Thou hast loved righteousness and hated lawlessness;  
Therefore God, Thy God, hath anointed Thee  
With the oil of gladness above Thy companions”  
(NAS).

It is very important for us to see that, as Moral Governor, Christ not only has *earned the right* to rule by His death and resurrection, but as One who rules with right-

eousness and equity, He is One whom we *should eagerly desire* to be recognized as the Moral Governor of the universe.

The law of Christ, which we need to learn to love, is the instrument or the means by which Christ will establish His Kingdom or rule. Law is law and holds moral persuasion because the law-giver is also the Creator and the Ruler of the universe. The *effect* of that law is to bring all things into subjection to Christ and, consequently, under His government.

## Spiritual Warfare

Let us extract a very important principle from Revelation 12. We are not seeking to analyze the passage, but simply want to look at the critical issue of satanic strategy. The chapter begins with the description of a woman clothed with the sun. She was with child and in pain to give birth. Another sign appeared in heaven—a great dragon with seven heads—and his tail swept away a third of the stars. The scripture makes it clear that the dragon is Satan. Verse 4 describes him standing “before the woman who was about to give birth *so that when she gave birth he might devour the child.*” The woman “gave birth to a son, a male child, who is to *rule all the nations with a rod of iron*; and her child was caught up to God and to His throne” (vs. 4–5, NAS).

Now I do not want to try to exegete or interpret what is happening here, but rather I just want to ask you to recognize that the issue here is one of authority. This dragon, who is Satan, stood before the woman who was about to give birth to the Son. The Son was to rule all the nations with a rod of iron, but the dragon stood before the woman to destroy this One who was to bring forth righteousness and equity. He was to govern the world with a government for which the nations of the world longed.

No man-centered political system can be the answer; only Jesus Christ can establish a moral order marked by righteousness and equity. Satan knows that should this Christ, this Governor of the universe, come forth with effective rule, it would mean an end of wars, dictators, totalitarian regimes, and all other forms of social injustice.

Since my encounter with the cab driver, I have come to understand that his heart yearned for a form of government in the Bahamas that would have answers for unsolved questions; a form of justice not defiled by corrupt politics and the whims of man. I understand better, now, the cry in his heart for Christ to come forth as King of the universe and bring right rule to His people and to the nations.

After the heavenly battle had been fought in Revelation 12:9, and the great dragon was thrown down, an

\* E. Stanley Jones, *The Unshakable Kingdom and the Unchanging Person* (Nashville, 1972), p. 75.



amazing thing happened. A loud voice in heaven pronounced, "Now the salvation, and the power, and the kingdom of our God and the *authority* of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night" (NAS).

Now when the Moral Governor of the universe comes to *you* in His salvation and His power, as well as in the majesty of His kingdom and His authority, you will come to understand something of His moral rule. But He must also come to those related to you, those in your family, those that surround you. Not only must we recognize our need for the answers He has provided for us since coming into our life, but we also need to see more clearly how badly this message of Christ as Moral Governor needs to be proclaimed to a world reeling from iniquity and instability.

## The Exacting Man

In Luke 19 there is a parable which is probably unfamiliar to most church people because it is seldom preached from the pulpits of America, or in the rest of the world, for that matter. It sets Christ forth as a Ruler, as "an exacting man." In the story, the ruler had gone forth to receive himself a kingdom, and then he returned home. The interesting thing is that some of the citizens within his own kingdom made this statement: "We do not want this man to rule over us." The issue is still one of Christ's authority—His ability and His right to rule. Those who refused His rule were considered His enemies because "they did not want me to rule over them" (vs. 27).

In this passage, Christ Himself shows that rejection of His rulership means personal loss both now and in eternity, both in the temporal and eternal realms. What does it mean to be "an exacting man"? It means He is a Ruler, a King; One who knows what He wants; One who expects to extract from us an obedience which is the normal response to His authority according to the pattern of New Testament Christianity.

How important for us, then, to recognize that Christ, as an exacting man, is the Ruler of the universe. His reign is sovereign, absolute and universal. His moral rule, by its very presence, carries with it both blessing and judgment, both reward and punishment.

So a man's whole lifestyle should be determined by his ability to recognize and relate to Christ as his Moral Governor.

When I say to you, "*He rules*," there is little you or I can do about it. The only thing we can do is decide how we will relate to that rule. How badly the world, as well as the Church, needs to see Him as *Ruler* rather than just

as "a great teacher" or "an excellent philosopher," or even as the friendly Jesus giving forth "polite suggestions"!

