



SEPTEMBER 1977

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

new wine

"Overcoming Rejection"



From Rejection to Acceptance ● Prince ● 4

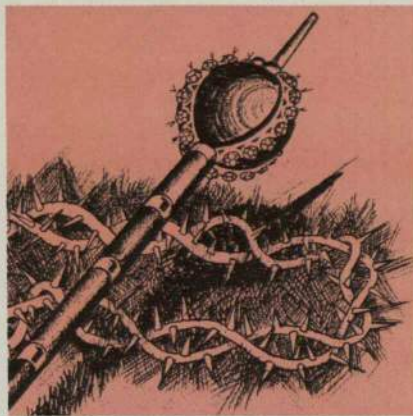
The Man Christ Jesus ● Baxter ● 10

Spiritual Self-Acceptance ● Croft ● 18

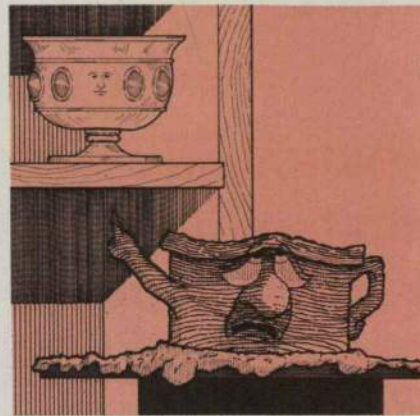
Correction, Not Rejection ● Mumford ● 26



Page 4
Derek Prince



Page 10
Ern Baxter



Page 18
Jim Croft

editorial

Today, throughout the Body of Christ, an unseen enemy lurks in the hearts of countless Christians. In many, that presence lies dormant and undetected, while in others, it chronically lashes out as a nameless attacker upon their minds and spirits. But God in His mercy is exposing the identity of this foe—*rejection*, one of the most powerful and deep-rooted problems plaguing Christians today.

In this month's *New Wine*, we focus upon two main types of rejection: that which is inflicted by others and that which is self-imposed. In his article, Derek Prince examines the first and most obvious: the rejection that results from being hurt and

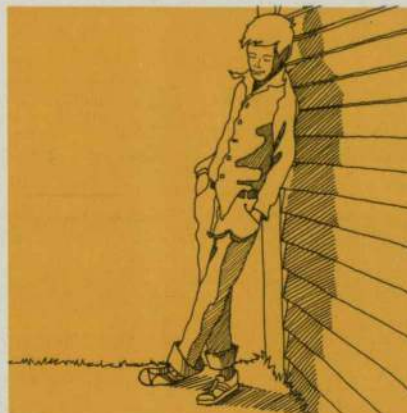
ignored by those around us, especially those whose acceptance we desire the most. Besides his insights into the root causes and effects of this problem, Derek gives four very practical steps for overcoming rejection. In doing so, he touches upon the second type, which is even more deeply rooted . . . that is, *self-rejection*.

Jim Croft points out in his article that this condition, the lack of self-acceptance among Christians, is "among the cruelest of taskmasters," and that the antidote for such self-imposed rejection is spiritual self-acceptance—the acknowledgement of God's sovereignty and wisdom in making us unique individuals. Dick Key supplements this teaching with personal sharing of how God helped him overcome feelings of inadequacy and self-hate.

In the final article "Correction, Not Rejection," Bob Mumford strikes what we feel is

Contents

From Rejection to Acceptance	4
<i>Derek Prince</i>	
The Man Christ Jesus	10
<i>Ern Baxter</i>	
Bible Study: Accepted in the Beloved	15
<i>Jim Croft</i>	
Spiritual Self-Acceptance	18
<i>Jim Croft</i>	
On the Outside Looking In	23
<i>Dick Key</i>	
Correction, Not Rejection	26
<i>Bob Mumford</i>	



Page 23
Dick Key



Page 26
Bob Mumford

an important balance in this theme of self-acceptance; for occasionally, the assurance that God loves us just as we are can lead to complacency and unwillingness to change or be corrected. Bob emphasizes that God's correction is not a rejection by Him, but rather an affirmation of His fatherly care for us.

We feel this issue of *New Wine* is a testimony to God's faithfulness, for at a time when rejection is tormenting the Body of Christ, God is simultaneously providing new discernment and revelation to combat the problem. We pray that through this month's *New Wine*, many who have been shackled by the pain of rejection and the burden of self-hate may break free into new liberty, new joy and new life.

Dick Leggatt



MAGAZINE

SEPTEMBER 1977

VOL. 9, NO. 8

EDITOR: Don Basham; MANAGING EDITOR: Dick Leggatt; EDITORIAL ASSISTANTS: Janet Baum, Alan Wallace; PRODUCTION MANAGER: John Zeppa; DESIGN: Larry Rice, Jerry Lukas; PHOTOGRAPHY: Jeff Monroe

© Copyright, Christian Growth Ministries, 1977. All Rights reserved.

New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 1500 Gateway Dr., Ft. Lauderdale, Florida 33309. Second class postage paid at Ft. Lauderdale, Florida and at additional mailing offices.

Please use our self-addressed envelope in the center of the magazine for new subscriptions, notice of change of address, and all contributions, comments, and suggestions pertaining to Christian Growth Ministries and *New Wine* Magazine.

New Wine is a non-subscription magazine supported by the contributions of its readers. Back issues of *New Wine* may be purchased for 50 cents each. This price pertains to all orders regardless of quantity. Foreign contributions, or payments except from Canada, should only be made by LOCAL FOREIGN CURRENCY or a CHECK MADE OUT FOR UNITED STATES DOLLARS (drawn on an American bank).

Material submitted for publication should be accompanied by a stamped addressed envelope if return of manuscript is desired. All material becomes the property of *New Wine* when published.

The views expressed in *New Wine* are those of the writers and not necessarily those of the Editors or Directors.

Scripture quotations in this magazine are from the *King James Version* of the Bible unless otherwise indicated.

Scripture quotations identified RSV are from the *Revised Standard Version Common Bible* © 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission.

Scripture quotations identified AMP are from the *Amplified Bible, New Testament* © Lockman Foundation 1958; *Amplified Old Testament*, Zondervan Publishing House, Part One © 1962, Part Two © 1964. Used by permission.

Scripture quotations identified NAS are from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971 and are used by permission.

Scripture quotations identified LB are from the *Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill., and are used by permission.

Scripture quotations identified JBP are from *The New Testament in Modern English* © J.B. Phillips 1958, 1960, 1972. Used by permission.

FROM REJECTION



In this article, I want to examine a particular problem that affects, in my opinion, millions of people in the United States, not including countless others throughout the rest of the world. As a result of my ministry over the past ten years, I've become convinced that probably one in five persons in the U.S. is affected in one way or another by the problem that I'm going to talk about in this message: *rejection*. Rejection, simply defined, is the sense of being unwanted or the sense that although you want people to love you, no one does. Or the feeling of wanting to be part of a group, but feeling excluded—somehow always being on the outside looking in. And I believe one reason so many people suffer this problem today is because of the form of our society and its pressures, particularly those causing the break-up of family life.

Now, if I were to ask you, "What is the opposite of rejection?" you would probably reply, "Acceptance," which is the correct answer. So in this article we'll concentrate on how to move from rejection to acceptance.

Let's begin our study with a picture of rejection found in Isaiah 54:6. This is a very poignant picture of a broken-hearted married woman.

For the Lord hath called thee as a woman forsaken

and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

I think the picture here is of a young woman, fairly recently married, who finds that her husband doesn't love her. Maybe he has no time for her or shows no interest in her—possibly he's even preparing to divorce her to find another wife—so the Scripture describes her as "forsaken and *grieved in spirit*."

There is a type of wound which is very, very hard to bear, and it's described quite accurately in Proverbs: "The spirit of a man will sustain his infirmity, but a *wounded spirit* who can bear?" This woman was obviously suffering from just such a wound in her spirit.

Another scripture in Proverbs says, "The words of a tale-bearer are as wounds going down into the innermost parts of the belly." I know the Bible is right in this. There's a vulnerable and tender area somewhere deep down inside us where some things penetrate, and one of those things is the words of a tale-bearer. Possibly you've opened your heart to somebody and shared some deep inner problem in strict confidence, later to discover that that person has gone around and told all your neighbors and all the church members. That wounds you, and the Bible says, "A wounded spirit who can bear?" We can put up with a wounded body, but a wounded spirit is an unbearable affliction.

Scripture also says in 1 Corinthians 2, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (vs. 11). There is a spirit in man that's deeper than the mental understanding or the faculties of memory and reason, and that spirit is the only thing that knows all about you. Your mind doesn't know all about you. There are some things in you that your mind hasn't yet discovered. It's very possible to carry wounds for years that your mind—your conscious mind—never knows about. This can be borne out, I believe, by the following observation.

Have you ever noticed when some people get the baptism in the Holy Spirit—even strong self-reliant men—that they seem to crumple and begin to sob? I've seen it happen scores of times. When I see that happening, I say, "Now the Holy Spirit has reached down into that person's spirit, and He's untying all those knots that have been tied inside him so long. No one else could ever get there to untie the knot but the Holy Spirit."