## My Appeal

Even a casual reading of the life of Christ will reveal to us that Christ Himself was centered and concerned in something other than Himself. It also reveals that He was not basically a man-centered, humanistic do-gooder. Instead, the will of the Father was the center of His life. Not only was He concerned to *do* the will of the Father, but He taught us to *pray*, "Oh Father, let Thy will be done on earth as it is in heaven."

It seems unfortunate that so much of the present emphasis of preaching and teaching is simply the Church talking to itself circuitously and aimlessly. Its monologue is generally man-centered, heaven-centered, or, at least, project-oriented.

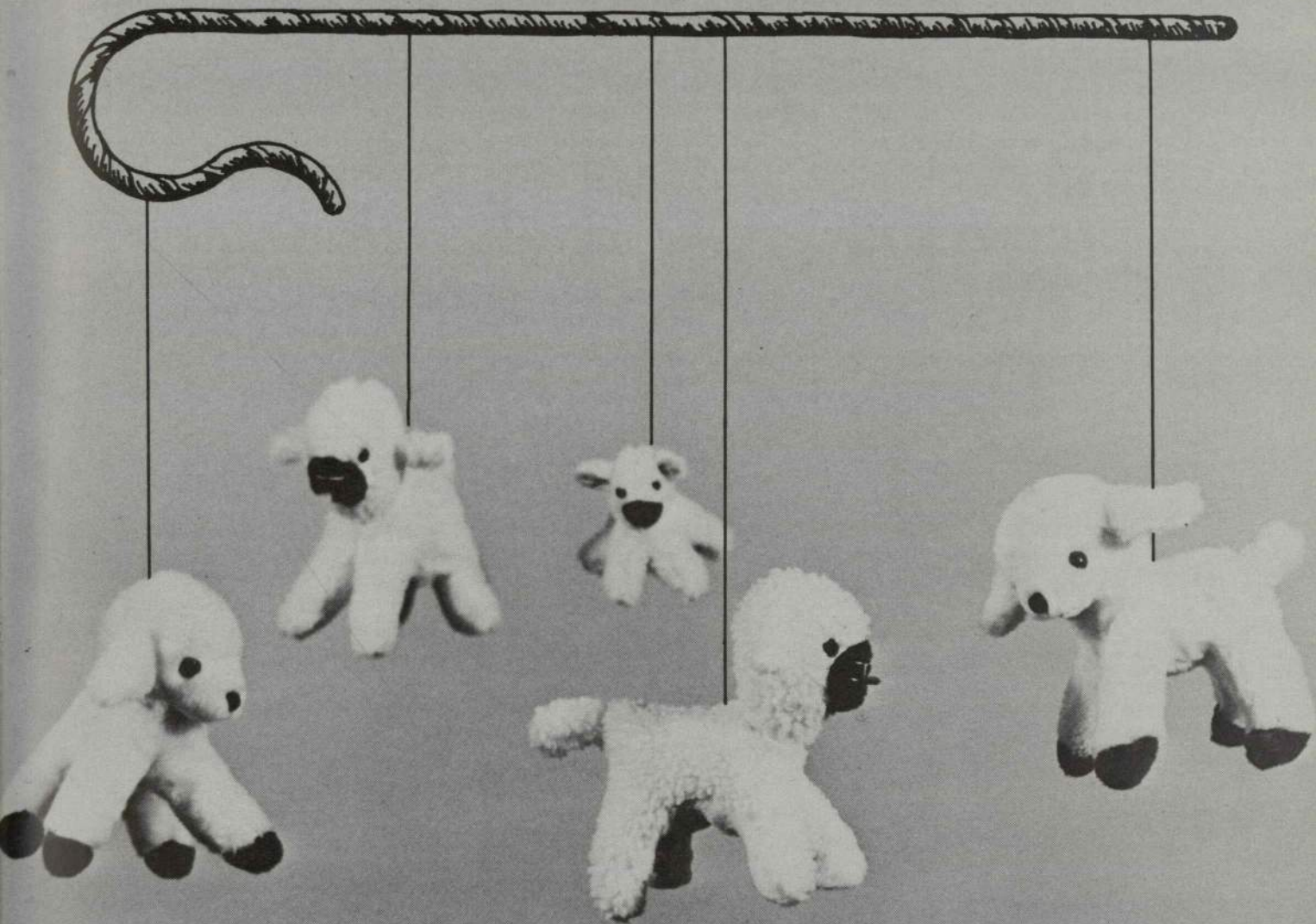
May we all—with Christ's help and the power of the Holy Spirit—discover a new love for the law of God, and find ourselves increasingly less concerned with "me and mine," and proportionately more concerned with the rule of Christ and His sovereign right to govern the universe. ☞