I was praying with a young man one time and this happened to him. Though he was already baptized in the Holy Spirit, the Lord had just met a deep need in his

TO

"A wounded spirit who can bear?" (Pr. 18:14).

ACCEPTANCE

by Derek Prince

life. By nature, he was a rather well-controlled and poised young man, but when the Holy Spirit touched this thing at the heart of his life, he began to sob like a little child. I said to him, "Now look, don't turn this off. Don't reassert your self-control. Let it come, because you couldn't buy a moment like this for a thousand dollars. It's precious."

All this is to illustrate that there's an area deep down inside you that your mind doesn't know about. Sometimes your mind even refuses to face up to the facts about that area inside you. Even psychologists and psychiatrists acknowledge the fact that there are some things that are so wounding and painful that the mind refuses to focus on them. It just turns a blind eye in that particular direction. Nevertheless, the wound is there—deeper than the mind, deeper than reason, deeper than the memory—it's in the spirit.

Rejection, very frequently, is in that deep area—the spirit. And often, because it's so deep, many people do not even realize their problem is rejection.

HOW REJECTION BEGINS

Let's consider some examples of how this may arise. I'm sure there are many forms of rejection that I haven't encountered, but I've encountered a good many.

I remember the case of one lady in particular who lives in Hollywood, Florida. While I was visiting one evening in this lady's home, I did something I rarely do. I just said point blank to her, "Sister, if I'm correct, you have the spirit of death in you." Now I very rarely make that statement to anybody, because it sometimes leads to complications. But I took the risk of telling her because it was obvious she was in need of help. This woman had every reason to be happy, but was never happy. She had a good husband and children, but never had any joy. So I said to her, "I'm conducting a deliverance service on Friday night in Miami, and if you'll come, I'll pray for you."

So on the appointed night, this lady came, and when I began the deliverance part of the service, she was sitting in the front row. Again, I did something I don't usually do. At a certain point in the service I walked up to her, and I said, "You spirit of death, in the name of Jesus, I command you to answer me. When did you enter this woman?"

Then the spirit, not the woman, answered very clearly, "Oh, when she was two years old."



"How did you get in?" I asked.

It said, "Oh, she felt rejected. She felt unwanted. She felt lonely."

I thought to myself: "Isn't that something—the presence of rejection even at the age of two?"

This incident really opened my understanding to an area of people's problems because I've discovered since then that rejection can begin even before a child is born. I could give you the names of quite well-known persons who would testify to this being true in their lives. I've discovered that if a woman carries in her womb a child whose coming she resents, that child is frequently born with a spirit of rejection.

I discovered, for instance, that this type of rejection is especially prevalent among people in one certain age group in the United States—children conceived during the depression. Why? Because many families already had too many mouths to feed, and the thought of another little life coming into the world produced a feeling of bitterness. "Why do we have to have another child?"

A similar problem may develop in a child conceived out of marriage. In most cases of that type there are tremendous problems involved for the mother, and she may come to resent and hate this child who is coming into her life and creating problems for her. That child, too, may be born with a spirit of rejection.

Then again, a child may be born and not receive love and thus suffer rejection. I've come to the conclusion

that every child is born into the world looking for the love of a father and the love of a mother. Every child is created that way. But in many cases, particularly in modern America, every child is not loved. Or, even if the child is loved, the parents may not know how to express their love. I've talked to a number of people who said, "Well, I suppose my father loved me, but he never knew how to show it. All his life he never took me on his knee or did anything to show me that he loved me." Or, the same may be true of the mother. As a result, the child gets this feeling of, "I'm unwanted."

I've noticed that in a family with two or three children this sometimes occurs. Suppose the first child is brilliant, clever, and knows all the answers. The next child who comes along may not be so brilliant. But then the third child is clever like the first. This second child just never feels in the same category with the others. Somehow the parents are always praising the youngest child or the eldest child, but they don't say much about the middle child. The result in many cases is that the second child feels rejected, unwanted. "My parents love my older brother and my younger brother, but they don't love me."

Rejection may also come later in life. Like the woman we read about in Isaiah, a wife may love her husband and have a picture in her mind of what married life should be. She'll imagine how her husband is going to love her, and how she'll be blessed with children. But somehow it turns out otherwise. Maybe the husband loves her for a little while, and then he gets interested in another woman. Or he may be one of those men who just doesn't know how to show love. After a while this young woman feels, "My husband doesn't want me. He doesn't care for me. He doesn't devote time to me."

Time is one of the most important factors in this situation. If you talk to many children today who are bitter and rebellious against their parents, they'll tell you this: "Our parents gave us clothes, an education, a car, a swimming pool—but they never gave us their time. They never gave us themselves."

This, I think, is one reason for the awful, bitter reaction in the past decade of the young people against the older. It's not surprising that many of the ones who became so bitter and rebellious were from rather privileged, wealthy homes. Their bitter reaction against materialism was because they had been given everything except love, the thing they had wanted most.

REACTIONS TO REJECTION

Now, rejection can simply be an inner attitude that we carry around with us. However, I have learned by experience that behind every negative emotion, reaction, and attitude there is a corresponding spirit. Behind fear, there's a spirit of fear. Behind envy, there's a spirit of envy. Behind hate, there's a spirit of hate.

Very often, yielding to a certain emotion will open the way for the spirit of that emotion to enter. And once the spirit comes in, that person is no longer in full control. For instance, a girl who hates her father because he was cruel, critical, and unloving gets married and has children of her own. Then without reason, against her own desire, she begins to unreasonably and viciously hate one of her own children, transferring that hatred for her father to her child. That's the spirit of hate. When the father isn't there, it's directed against somebody else.

I don't know whether you parents have noticed this, but if we have particular faults in ourselves, the child that's most like us in reproducing our faults is the one we come to hate. What we're really doing is hating the thing in ourselves, but instead of turning that hate toward ourselves, we turn it toward our child who reproduces those traits or weaknesses, having inherited them from us.



Just as there is a spirit of hate, there is also a spirit of rejection. I know this firsthand because in the past ten years I've dealt with several hundred people who needed and received deliverance from the spirit of rejection.

Rejection is a problem that brings others in its train. I'm going to outline briefly for you the two different lines of reaction that proceed from rejection. Neither of these, of course, is an absolute law, but they are situations that occur consistently enough to indicate a definite pattern.

In the first line that proceeds from rejection, the next reaction down the line is *loneliness*. Now loneliness is a very terrible thing. This modern world of ours is filled with lonely people. Some even sit in church every Sunday and yet never cease to be lonely.

Loneliness leads to misery, and all of us know people who always seem to be miserable.

Then misery and loneliness frequently lead to self-pity. You're always feeling sorry for yourself. "Nobody understands me. Others can, but I can't. Why did God make me like I am?"

The step following self-pity is often depression—moods of gloominess that settle down over you. I can describe these moods in detail because I've often had them myself. So I know what I'm talking about.

Depression will then likely lead to something even more serious, which is despair, hopelessness. "It's no good. I might as well give up." And then despair will almost inevitably lead to one of two things which is final. One is death; the other is suicide.

Now, there is a difference between death and suicide. Death is the desire to die. If you've ever said, "I wish I were dead," it's a very dangerous thing to say. You don't have to say that many times before a spirit of death comes in.

Suicide is more radical. "I might as well end it all. What's the good of living? Take the whole bottle of pills. Swallow them now." Or, "Go ahead—jump in front of

that train and end it all."

Well, that's one line of reaction stemming from rejection. But there's another possible line which leads in a different direction. The first step in this progression from rejection is hardness. "Well, if they don't love me, so what? Who needs them anyhow? I can do without them."

Then hardness leads to something I've had occasion to analyze. You wouldn't normally see this name, but it's called "indifference." "I don't care! I've been wounded enough. Nobody's ever going to hurt me that much again. I'll put up a barrier that nobody will ever get inside." I've discovered that in the spiritual realm the name for that barrier is indifference. Outwardly you're friendly. You talk to people, you joke, but there's something inside you they can never get through.

After indifference comes rebellion. "Well, they're against me, so I'll be against them. I hate them. I hate their religion. I hate their church. I hate their God." You'd be amazed at the number of people who have told me that at some time in their life they've actually said, "God, I hate You!" That's a terrible thing to say, but I've talked to scores of people who've said, "God, why did you make me this way? Why did you bring me into the world at all?"

Then rebellion quite often leads to something which isn't as obviously connected, but is closely associated to rebellion in Scripture: *witchcraft*. 1 Samuel 15:23 says, "Rebellion is as the sin of witchcraft." Now when I say "witchcraft," I mean the whole occult realm—going off to seek false spiritual experiences through the Ouija board, the fortune teller, the seance, etc. Many fail to realize it, but that's really the expression of rebellion—turning from the true God to a false god. It's the breaking of the first commandment: "Thou shalt have no other gods before Me." And if Saul can be used as an example, witchcraft also leads ultimately to spiritual and physical death (1 Chron. 10:13–14).

So we see from both of these lines of reaction that the consequences of rejection's presence in a person's spirit can be devastating.