## Just Around the Corner . . .

The September issue of *New Wine* will focus on the subjects of spiritual self-acceptance and overcoming rejection. Derek Prince, Bob Mumford, and Jim Croft will all have articles dealing with that theme. The issue will also contain a testimony by former *New Wine* editor Dick Key regarding the way God enabled him to overcome a feeling of rejection, as well as the second article by Ern Baxter on Christ's ministry today.



# CHRIST



# AS SHEPHERD

by Charles Simpson



**P**aul, in his first letter to Timothy, declares that the great mystery of godliness was revealed in the flesh. In Christ we see God openly revealed—both His nature and His purpose. Nothing has ever so affected mankind as God's having become man. Jesus was God in human form—thinking, speaking and behaving as God does.

Observing Jesus, one thing comes through loud and clear—the Creator cares about creation. He did not simply wind up the universe and set it in motion to spin and rattle aimlessly to its preprogrammed fate. At the heart of God's purpose is compassion and a sense of responsibility to all creation.

There's an anecdote about a mother and her little son who were driving down the highway directly behind a truck loaded with blowing trash. While one man drove the truck, another was lying astride a pile of papers to keep them from blowing away. The little boy observed for a while, then exclaimed, "Look, Mama, somebody threw away a perfectly good man!"

Tragically, multitudes of good men have been thrown away—outcasts from uncaring societies. The lament in Psalm 124:4, "No man careth for my soul," could have been exclaimed by multitudes. But in Christ, care invaded the arena of carelessness, and one of the clearest evidences of this is Jesus' role as the Good Shepherd.

In Old Testament Hebrew times, no figure better illustrated the nature of God's care than the shepherd. David refers to God in Psalm 80:1 as the Shepherd of Israel who leads her like a flock. Though references to God's rule as shepherd are mentioned often in the Old and New Testaments, *no one passage ever actually defines the role of shepherd.*

Probably, no definition was needed since sheep herding was a common and basic Hebrew occupation. Some of the Bible's best known characters—Abel, Abraham, Isaac, Jacob, Moses, Amos, David, and many others—were shepherds, and shepherding played a great role in their spiritual preparation for God's ultimate purpose. Even now, shepherds leading their flocks are common throughout the Middle East. While those living in that part of the world may not have needed such a definition, it would be very helpful to our western technology-oriented societies. A clearer understanding of shepherding will give us a clearer understanding of God's nature and what He will accomplish with His people.

Recently, I was visiting New Zealand for the third time. As my host and I drove through the lovely countryside, I looked out at the ever-present sheep, for New Zealand is primarily a "pastoral society."

"Sheep are hill-country grazers," my host remarked, and as he continued talking, sharing insights gained from living in a pastoral setting, I thought to myself, "How privileged he is to know so much about sheep."

My next thought was, "How *little* I know about sheep!" Reflecting on how often the Bible compares us to sheep or uses the analogy of the shepherd, I felt rekindled in me the desire to know more about sheep and how they are tended. It seemed ironic to have been referred to for 20 years as "pastor"—which means shepherd—and yet know very little about a shepherd's job.

It's essential for a pastor to know something of shepherds and their actual care for a flock, for Jesus *was* and *is* a shepherd.





## SHEPHERDING DEFINED

*Ra'ah* (raw-aw') is the Hebrew word most often translated "shepherd." It means to "lead to pasture or to grazing." It also means to "rule or associate with as a companion." *Poimen* (poy-mane') is the Greek word most often translated shepherd, and means the same as *ra'ah*.

In addition to the words that are translated "shepherd," there are other words used in connection with shepherding which can further help us to define what a shepherd is and does. *Proistemi* means to "manage, preside over or administrate." In 1 Timothy 3:4,5, Romans 12:8 and 1 Timothy 5:17, this word is used in connection with leadership.

*Presbuteros* (elder) and *episkopos* (overseer) are also used in connection with the pastoral or shepherding ministry in Acts 20. These words add to our view of the shepherd's need for maturity in his responsibility to watch over a "flock."

## THE SHEPHERD IN PSALM 23

Further descriptions of the shepherd's role can be found in various Scripture passages, but none is more revealing than that in Psalm 23.