THE ROOTS

Now I want to point out that, to such radical problems, the gospel offers *radical* solutions, for the gospel itself is very radical. Not everyone knows the literal meaning of *radical*, but it comes from the Latin word *radi* which means *root*. Therefore, something radical is *that which goes to the root*.

In that sense the gospel is radical—it goes to the root of the problem. This is what John the Baptist said in describing the gospel in Matthew 3:10:

And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth

good fruit is hewn down, and cast into the fire.

This is a picture, I believe, of how God intends for us to deal with our problems, which are represented by the tree. God says, "It's not good enough to just chop off a few branches; the tree will go on standing and growing. Even if you chop off the trunk, it may not grow, but the life will continue in it and little green shoots will appear. But if you cut the roots, you've finished with the tree." In God's plan, the axe is laid to the root of the problem.

Now I believe that these three parts of the tree correspond to the three parts of people's problems. We start with the branches. They are what I call "sins"—things like lying, swearing, immorality and addiction—the things that drive people and inflame them. I think much religious activity is directed toward lopping off a few branches. "Well, I gave up smoking," or, "I stopped being immoral," or "I never do anybody any harm, and I'm always in church on Sunday." All of that is good, but it's not the ultimate.

If you just cut off the branches, eliminating certain sins, the problem you inevitably face is that other branches will take their place because they're all supported and sustained by the trunk. Now in my understanding

of theology, the trunk is called "*sin*." Not sins, but *sin*. There's a very consistent distinction in the Bible between sins—sinful acts—and sin, the thing that causes sins.

Sin is hard to define. I call it "an evil, corrupt, spiritual power that works in people and drives them to commit sins." In the atonement Jesus was "wounded for our transgressions and bruised for our iniquities [or sinful acts]" (Is. 53:5). But in Isaiah 53:10, it says, "When thou shalt make his soul an offering for *sin*." That's dealing with the trunk. It's altogether different, and the Bible consistently maintains this distinction.

But sin and sins are both above the surface. Under the surface we have something else: *roots*. Now I believe from my experience and study of Scripture, that the root can be described as "self," or the "I," the ego. "I want, I think, I like, I don't like, look at me. I'm important, I matter, you haven't treated me right, the world revolves around me, poor little me, nobody loves me." I believe that's the root, and even those who have faced the fact of sin haven't always dealt with the problem of self. And yet, if the root is not dealt with, the problems will continue.

THE SOLUTION TO REJECTION

Now I want to talk to you particularly about the answer to the specific problem of rejection. I want to show you the Scripture's answer to this problem. And I'll tell you something: it works! I've seen scores of lives radically changed. Not temporarily, not superficially, but *radically*.

Every solution God has for every problem in our life

stems from the cross. The cross is where God provided the solution to all our problems, and in relation to the cross, Jesus dealt with this specific problem of rejection.

Years back, in fact in 1943, the Lord told me through the gifts of the Spirit that I was to consider the work of Calvary—that it was a perfect work: perfect in every respect, perfect in every aspect. I've spent thirty-four years considering the work of Calvary—what Jesus did on the cross—and every time I think I know it all, I discover something new.

Over the years, the Lord showed me one basic principle about the cross: that it was an *exchange*, a divinely appointed exchange. On the cross, to satisfy eternal, divine justice, God caused to meet together upon Jesus all the evil that was due by justice to the human race, so that in return, by faith, the one who repents and believes may receive all the good that is due by justice to Jesus. Jesus took the evil that we might receive the good. This is very simple, very basic, but when you once begin to understand it, it will open up endless avenues of blessing for your soul.

God made to meet together upon Jesus all the evil, so that we might receive all the good. And the longer I meditate on this, the more complete I see that the exchange was. Here are just a few aspects of the exchange:

Jesus was punished for our sin that we might be forgiven.
Jesus was wounded for our sicknesses that we might be healed.
Jesus was made sickness itself that we might have health.
Jesus became poor for our sakes that we might have His wealth.
Jesus died our death that we might have His life.

But recently, while I was meditating on this message, God said to me, "There's another side to that exchange. What about rejection?" What did it say in Isaiah 53, verse 3: "He is despised and rejected of men; a man of sorrows, and acquainted with grief."

For three and a half years He gave His life totally to doing good: to forgiving sins, healing sicknesses, delivering the demon-oppressed. He did nothing but good. At the end of that period, His people to whom He belonged, the Jewish nation, were given a choice by their Roman ruler of which they would prefer to have—Jesus of Nazareth or a criminal named Barabbas, who was guilty of political insurrection, robbery and murder. By one of the most amazing and tragic decisions in all human history, the entire nation, incited by their religious leaders, rejected Jesus and instead chose Barabbas, the political rebel.

So they said, "Away with Jesus. Crucify Him! We don't want Him! We'll have Barabbas, the thief and the

robber." How did Jesus respond? He prayed to the Father to forgive those who were crucifying Him. He was not concerned about what was happening to Him. He was concerned about what would happen to them. The marvelous example of Jesus is that though He was in agony and rejection, He was not concerned about Himself. He was concerned about those who had rejected Him. What a pattern that is.



hen I examined Jesus' exchange on the cross in terms of the problem of rejection, I realized something startling—that although He was rejected by men, the final agony of Jesus on the cross was rejection by His Father.

If you read the accounts, right near the end of that awful experience, He said, "My God, My God, why hast Thou forsaken Me?"

And there was no answer from heaven. For the first time in the history of the universe, the Father turned a deaf ear to the Son's cry. Then Jesus knew that His Father had rejected Him. Why had He rejected Him? The Scriptures said God is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). And when Jesus was made sin with our sinfulness, God averted His eyes and stopped His ears to the cry of His Son.

After that, there was only one more cry that came from the lips of Jesus, and then He expired. I believe it's literally correct that He died of a broken heart. What broke His heart was not rejection by His own people, but rejection by His Father.

For every person reading this article that has suffered the agonies of rejection, I want to tell you right now: Jesus experienced the deepest pangs of rejection, even being rejected by His Father, and He bore it for you that you might be saved. If ever there was good news for this generation, that is it.

ACCEPTANCE

Now, what's the opposite of rejection? *Acceptance*. I love the King James Version of Ephesians 1 because it says God "has made us accepted in the beloved" (vs. 6). Jesus, God's true and only begotten Son, was rejected that we who were unworthy rebels might have His acceptance with the Father. So the deepest remedy for our problems is to believe that Jesus bore our rejection that we might have His acceptance with the Father.

Sometimes there are problems with earthly parents that can never be resolved. But friends, no matter if nobody wanted you, nobody loved you, your parents weren't even married—when you come to God through Jesus Christ, you become a member of the best family in the universe, and God has no second-class kids.

God's family is the best family. There's no family quite equal to it. Even if your own family didn't care for you and your own father rejected you and your mother never had time for you or your husband never showed you love, God still wants you. You're accepted. You're

the object of His special care and affection. Everything He does in the universe revolves around you.

When God says we're accepted, He doesn't mean we're just tolerated. We don't bother Him; we don't upset Him; we don't disturb Him. We never take too much of His time. The only thing that upsets Him is when we stay away too long.

He doesn't push us off into a corner and say, "Wait, I'm too busy. I don't have time for you." Rather, He says, "I'm interested in you. I want you. You're welcome. Come in. I've been waiting a long time for you."

It's like the father in the story of the prodigal son. He was out there looking for the boy to come home. They didn't have to come and say, "Your son's come home" because the first one to know it was the father. He knew it before all the rest of the family.

God's attitude toward us in Christ is like that. We're not rejects. We're not second-class citizens. We're not just servants. When the prodigal came back, he was willing to be a servant. But the father would not hear of it. On the contrary, he said, "Bring out the best robe. Put shoes on his feet, rings on his fingers, kill the fatted calf! This, my son, was lost and is found, was dead and is alive again." The whole household was turned upside down to welcome the prodigal.

Likewise, Jesus said, "There is more rejoicing in heaven over one sinner that repenteth than over ninety-nine just men that need no repentance." That's how God welcomes us in Christ.

So you've got to understand these two basic facts: (1) Christ on the cross bore our rejections—all the agony, the heartache. (2) This exchange has taken place: we are accepted because of His rejection. We are "accepted in the beloved."

You must lay hold of those two facts. Sometimes you don't need to do any more than this to overcome rejection. A few years ago at a conference, I was walking to a preaching assignment, and I literally bumped into a lady who was going in another direction. She was kind of out of breath and she said, "Oh, Brother Prince! I was praying that if God wanted me to meet you, I'd meet you."

"Well," I said, "you have. What's the problem? I can give you about two minutes. I'm due to be preaching."

Well, she started to talk, and after about half a minute, I said, "Wait a minute. I know your problem. I don't have to listen to any more. Your problem is rejection." I told her, "I want you to say these words out loud after me." So

I led her in this statement, which she repeated out loud after me. I don't remember the exact words, but this is more or less what I said: "God, I thank You that You are my Father and I am Your child. I'm a member of the family of God. Heaven is my home. I belong in the family. I'm not rejected. I am accepted. God loves me. He wants me. He cares for me." I said, "Amen," and

"Good-bye, I'm going," and took off.