CHARLES SIMPSON

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*"The Lord is my Shepherd, I shall not want" (vs. 1).*

David points out that a good shepherd is responsible for the total welfare of his sheep; he knew this from his experience as a shepherd. The Lord is a good shepherd who is totally involved with His sheep.

*"He makes me lie down in green pastures" (vs. 2).*

A good shepherd does not drive his sheep; he goes before them. This implies leadership by example. He leads to quiet or still waters. Sheep do not drink from swift streams. Therefore, a good shepherd will lead them to peaceful drinking.

*"He restores my soul" (vs. 3).*

A good shepherd encourages his sheep. He will spend time with them individually and he knows each of them by name.

Several years ago I read about the Basque shepherders of Spain, who are among the most successful shepherds in the world. It is said that a Basque shepherd, leading his sheep out on the grazing line, will, at some point during the day, call each sheep by name. The sheep will come to the shepherd as he calls, and he will rub the sheep all over to search for burrs in the wool, bruises or injuries. While searching and caressing his sheep, he gently calls the sheep by name and encourages it. No wonder when he leads they follow. They know him and he knows them personally.

*"He guides me in the paths of righteousness  
For His name's sake."*

The shepherd knows where the best pasture is. He knows what to avoid to protect his sheep and guides them accordingly. "Righteous paths" are right paths. "For His name's sake" reminds us that the shepherd is known by his sheep. The health of the sheep reflects upon "his name's sake." A scattered, bruised or starved flock reproaches the name of the shepherd.

\*Psalm 23 is quoted here from the NAS.



*"Even though I walk through the valley of the shadow of death,  
I fear no evil; for Thou art with me;  
Thy rod and Thy staff, they comfort me" (vs. 4).*

A good shepherd gives his sheep a sense of security. They eat and drink with their noses to the ground. They need not fear, for the shepherd is watching. In the valley there is danger, but the shepherd is equipped. His rod (a 30" stick with a knob on the end) is a weapon against the wolf, as is his sling. His confidence and preparedness are a comfort to the sheep amid danger. His staff with its curved, walking-stick-like handle is able to assist the sheep to safety. The rod and staff speak of a shepherd's instruction and discipline to his sheep, factors which also increase their safety.

Several years ago I pastored a church that was passing through trouble. My father, a pastor himself for many years, gave me this advice at the time: "Remember, Charles, you are the shepherd. The sheep are watching you. Do not panic or act indecisively or they will scatter. Be calm and trust God." It was good advice. A good shepherd will make his sheep secure.

*"Thou dost prepare a table before me in the presence of my enemies" (vs. 5).*

Some interpreters suggest that this is not a table as we think of it, but rather a plateau on high table land where the sheep are safe from predators and where the shepherd is better able to watch and defend them. When the enemies are raging, a good shepherd takes his sheep to higher, safer ground.

*"Thou hast anointed my head with oil;  
My cup overflows."*

No doubt David is speaking of his own joy at the anointing of the Holy Spirit. Perhaps he was remembering that special day when Samuel anointed him in the presence of his father and brothers. However, a good shepherd also anoints, or rubs, his sheep with healing oils that bring joy and comfort to them.



*"Surely goodness and lovingkindness will follow me  
all the days of my life,  
And I will dwell in the house of the Lord forever" (vs. 6).*

David expresses the faith and confidence of a sheep in its shepherd. Following a good shepherd and dwelling safely in the fold with the flock is the ultimate life.

### **SHEPHERDING PRODUCES "FLOCKING"**

Sheep do not naturally stay together in a flock. "All we like sheep have gone astray; we have turned every one, to his own way (Is. 53:6). Isaiah points out that sheep naturally tend to wander and go their own way. Because we most often see sheep in flocks, we tend to take "flocking" for granted. However, keeping the sheep together and developing a flock mentality is a shepherd's constant task.

Unfaithful shepherding will not produce a flock identity, for the shepherd gives his sheep identity. He names them personally, and unites them—giving them his name. All the benefits of Psalm 23 come as a result of having a good shepherd who faithfully cares for his flock.

### **JESUS THE SHEPHERD FORETOLD**

Psalm 23 not only identifies what a shepherd is, but it identifies God with shepherding. From the time of Adam, the first created being, God has been constantly concerned with the care of His people. He has provided for them, and provided leaders for them. Moses "shepherded" Israel, and David "shepherded" Israel. Others also shepherded Israel, but did so unfaithfully. In Jeremiah 23 God expresses such concern over the unfaithful shepherds, or leaders, of Israel, who caused Israel to be scattered and broken, that He Himself promises to raise up shepherds over His people who will protect and care for them.

In Ezekiel 34 God expresses even more plainly His anger at the unfaithful shepherds. Because of them, the sheep are scattered; literally, dispersed in terror and confusion. Again He sovereignly declares that the sheep shall be properly shepherded. In Zechariah 10, the Lord again declares His anger against the shepherds whose poor leadership had brought about individualistic anarchy, a situation which God promises to correct with His sovereign authority.

In Isaiah 40:9-11 God promises to come to His people and gather them as a shepherd and properly care for them as His flock, a promise which He repeats in Micah 5:2-4. The prophesied Messiah was to be a Shepherd-King, like David!

Keep in mind that what God wants is not simply to comfort, but rather to *care for* His people in such a manner that they will enjoy and manifest His life and





ways. His anger with the unfaithful shepherds was that they took the titles—priest, prophet, judge, etc.—but failed to care. They received the rewards without discharging the responsibilities. The degree of God’s anger expressed in the above passages indicates how extremely careful God is about His sheep.

### JESUS, THE GOOD SHEPHERD

Jesus was the incarnation of God’s nature and concern. This is obvious from His whole life. His attack on the money changers in the temple with a whip, the closest He ever came to getting violent, was just the evidence of the anger of God against an uncaring, demanding system—exactly the picture described by the Old Testament prophets. In the latter part of the Matthew 9 account of Jesus’ travels and evangelistic ministry, one particular verse captures His impression of the people. “He felt compassion for them because they were distressed and downcast like sheep without a shepherd” (v. 36, NAS). He then told His disciples that the harvest was great but the laborers were few, and asked them to beg the Lord of the harvest for laborers. What kind of laborers? Shepherding laborers.

Jesus had been healing the sick, casting out spirits, and generally delivering broken and scattered sheep. How did they get into such an unfortunate condition? They had no shepherds—or at best, only a few shepherds. Jesus knew their problem wouldn’t be fully solved until shepherds were raised up. Healing a sheep without a shepherd provides only temporary help. He’ll soon be sick again.

The harvest must not only be cut down, it must be gathered into the barn. Safety and conservation is the goal. Jesus’ love was constantly reaching out—not just to “make a convert”—but rather to care. There is a vast difference! The difference becomes obvious after conversion: Is the one converted truly cared for or is he treated as just another statistic? This was the very thing for which Jesus rebuked the Pharisees: their sectarian

proselytizing: “You make your converts twice more the children of hell than they were before you got them,” He declared. The Pharisees weren’t expressing love and care—only ambition for religious influence.

The Pharisees’ improper attitude was constantly manifested as they observed Jesus eating and talking with sinners. “How could He do this?” they thought. On one occasion Jesus gave three parables that spoke to this issue: the lost coin, the lost sheep and the lost son (Luke 15). In each parable, the first point was the thing which was lost and the concern manifested for it. Then when that which was lost was found, there was great joy. But the joy was not over having more. Rather it reflected the preciousness of what had been lost but then was found.

In the parable of the hundred sheep, the Lord tells how the shepherd goes after the one sheep that was lost. Keep in mind that the shepherd knew which sheep it was, and he loved that sheep. Darkness, storm, nor wild beast could daunt the care of the shepherd. That sheep was far more than just a “backslidden proselyte”—it was an object of love.



Several years ago a friend was chiding me about what he felt was my lack of evangelism. He told me how many people had been baptized in his church the previous year. It was quite a large number.

“How many of last year’s converts will be with you next year?” I asked.

“Oh, forty percent, I suppose,” he replied casually.

I asked him a simple question in reply, “How does that square with the Lord’s parable of the ninety and nine?”

The truth is that both the evangelistic and pastoral burdens are necessary, and they need to be more closely related. But in Jesus we see most clearly that evangelism, or reaching out, is really the shepherd’s love in action. If there is no shepherd’s heart, then “evangelism” is a dangerous misuse of God’s people.





John 10 is to the New Testament what Psalm 23 is to the Old Testament. In John 10 Jesus displays a thorough knowledge of sheep and shepherds. In verses 10 and 11, He declares Himself to be the Good Shepherd who has come to bring His people abundant life. Now, abundant life is not just a nice "faith slogan." It is a real state of being that results from wise shepherding. A good shepherd will lead and care for his sheep in such a way that their lives will be rich and peaceful—just as described in Psalm 23.