About a month later, I got a letter from that lady in which she said, "I want to tell you those two minutes you spent with me and those words that I spoke have completely changed my whole life. I've been a different person ever since." Why was she different? Because she realized what it means to be accepted in Christ.



o for many people, the simple declaration of their acceptance in Christ resolves the problem. But for others, it takes more than this. So I'm going to tell you in a little more detail the simple steps you have to take if you are troubled with rejection. I believe the Holy Spirit will show you whether or not you are.

1. You have to forgive those who have rejected you.

This is essential. You say, "Well, my father is dead." This has been said to me many times, and each time I reply, "That doesn't matter because it's not for your father's sake you're forgiving. It's for your own sake."

We printed a very remarkable article in *New Wine Magazine* a couple of years ago. The sister who wrote the article described how her husband realized through the dealings of the Holy Spirit that he had never shown his father the honor and respect that was due to him as a father. Well, her husband was so convicted that he had to take a journey from Florida to Michigan to visit his father's graveside alone. There he spent a long time emptying out the bitterness, the resentments, the hatred and the rebellion that he had. "And at the end of that time," she said, "my husband was a new man."*

The forgiveness is not for the one who's dead or far away; it's your end of the relationship that we're talking about. *You* have to forgive for your own sake. Let me remind you of something I've said many times: Forgiveness is not an emotion; it's a decision. Don't say, "I can't." If the truth be told, it's "I won't." But if you can say, "I won't," you can also say, "I will."

Number one, then, you must forgive every person whom you feel has rejected you.

2. You have to lay down bitterness, resentment, hatred and rebellion.

These are the four reactions which so frequently accompany deep-seated rejection.

3. You have to accept the fact that you are accepted in Christ, that God accepts you.

Let me emphasize again that this doesn't mean He just tolerates you; He loves you, He's interested in you, He cares for you. I don't know how many young people I've told that to and seen each one of their faces brighten as I did.

(continued on page 22)

* "The First Commandment with Promise," by Esther Bristol, *New Wine Magazine*: July/August 1974, pp. 7-9.

The Man Christ Jesus

The Second in a Series
of Articles by Ern Baxter
on "Christ's Ministry
Today."

by Ern Baxter

"He became obedient unto death. Therefore God has also highly exalted Him and given Him a name above every name" (Phil. 2:8-9).

God created man in His own image" (Gen. 1:26), but after man marred that image by succumbing to sin, God "was manifest" (1 Tim. 3:16) "in the likeness of sinful flesh" (Rom. 8:23) to redeem, regenerate, and renew man to the image of "the Heavenly pattern" (1 Cor. 15:49, JBP).

From the very beginning, man was the apex of God's creation. He differed from the other created things and beings in that he was God-like and capable of personal communication with God (Gen. 1:28; 2:16-17; 3:9-13). He was made to "have dominion [rule] over all the earth" (Gen. 1:26, 28), and as God's delegated authority, to "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth" (Gen. 1:28, NAS).

So in the biblical creation account, man is seen as a highly intelligent, masterful agent, capable of representing God as His viceroy over creation. Though sin has defaced the image, it has not utterly destroyed it, and thus, this crippled creature, retaining aspects of God-likeness, oscillates between flashes of creative brilliance and dark deeds of destructive degradation.

WHAT IS MAN?

Even the redeemed man, who through redemption is being renewed and restored, finds it difficult to rise to the wonder of his being. Looking out upon the magnificent heavens and earth which surround him, humbled by their splendor and dwarfed by their vastness, he wistfully inquires of the Creator, "What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him?" (Ps. 8:4, NAS). Then, contemplating the indescribable complexities of his own person, he concludes that only God could "form his inward parts" and "weave him in his mother's womb." Grateful for the gift of life, he cries out in celebration of the mystery of this skillfully wrought workmanship—"I will give thanks to Thee, for I am fearfully and wonderfully made; Wonderful are Thy works, And my soul knows it very well" (Ps. 139:13-14, NAS).

The psalmist, representing all men, might well stand in awe and wonder as he beholds the magnitude of the heavenly bodies, and the delicate and mysterious intricacies of his own physical body. He might well feel intimidated and unimportant in the midst of such a display of divine creative genius. But whether he fully comprehends it or not, there is an answer to his query, "What is man?" It is the answer not of human investigation, but of divine revelation. Apart from revelation, human investigation becomes vain speculation when it

goes beyond the bounds of its abilities.

The psalmist's answer is one of revelation. In language reminiscent of the Genesis account of man's creation, he responds to the question and simultaneously affirms his faith in God's revealed record.

For thou hast made him a little lower than the angels [the NAS says, ". . . than God"], and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

O Lord our Lord, how excellent is thy name in all the earth!

(Ps. 8:5-9).

Here is the man of Genesis 1:26-28: a little lower than God but in the image of God. This man wears a crown as God's delegated king over creation. The subjugated earth pays him honor as bearer of God's glory. What better expression could be coined to describe Adam's dominion and rule than "put all things under his feet"? Finally, the psalmist verbally parades the subjects of the first man's domain past the reader to show the extent of his dominion.

A New Testament writer, quoting Psalm 8, points out what is painfully obvious as he writes, "But, as it is, we do not yet see all things controlled by man" (Heb. 2:8, Moffatt). Although the "yet" breathes hope for man's future dominion (and we'll say more about this shortly), the question to be dealt with first is, "What happened to forestall this human sovereignty?"

The man to whom this mandate was given forfeited it through disobedience to his Superior (Rom. 5:19). Another name for this disobedience is sin, and by this "one man sin entered into the world" (Rom. 5:12). The result of this is that "everyone has sinned; everyone falls short of the beauty of God's plan" (Rom. 3:23, JBP).

Falling short of God's beautiful plan may be described in many ways, but all such descriptions require words like the ones Jesus used: "evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies" (Mt. 15:19). These sins, practiced on a corporate scale, produce national and international malevolence and war, destruction of entire civilizations by servile slavery to sordid sins, international theft of land and property, high level perjury committed in the name of diplomacy, and last but not least, the dethronement of God as true Sovereign and Governor of human life and His replacement by blasphemous substitutes. That is not a pretty picture. But to miss God's beautiful plan is to improvise some form of ugly alternative produced by human depravity. Let us anticipate a point and remark that such ugliness has only been relieved by the influence provided by the "salt" and "light" of genuine godliness.

MAN IN GOD'S PLANS

Despite human rebellion, man is part of God's plan—a plan God fully intends to carry out. Remember, God created man in His own image, and there is no way of improving on that. God cannot choose another creature to fulfill man's role, nor can He make another breed or strain of man better than the first one. Man is inevitably in the plan of God! Therefore, in spite of Adam's failure, He will start again with another man, "the second man" (1 Cor. 15:47), and this time success is guaranteed.

God will not, indeed He cannot, abandon the race of "the first man" for, very simply, He loves them (Jn. 3:16). This became evident when Adam first disobeyed God and attempted to establish his own creaturely godhood. God came immediately on the scene to deal with His disobedient deputy, and also to pass judgment on the seductive serpent which had precipitated the crisis of Adam's defection. King Adam and his consort Eve had to be punished along with the author of the attractive but destructive lie. But would God abandon His fallen creature? Depose him, yes; impose the penalty of broken law, yes; but He did not, nor will He, abandon him.

Even before spelling out the nature of Adam and Eve's punishment, God passed judgment on the serpent. As He did our fallen foreparents heard a word of hope as God declared His intention to use human seed to effect the devil's destruction. "I will put enmity between you and the woman," said God to the serpent, "and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel" (Gen. 3:15, NAS).

But love cannot defy justice, and broken law cannot be ignored by the Moral Governor of the universe. So Adam and Eve stood shamefully naked, their useless fig-leaf aprons providing no covering before the gaze of God, and heard the ominous pronouncements of judgment. No sooner were they spoken, however, than ". . . God made garments of skin for Adam and his wife, and clothed them" (Gen. 3:21, NAS). This was undoubtedly a preview of God's ultimate redemptive act when He would slay "the Lamb of God" and clothe men with the garment of righteousness—the only robe that covers man's helpless nakedness before a holy God (1 Cor. 1:30). He had not given up on man.

Both the announcement by God to the serpent that the seed of the woman would eventually bruise (crush, trample down) the serpent's head, and the act of God in providing garments for Adam and Eve point to a great future Person and event. In fact, all of history revolves around this Person and event. Indeed, the whole Bible, in one way or another, has as its central theme the seed and the sacrifice. Genesis 3:15 is referred to in human expositions of Scripture as the "the Protevangelium,"

which means, "the first gospel proclamation." The biblical record of the divine preparation for the coming of the seed is filled with dramatic accounts of interaction between God, Satan and man as the divine purpose inexorably moved to fulfillment.

THE SEED

We are not left in any doubt as to who the seed is. The many scriptures referring to this coming One—the "He," the "seed of the woman" who would "crush" the serpent's head—find final fulfillment in "Jesus of Nazareth, a man" (Acts 2:22). He was the "seed of the woman," and "Abraham's seed," and "the seed of David." Paul makes this clear when he writes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to *thy* seed, which is Christ" (Gal. 3:16).

As the promise and prospect of the seed developed (as recorded for us in the Old Testament) new aspects of His nature and character were revealed. The prophet Isaiah makes the startling announcement that the seed of the woman would be called Immanuel (Is. 7:14). Matthew, in writing the account of the visit of the angel of the Lord to Joseph in a dream, states that Isaiah's prophecy would be fulfilled in the birth of Jesus.

"Joseph, son of David, do not be afraid to take Mary as your wife: for that which has been conceived in her is of the Holy Spirit.

"And she will bear a Son: and you shall call His name Jesus, for it is He who will save His people from their sins."

[Then Matthew interjects these words:]

Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying,

"Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel"; which translated means, "God with us" (Mt. 1:20–23, NAS).

Isaiah makes a further reference to this divine-human child when he declares:

For a child will be born to us, a son will be given to us;

And the government will rest on His shoulders;
And His name will be called Wonderful Counselor,
Mighty God,
Eternal Father, Prince of Peace.

There will be no end to the increase of His government or of peace,

On the throne of David and over his kingdom,
To establish it and to uphold it with justice and righteousness

From then on and forevermore.

The zeal of the Lord of hosts will accomplish this (Is. 9:6–7, NAS).

In the New Testament, when the angel was telling the virgin Mary about the miracle birth of Jesus, he clearly identifies Isaiah's "child" with Mary's. Let us listen to the heavenly messenger.

"He will be great, and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

and He will reign over the house of Jacob forever; and His Kingdom will have no end" (Lk. 1:32–33, NAS).

THE SECOND MAN

Now we begin to see how success is guaranteed for the second man, Jesus. The first man, Adam, was "the son of God" (Lk. 3:38) by creation and was the first of the human race referred to as "the offspring of God" (Acts 17:29). But our Lord Jesus was the "only begotten Son of God" (Jn. 3:18) and, as the "Word, was with God, and . . . was God" (Jn. 1:1). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of *the only begotten* of the Father,) full of grace and truth" (Jn. 1:14). God has become man without ceasing to be God: "Who, for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."¹

My desire in this article is to emphasize the humanity of our Lord. As a young minister, I was caught up in the liberal/conservative confrontation. In my zeal to affirm the true deity of my Lord, I somehow, undoubtedly because of my preaching emphasis, personally "lost" the human Jesus. I had so deified Him that, for my own practical Christian life, I had lost touch with His being "very man." Emerging from that period of controversy, I realized how much it matters what one believes in a present-tense sense. I had not dismissed the human Jesus from my official creed, but I had de-emphasized His manhood, and in the process robbed myself of the constant supply of succor, challenge, hope and authority that derives from knowing He is "one of us." Probably there is no fact of truth where balance is more needed than in our understanding of and relationship to our Lord Jesus Christ.

We are not suggesting that we must have perfect understanding of the mystery of Christ's Person, but as Spirit-quicken disciples, we should receive the revealed data and walk in that light. "By faith we understand" (Heb. 11:1) is the language and perspective of the Christian. Paul refers to our Lord as God's "inexpressible gift" (2 Cor. 9:15, Goodspeed). The Chalcedon Creed, composed in A.D. 451, in which church leaders undertook to describe the "inexpressible," is conceded to be

¹The Nicene Creed

the classic Christian definition of the Person of our Lord. A recent writer, commenting on this historic document, underlined the kind of understandable frustration Christian men feel when they attempt to define, as accurately as possible from the Scriptures, the great "revealed sacred secrets" of our faith. He wrote: "We can say more about Christ than Chalcedon says, but we dare not say less."² Chalcedon says, "He is truly God, and truly man."

In the days of His flesh our Lord was so truly man that, while people recognized that God was with Him, they considered Him to be in the category of the prophets. It was only by revelation that Peter declared Him to be "the Messiah, the Son of the Living God" (Mt. 16:16, NEB).

The great Subject of the Gospel narratives has a true human body (Lu. 24:39). He is conceived in the womb of a human mother (Lu. 1:31). He is by her brought forth into the world (Matt. 1:25; Lu. 2:7,11; Gal. 4:4). He is fed at her breast during infancy (Lu. 11:27). As an infant, He is made to undergo the painful rite of circumcision (Lu. 2:21). He is a babe in swaddling clothes lying in a manger (Lu. 2:12). He is nursed in the arms of the aged Simeon (Lu. 2:28). His bodily growth is traced up to His attaining the age of twelve (Lu. 2:40), and from that point to manhood (Lu. 2:52). His presence at the marriage feast in Cana (Jno. 2:2), at the great entertainment at the house of Levi (Lu. 5:29), and at the table of Simon the Pharisee (Lu. 7:36); the supper which He shared at Bethany with the friend whom He had raised from the grave (Jno. 12:2), the Paschal Festival which He desired so earnestly to eat before He suffered (Lu. 22:8,15); the bread and fish of which He partook before the eyes of His disciples in the early dawn on the shore of the Lake of Galilee, even after His resurrection (Jno. 21:12,13)—are witnesses that He came, like one of ourselves, "eating and drinking" (Lu. 7:34).³

This historical human, "truly man," died as no other man. We know that death is the penalty for sin (Rom. 5:12), but this man "had never sinned" (2 Cor. 5:21, Norley), had "committed no sin" (1 Pet. 2:22, NAS). On the contrary, He was "holy, innocent, undefiled, separated from sinners" (Heb. 7:26, NAS).

Why then did He die? We answer simply in the words of Scripture. God "made Him who personally knew nothing of sin to be a sin offering for us, so that through union with Him we might come into right standing with God" (2 Cor. 5:21, Williams). Because of His own personal sinlessness, He qualified to become a substitutionary sacrifice for all who have sinned (Rom. 3:23). "This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). "Be it known unto you therefore, men and

brethren, that through this man is preached unto you the forgiveness of sins" (Acts 13:38).

His death, then, was different from that of other men because He was the only man who qualified to die sacrificially for sins, and through whom forgiveness could be secured. But it was also different and distinctive in that He had authority to handle death. The first man, Adam, died because of sin. He had no other choice. The second man, the last Adam, having no sin of His own to demand the death penalty, chose to "die for our sins" (1 Cor. 15:3).

"I lay down My life that I may take it again.

No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again . . ." (Jn. 10:17-18, NAS).

So at the moment of His death He "dismissed His spirit" (Mt. 27:50, Berkeley), so that "in behalf of every one He might taste ['the bitterness'—Goodspeed] of death" (Heb. 2:9, Roth.).

His death, however, was no mere token death. It was a mighty mission and part of the reason God became man. "He also became a human being, so that by going through death as a man he might destroy him who had the power of death, that is, the devil" (Heb. 2:14, JBP). Having accomplished His mission, "God raised Him up again, putting an end to the agony [literally, 'birth pangs'] of death, since it was impossible for Him to be held in its power" (Acts 2:24, NAS).

THE EXALTED MAN

When God raised Jesus from the dead, He became "the first born from the dead" (Col. 1:18). "He was the first birth out of death" (Knox). Death to Him was not the end, but the birth pangs of a new life! He was the first to enter into the new order which is called "the church of the firstborn" (Heb. 12:23), and became "the head of the body, the church" (Col. 1:18).

Most of us read Peter's pentecostal sermon in the context of subsequent revelation. This is not wrong since the ongoing revelation given to Peter, Paul, and other apostolic men is an explanation and elucidation of the great crisis events of Jesus' earth life, death, resurrection, ascension, and the outpouring of the Spirit. But it must be remembered that along with the dynamic experience they were enjoying, the disciples at Pentecost knew as well that "Jesus of Nazareth, a man" (Acts 2:22) whom they had talked to, listened to, seen and touched, was now sitting "on the throne of highest honor in heaven, next to God" (Acts 2:33, LB). Perhaps it is not possible

²"Christ's Two Natures: The Significance of Chalcedon Today," by H. Dermot McDonald, *Christianity Today*, Sept. 26, 1975.

³Liddon, H.B., *The Divinity of Our Lord*.

for us to know as keenly the kind of thrill and excitement that inspired them to daily celebrations of holy joy. But the same joy can be ours as we "fix our eyes on Jesus, the Pioneer and Perfecter of our faith" (Heb. 12:2, New International Version).

There is a Man in the glory. He is one of our "brethren" (Heb. 2:11) who is at God's right hand. "For there is one God, one mediator also between God and men, *himself man*, Christ Jesus" (1 Tim. 2:5, American Standard Version). "He went into heaven itself, in order to appear now *on our behalf* in the very presence of God" (Heb. 9:24, Goodspeed).

There are some things that our contemplation of the exalted Man should do for us. It should strengthen our faith in God's estimate of man and our assurance of His purpose for man. God made the first man in His image. This image became defaced and distorted. History tells a tragic tale of man's choice to create his own image for which there is no pattern. The result has been a moral crazy-quilt, made up of patches of character and conduct averse to the will of God and vulnerable to satanic manipulation.

Into this came the second man, who is "the express image of God's person" (Heb. 1:3). Living only to do God's will (Heb. 10:9), He stamped history with His holy character and conduct, which, in spite of human and diabolical attempts to destroy, continue to point up the vanity of the cursed caricature, and offer to lost men redemption from their sin, and "conformity to the image of His Son" (Rom. 8:29). God has guaranteed that, through this man whose life was a constant manifestation of His Father's character or "glory" (Jn. 1:14), "He will not be disheartened or crushed, until He has established justice in the earth" (Is. 42:4, NAS), and "the earth will be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9, NAS).