In order to bring about that good condition in the sheep, the shepherd must "lay his life down" for them. In other words, his life is not his own. If the shepherd is an undershepherd to a chief shepherd, he must unselfishly care for the flock in such a way as to serve the real owner's interest. The possessor must be pleased when he sees the sheep, even if the shepherd loses his life in the process. This was Jesus' attitude and is the attitude of every good shepherd.

The shepherd is not free to pursue other ambitions; those are laid down. The shepherd lives for the sheep. In the face of danger, whether wild beast, hazardous weather or disaster, his first concern is the sheep, for they are helpless without him. David demonstrated that attitude in attacking the lion, the bear and the giant. A good shepherd can point to his sheep and honestly say, "My life is in them."

A shepherd may be, and should be, paid. But he cannot be paid to love. A man who serves for pay and not for love of his sheep will flee in the face of danger. The good shepherd will give his life for the sheep. Jesus was and is the Good Shepherd. He revealed God's genuine concern and exposed the bankruptcy of mere religious ritual. He trained undershepherds and gave His life to defeat the enemy of the sheep.

### JESUS, THE CHIEF SHEPHERD

Jesus was and is the pattern for shepherds. And because He never intended to bring about the Kingdom of God single-handedly, it is therefore not enough for us to simply rejoice in His achievements. He intends for *us* to follow His example, share His concern and do His works. His work is to be completed by us.

The writer of Hebrews, in chapter 13, verse 20, calls Jesus the Great Shepherd of the sheep. In that same chapter, he has urged us to submit to our leaders. We are to be reminded of them, the word of God they spoke, their example and their faith (vs. 7). In verse 17, we are admonished to submit to them because they watch for our souls and must give an account to the Great Shepherd. The Great Shepherd has appointed others to watch for our souls.

When the Lord ascended, one of the first things He did, according to Ephesians 4:11, was to give shepherds to His people. These shepherds manifest the care of the Great Shepherd—not only in heaven, but on earth as well—that His people might be led in paths that lead to abundant life here and now.

Peter refers to Jesus as the Shepherd and Bishop (overseer) of our souls (1 Pet. 2:25). Later, he refers to Jesus as the Chief Shepherd (1 Pet. 5:4). Again, this reference reminds the undershepherds that they will give an account of the flock to the Chief Shepherd, Jesus, who owns the sheep.

Paul also reminded the Ephesian shepherds that Jesus bought the flock with His own blood (Acts 20:17–32), and they should care for them as the Lord's.

Just as a good shepherd must know his sheep, a good leader must know his people. He must take responsibility to be involved with meeting all their needs. He must protect them even to the giving of his life. His leadership will be based on his example and ability to give purpose to those he leads. When Israel lacked this kind of leadership, God raised it up. Jesus' incarnation fulfilled the prophetic image of Messiahship. Jesus' departure came only after Jesus had trained new leaders who cared for His people. Throughout the history of the Church and even now, the Chief Shepherd is calling and equipping shepherds to manifest His care for all mankind and lead them to the ways that produce abundance. ♣

## Bible Study Answers

(From page 27)

1. Angel; 2. Full, Holy Ghost, up, heaven, standing, right hand; 3. Sat down; 4. Make intercession; 5. Reigns, all, feet; 6. The Kingdom of God; 7. That God may be all in all; 8. a. Every man, b. All principalities and power, c. The Church; 9. Now, presence, us; 10. Lord, Christ; 11. Promise, Holy Ghost; 12. Eyes, ears; 13. The Father's; 14. Head, feet; 15. Daysman; 16. Mediator; 17. Advocate; 18. Forerunner, veil, Grace; 19. No one, once a year; 20. A place for us; 21. New heavens, new earth.



# THE BOOK- STORE

This special convention insert is designed to acquaint you with some of the books and tapes that will be available at the Christian Growth Ministries Bookstore at the Governor's Exposition Hall across from Kemper Arena (site of the non-denominational meetings and workshops) in Kansas City. Be sure to stop in and visit with the CGM staff; we'd enjoy meeting you. If you are unable to attend or prefer to order now, you may do so by using the order form on the inside back page of this issue. See you in Kansas City!