God made the first man to "rule . . . over all the earth" (Gen. 1:26, NAS). This also was vitiated by Adam's disobedience, and the dethroned king was driven from his Edenic headquarters to toil beneath life's crushing load along a road leading to the humiliation of death. Instead of filling the earth with Eden's beauty, he has again and again raped the earth. He has "beat his plowshares into swords, and his pruning hooks into spears" (Joel 3:10) and "each fights against his brother, and each against his neighbor" (Is. 19:2).

However, the second man has been given "all authority . . . in heaven and on earth" (Mt. 28:18, NAS). "He must reign, till He hath put all enemies under His feet" (1 Cor. 15:25). In the light of His "all authority," He has bidden His followers to "go therefore and make disciples of all nations" (Mt. 28:19, NAS). The second man is on the throne of the universe and in this Messiah's day is "King over all the earth" (Zech. 14:9). "Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ" (Rom. 5:17, NAS).

Joy to the world!
The Lord is come:
Let earth receive her King;
Let every heart prepare Him room
And heaven and nature sing.

He rules the earth
With truth and grace,
And makes the nations prove
The glories of His righteousness
And wonders of His love.⁴

The first man was driven from the garden to wrestle with sin, and make his penitent return and approach to God by the blood of bulls and goats. But such sacrifices were, at best, foreshadowings of the Lamb of God and could never "give complete freedom from sin to those who draw near" (Heb. 10:1, Weymouth).

But, the coming of a better sacrifice made possible man's return to perfect relationship with God: "For by a single offering He has forever completely cleansed and perfected those who are consecrated and made holy" (Heb. 10:14, Amp.). And what about such an excellent single sacrifice? What can it be? Again, it is the beloved Man who rises to the need. "But this man [Jesus], after he had offered one sacrifice for sins for ever, sat down on the right hand of God: From henceforth expecting till his enemies be made his footstool" (Heb. 10:12-13).

Beloved Christian, "let us consider Him!" Receive a full pardon through His blood! Be assured that, since He is our Example (1 Pet. 2:21), we can be "conformed to His image"! And let us rise to the challenge of His "all authority," and lifting our vision higher, refuse to draw back from bringing nations under His loving reign and discipline! ♡

⁴Hymn by Isaac Watts, 1674-1748.

Just Around the Corner

Next month, our entire October *New Wine Magazine* will be a report of the 1977 Conference on Charismatic Renewal in the Christian Churches recently held in Kansas City. In that issue, we'll focus on the highlights of the conference, including some of the most significant messages and events, with some reflections on the effects of this conference on the future of the Body of Christ.

Bible Study

ACCEPTED IN THE BELOVED

by JIM CROFT

Many Christian are often tempted to become depressed when they look at their own spiritual aptitude. They may even go so far as to think that Christ is being cheated in having a bride with a member as spiritually dull as they are. However, Jesus accepts us just as we are because He sees us through the eye of faith going from glory to glory and becoming His chaste and unblemished bride.

(Bible Study answers are found on page 30.)

1. The world is supposedly made up of the "haves" and the "have nots." Using Ephesians 1:7-11 as a reference, list three things that we have as children of God, regardless of talent or cultural background.
 - a. _____
 - b. _____
 - c. _____
2. What does God want multiplied in our lives? (2 Pet. 1:1-3) _____ and _____.
3. These attributes come through the _____ of _____ and _____.
4. God, according to His power, has given us what? _____
5. What can we do through Christ? (Phil. 4:13) _____
6. Paul originally coined that phrase because he was not only willing to abound for the sake of Christ, but also to be _____ and to be _____ in whatever state he found himself (Phil. 4:11-12).
7. Where does God store the power that He uses to do exceedingly above all we ask or think? (Eph. 3:20) _____
8. This power is the _____ of our _____; or, the _____ of promise (Eph. 1:13-14).
9. Most Christians are willing to believe that they have an inheritance in God through Christ. Does the Lord have any inheritance coming? (Eph. 1:18) _____

10. Where is it and how is it described? _____
11. We look at our current spiritual or physical state and sometimes become discouraged and condemn ourselves in heart, but God's attitude and grace toward us is not affected by these things. Why is this so? (1 Jn. 3:20-21) _____
12. If we are able to accept this, then we will have confidence toward _____ who _____ all _____.
13. We often don't really know what discourages us, but a man's personal spirit, when joined with the Holy Spirit, knows the _____ of _____ that are really troubling him in his heart (1 Cor. 2:11).
14. When an infirmity is discovered inwardly in this manner, what does the Holy Spirit do? (Rom. 8:26) _____
15. What did King Solomon compare a man's spirit to and what is its function? (Pr. 20:27) _____
16. While many feel they are limited by genetic heritage, those who _____ the Lord and _____ from _____ will receive medicine or _____ to their _____ (Pr. 3:7-8).
17. This means that any man in Christ is _____ and therefore not hampered by the circumstance of his natural birth (2 Cor. 5:17).
18. Those who compare themselves with others to prove their spiritual worth are what according to 2 Corinthians 10:12? _____
19. When we hold a low opinion of ourselves, whose handiwork are we criticizing? (Eph. 2:10) _____
20. The devil is called the accuser of the brethren. However, what does God intend to show him through the Church? (Eph. 3:10) _____

A NEW HOME FOR CGM



Dear *New Wine* Reader:
We want to tell you about a giant step of faith we have taken and would like special help in its behalf. For the past several months, God has been leading phases of ministry. Our *New Wine* circulation has been increasing, as has our tapes and records. Then, just four months ago we launched a whole new Publishing. This significant increase in ministry is requiring additional particularly, more room.

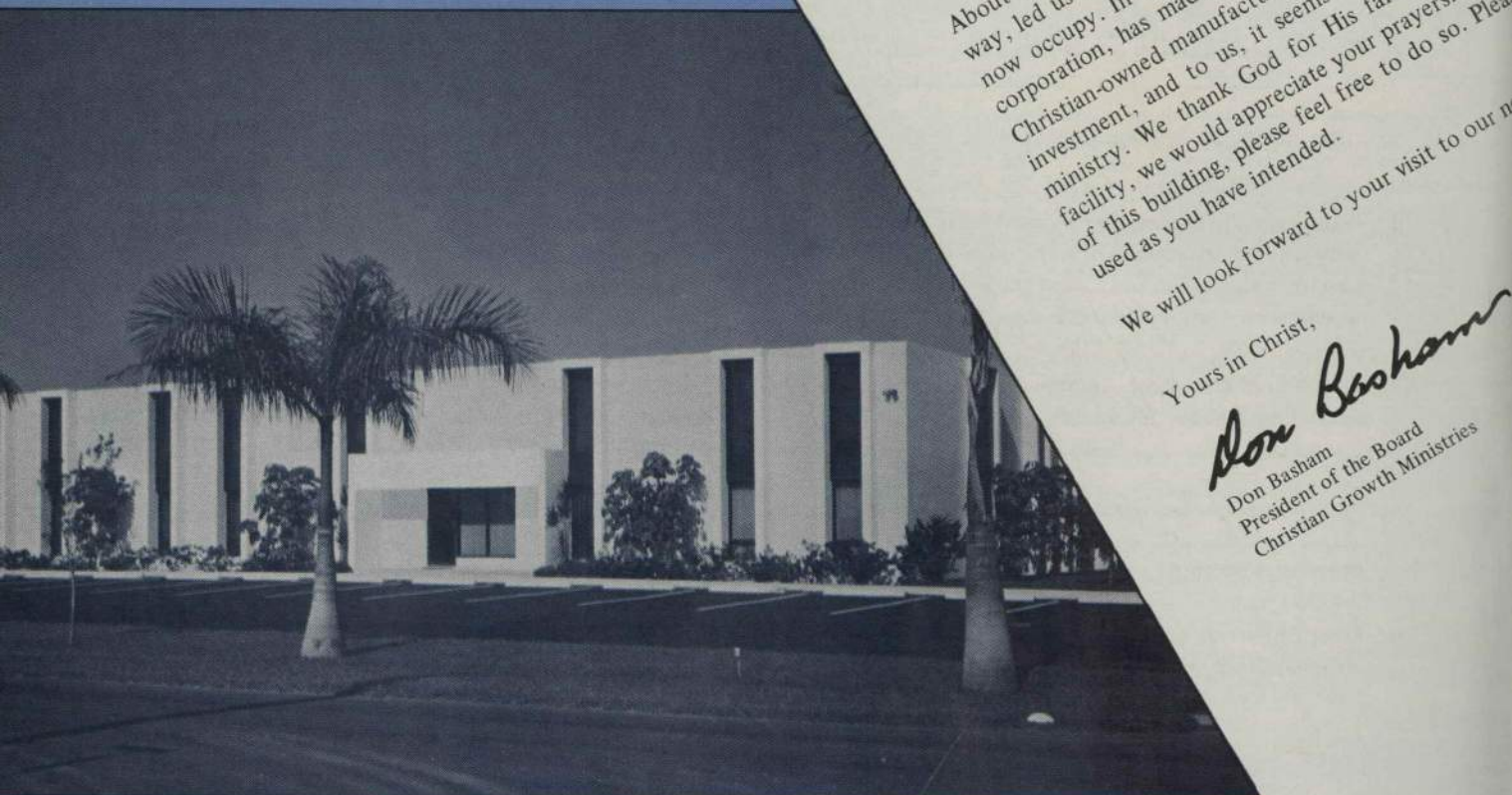
For the past five years our CGM operation has been housed in a rented facility. While we have been grateful for the building, it has its drawbacks and is outgrown it.

About three months ago, after examining and rejecting several other buildings, we now occupy. In faith we have purchased this splendid facility. Our corporation, has made a \$75,000 contribution to CGM. This investment, and to us, it seems a better use of the funds for the ministry. We thank God for His faithfulness. Owning this facility, we would appreciate your prayers. If you pray for the use of this building, please feel free to do so. Please let us know how we can be used as you have intended.

We will look forward to your visit to our new facility.

Yours in Christ,

Don Basham
Don Basham
President of the Board
Christian Growth Ministries



enlist your prayers and
as into new and expanded
mail-order business in books,
ase of operations we call CGM
ersonnel, added equipment and,
facility in southwest Ft. Lauderdale.
he first and most crucial is that we've

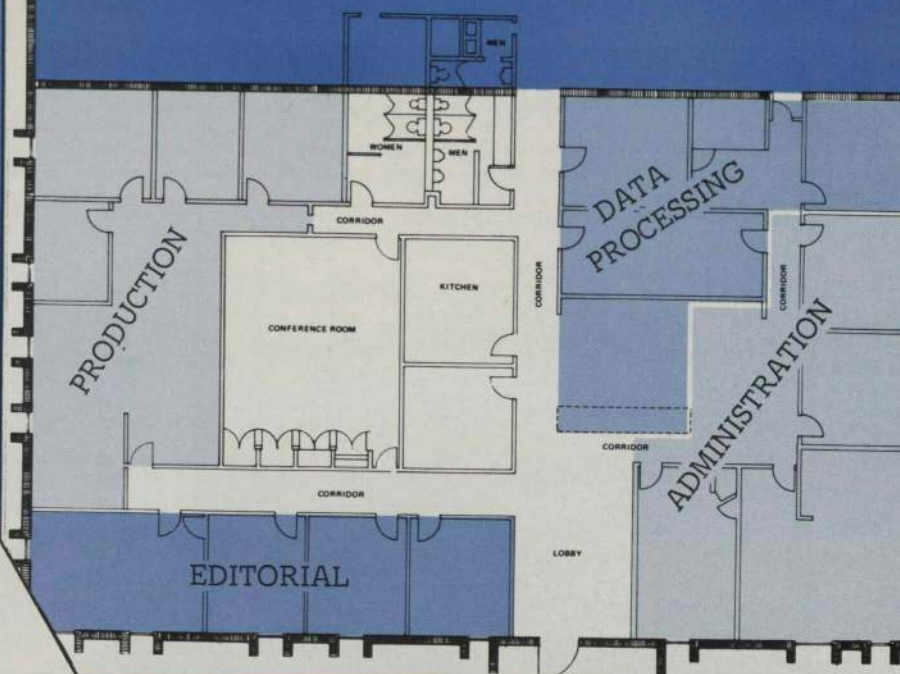
ilities, the Lord, in an almost supernatural
most twice the office and warehouse space we
y for a price of \$350,000. The seller, a large
oward the purchase of the building, to which a
a gift of \$50,000. Our bankers tell us this is a wise
ortion of contribution money used to house the
he next several months, as we settle into our new
ould desire to make a contribution toward the purchase
ark your contribution "building fund" so that it will be

home.

**Our new address is:
P.O. Box 9199
Ft. Lauderdale, Florida
33310**

P.O. Box 9199, Ft. Lauderdale, Florida 33310

SHIPPING AND WAREHOUSING

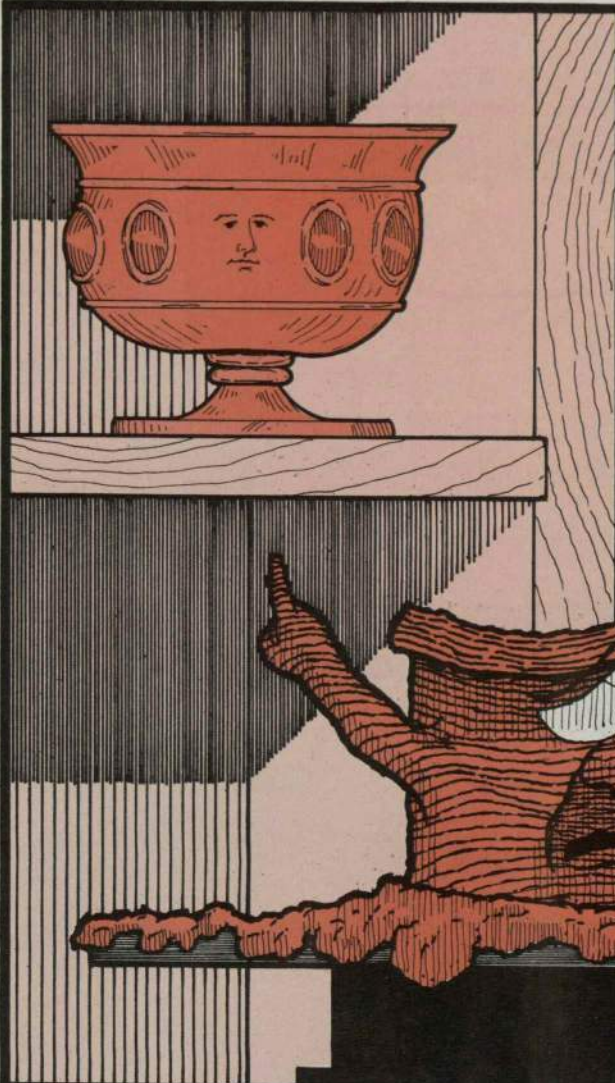


Floor plan of CGM's new home.

**Thank you for your
prayers and support
that have made
this move into
our new facility
possible.**



This office typifies the interior of our new facility.



SPIRITUAL SELF- ACCEPTANCE

"Why hast Thou
made me thus?"

(Rom. 9:20).

by Jim Croft

In Numbers chapter 13 we read about the twelve spies sent into Canaan to spy out the land for Moses and the children of Israel and the report they brought back.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between

two upon a staff; and they brought of the pomegranates, and of the figs.

The place was called the brook of Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, We came unto the land whither thou sentest us and surely it floweth with milk and honey; and this is the fruit of it.

Nevertheless the people be strong that dwell in the land, and the cities

are walled, and very great: and moreover we saw the children of Anak there.

The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people; for they are stronger than we.

And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it

are men of great stature.

And there we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice, and cried; and the people wept that night (Num. 13:21-14:1).

The children of Israel, even though they acknowledged their inheritance was a land flowing with milk and honey and already given them by God, nevertheless were unwilling to go in and possess it for fear of their own failures and inadequacies.

I want to suggest to you that the promised land which we just read about in the Scripture also typifies the inheritance which resides in each one of us. For the children of Israel, that land was their inheritance from God, even though unclaimed. And each one of us has a similar inheritance, a "Promised Land" within, consisting of our potential in Jesus Christ. Yet, too many of us, when we survey that land,

like the children of Israel, bring back an evil report. We see ourselves as grasshoppers next to the giants of unsolved problems and unconquered weaknesses we struggle against.



AN "EVIL REPORT"

As a local pastor and as a minister who counsels and prays with scores of people who come to Ft. Lauderdale for ministry, I find that many of those I seek to help cannot accept themselves, either physically or spiritually, as God accepts them. Repeatedly, I hear the wrong kind of confession:

"Yes, I know I'm saved and baptized in the Holy Spirit, but you don't know all the other problems I have! I'm weak! I can't prophecy! I can't pray for the sick—if I did they'd probably get worse or die. God can't use me! My problems are too big!"

Over and over I hear people "bringing back an evil report." This type of introspection is among the cruelest of taskmasters, causing Christians to be virtually ineffective as they become bondservants to their feelings of inadequacy. Their dominant cry seems to be: "Others can. I cannot!"

But you see, the truth is that in these earthen vessels, in our bodies, we *do* hold a treasure. God has put within us all things that pertain to life and godliness. We've been called to glory and virtue. Within us God has deposited everything it will ever take for us to be completely godly and to live in His glory. We *can* have the abundant life; the possibility is there. Therefore, we should be like Caleb, who had "a different spirit" and say, "Sure, there are problems. Sure, there are walled cities. Sure, there are some big giants within me. But through the grace of God and the commission and the power that He's given me, I can overcome them. They will not defeat me."

Our negative attitudes make us much less effective than we could be as a Church. And as long as we have such attitudes, we can never really

come into that for which God apprehended us.

You see, each one of us was apprehended for a reason. God had a special purpose in mind for each of us even before He called us. He had something in His mind, and as long as we condemn ourselves, dragging ourselves down with the wrong confession, we'll never be what He wants us to be.