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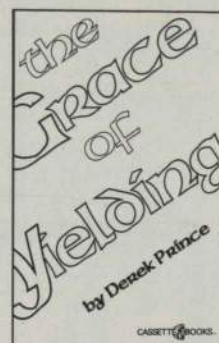
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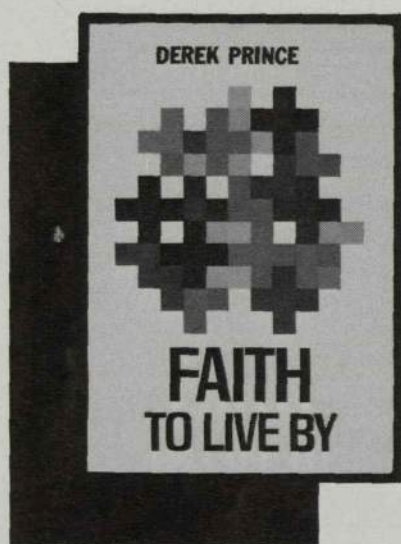
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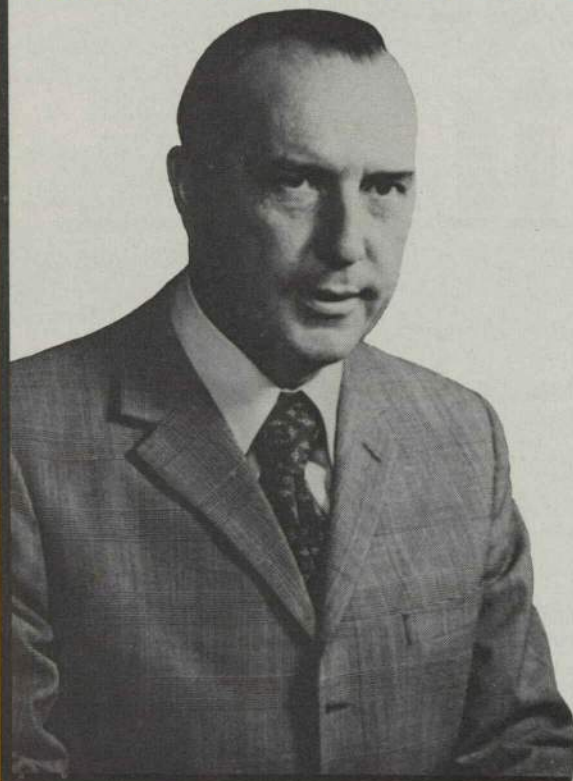
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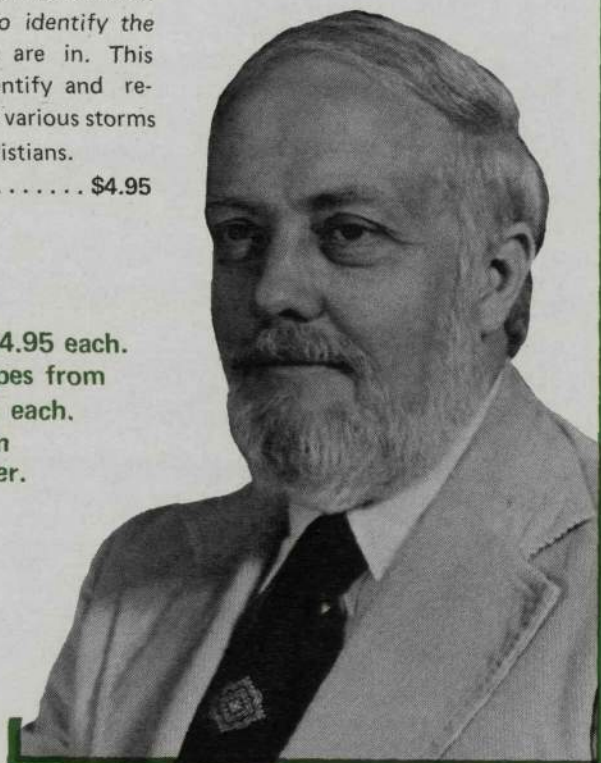
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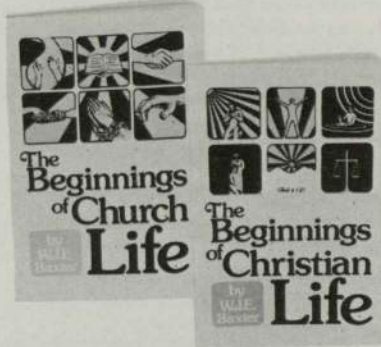
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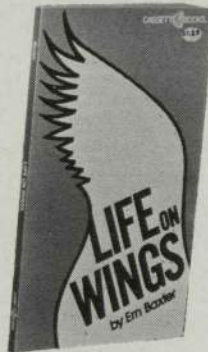
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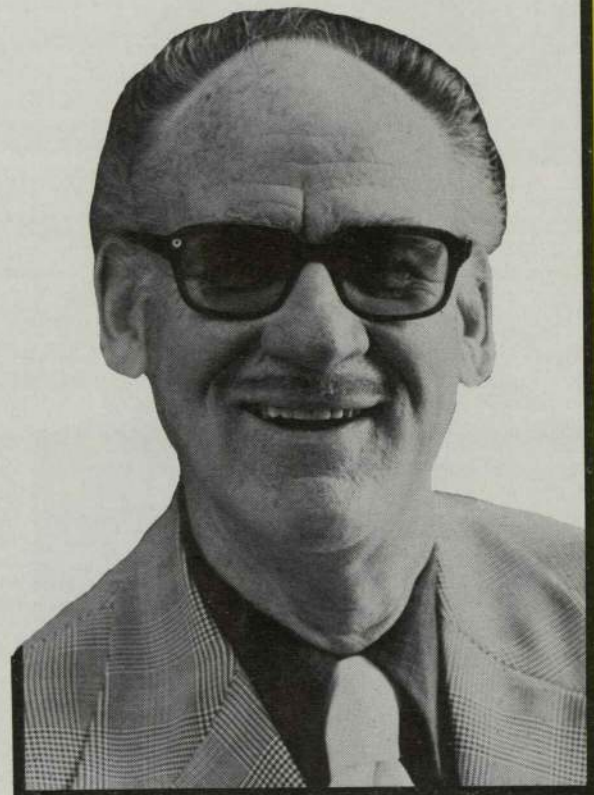


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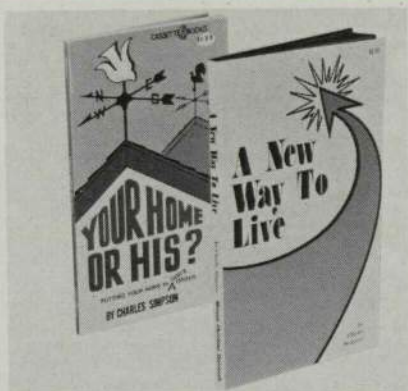
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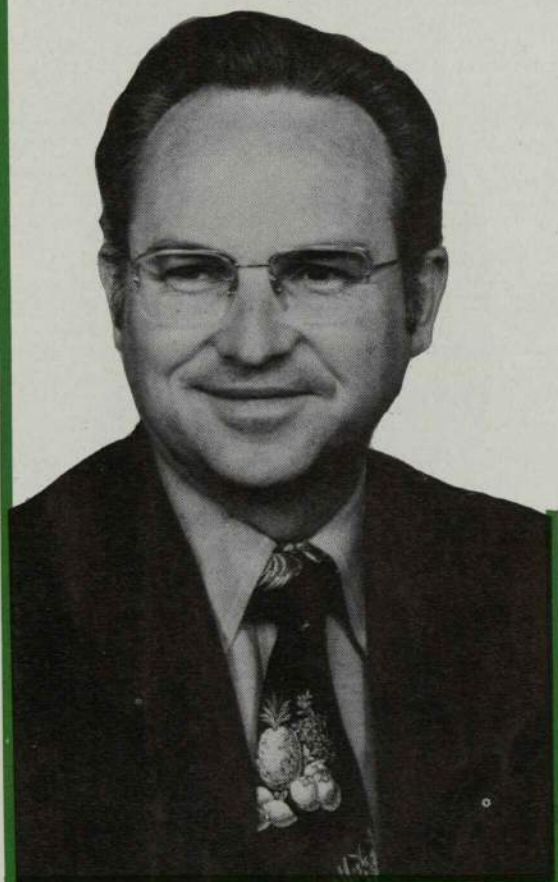


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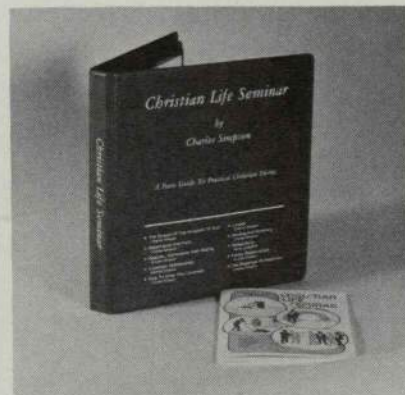
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