TRYING TO MEASURE UP

Now, I'd like to talk about some ways we can recognize problems of inadequacy and low self-esteem in people. One of the most common things that shows how really inadequate people feel as particular members in the Body of Christ is that they'll try to imitate, physically and spiritually, those "star saints" who have mature and tested ministries.

While it is good to honor and esteem servants of God, it is not good to try to imitate them. When we're not willing to wait for and depend on the ministry the Holy Spirit has specifically for us, and instead try to fashion a ministry after the pattern of someone else, we're making a big mistake.

More than a few times I've heard well-meaning young women evangelists enunciate their words in an exaggerated drawl like the late Kathryn Kuhlman as they announced what the "H-o-o-l-y Spi-i-r-i-t" would be doing at their next "m-i-i-ri-cal" service.

To give a personal example, I make no secret of the fact that I've been greatly influenced by the ministry of Brother Derek Prince. Once in the early days of my ministry, in a meeting in Missouri, I became involved in casting out demons. When we returned to our motel afterwards, my wife said, "Did you know you were commanding demons to leave with a British accent?"

I said, "I was?"

She said, "Yes, you were. You were 'com-mahnd-ing' the demons to come out."



Jim Croft was reared in an evangelical Christian home and became a Christian at the age of 25. A successful businessman for ten years, Jim pastored a church which met in his home in Lubbock, Texas. In 1970 he met Derek Prince and within two more years began assisting Derek part time in itinerant ministry. After serving as a fulltime evangelist for eighteen months, Jim moved with his family to Ft. Lauderdale to work with Derek fulltime. Since coming to Florida in 1975, he has taken over most of the pastoral responsibilities of Good News Fellowship. Jim and his wife, Prudence, have four daughters.

I winced at my wife's words, realizing that I could never appropriate God's power in Derek Prince by using his accent, any more than those young women evangelists could reproduce Kathryn Kuhlman's ministry by mimicking the way she spoke.

God in His mercy will never allow us to operate at optimum power and authority if we are trying to fit ourselves into the mold He has cast for another. Our Father God has a ministry, in particular, for each member of the Body. When an individual is apprehended by the Lord, a divine destiny is imparted into that person's spirit by the Holy Spirit. And the Holy Spirit will lead and guide that person into God's highest for him, using the Word, prayer, spiritual gifts, as well as feelings of discomfort, urgency and even frustration until that person is pressured into the particular operation and administration of the ministry he has been chosen for.

We must also remember that each one of us is unique in God's sight and that He deals with each of us in an individual way. In 2 Corinthians 10:12 it says that, when we compare ourselves among ourselves and with ourselves, we "are not wise." So, if you compare yourself with somebody else and allow yourself to become depressed, just because at the moment you're not measuring up to what they're doing, the Lord says you are not wise.

Not only do such comparisons cause problems within a single church or fellowship—you comparing yourself to the brother or sister next to you—but they also cause problems between churches. Now it just so happens that our particular church really believes in the abundance of the Lord and, to His praise and glory, most of us live in abundance—for which we're very grateful. But many times we have visitors whom the Lord is not blessing in that way. To them, unless you're living communally and the soup is a bit thin and your clothes are a little ragged, you're just not really with it. We look at them and say, "You're not really with it." And they look back at us and say, "No, it's *you* that are

really not with it." The attitude of neither of us is right, because it's unwise to compare like this.



SMILING OR SOBER?

Now, let's look at 2 Corinthians 5:12-13:

For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

Here Paul is speaking about people who glory in appearance. Now as I've said, people build an image in their mind of what godliness is. Apparently there were some people in Paul's day, as there are in this day, who feel that you're not really joyful in the Lord and you really don't have the Holy Spirit unless you're boisterous and enthusiastic all the time. "We're so happy! God is moving! Hallelujah! Things are wonderful! Smile, brother, smile!" You know what I mean? You just have to be bubbly and sparkling all the time, or you just don't have it.

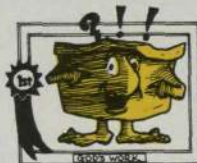
Well, the truth is some Christians have sober personalities. Just because they're not showing all their teeth all the time, just because they're not waving their arms all the time does not mean that they're not of the Lord or that they don't have real qualities of godliness. Just because they do not go around waving their hands and jumping up and down all the time, that doesn't mean there's something wrong with them.

Here is something really funny to me: people will look at me while I'm worshipping, and just because occasionally I do a little jig or I lift my hands and I smile, they think, "Wow! He must be getting zips. The Holy Ghost must really be blessing him to make him act like that." But it's

absolutely not so. The reason that I lift my hands is because the Bible says I should lift my hands (1 Tim. 2:8). The reason that I dance is because the Bible says "dance" (Ps. 150:4). And I smile because the Bible commands us to rejoice. I do it as unto the Lord, *and most of the time it's a sacrifice!* Now, there are times when I'm alone—two or three o'clock in the morning—and I'll raise my hands and I *do* get zips. It *feels* wonderful! But it's not like that all the time. Too often, Christians have preconceived ideas about what they're supposed to "feel" and about what's supposed to happen. Then when it doesn't turn out that way, they end up disappointed with themselves, disappointed with the church, and disappointed with God, thinking that God has somehow cheated them.

The Scripture goes on to say, "if we're sober, it's for your cause." That means if you come into the service and I don't hug your neck or somebody else doesn't hug your neck, there's no need to feel like we're mad at you. There are times when people can just be feeling sober, and if they're the Lord's people, it's "for your cause" and it's "unto the Lord." There are times when other things are more important. But too often we misjudge one another. "She didn't speak to me today! Y'know, if I'd have been her, I'd have come and hugged my neck and I'd have blessed me. Everybody knows she never has liked me. If she were a *real* shepherd's wife, she'd be saying, 'Hallelujah! Praise God!' and she'd prophesy over me!"

We need to remember, there's a proper time for quietness and sobriety.



THE SPIRITUAL PERSPECTIVE

Then Paul says in verses 14-17:

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

And that he died for all, that they which live should not hence-

forth live unto themselves, but unto him which died for them, and rose again.

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Cor. 5:14-17).

We need to see ourselves as new creatures in Christ!

As a pastor who has counseled hundreds of people, I've come to the conclusion that most of the time when people do not accept themselves spiritually, it is because they don't accept themselves physically. It is a scriptural principle that first we see things in the natural, then in the spiritual (Rom. 1:20, 1 Cor. 15:46). It is very difficult for a person to accept and appreciate God's methodical workings in his spiritual development unless he can accept His handiwork in his physical development. Any pot that questions why the Potter has molded it as He did, would surely also question the Potter's plans for its ultimate use (Isa. 45:9 and 29:16).

Once as I was praying for a woman who was insecure about every area of her life, both physical and spiritual, the Lord showed me how at times she would stand in front of the mirror, pulling at herself because she was overweight. She loathed herself to such an extent that she was even bitter with God. Another lady told me that she did not feel that she could exercise spiritual gifts until she lost weight.

I understand the plight of both these women. I have experienced similar thoughts due to my own continually fluctuating weight. When I came to the Lord, I weighed 221 pounds, which looked monstrous on my 5'8½" frame. Even my ears seemed like pure lard. Thanks to prayer and fasting I have lost over 50 pounds. However, I have an unorthodox metabolism. If I dare eat like a normal person, I gain weight. As strange as it may seem, I can fast for 10 to 25 days with comparative ease, losing one

pound per day. Then I can eat one meal and regain five pounds. This used to make me extremely self-conscious. I would go into introspective depression in which I would exaggerate the five-pound weight gain and see myself as a fat slob. I would wonder how anyone could bear to listen to me and if God would ever use anyone as slothful as I was. Many times I cried out to God, frustrated mentally and feeling spiritually defeated, as to why I had this horrible problem in my life.

One day the Lord revealed that He was using my problem to show me that I hated not only myself but, worse than that, I hated Him. I had an element of "God hate" within me that had to be exposed. Whenever I angrily berated myself, I was actually berating God. By extension, every bitter, hateful, condemning thought about myself was actually against the Lord who made me. The fact was that God made me with full knowledge that I would suffer with unusual variations in weight due to my metabolism (Ps. 139:14-16).

I was like countless other Christians who let their spiritual horizons be blurred by their physical shortcomings. With me it was my weight which I thought disqualified me for spiritual effectiveness—to another it may be a cowlick, a birthmark or perhaps a crippled leg. Many times we fail to see the truth of the following scriptures:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:10).

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day (2 Cor. 4:16).

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3:4).

Being confident of this very thing, that he which hath begun a good work in you will perform it

until the day of Jesus Christ (Phil. 1:6).

Where it says, "We are his workmanship," the original language implies that we are *continually* His workmanship. God never takes on a project that He is unable to complete perfectly. He will continue faithfully to mold us so that His ultimate goal will be realized and a quiet and meek spirit will be developed in our inward man. Through this quiet and meek spirit He will manifest the gifts and fruits of His divine power and character in us, regardless of how we look physically.

We can illustrate it this way: the frame around a masterpiece is designed to hold, protect and enhance the work of the artist. Should the frame be too gaudy or ornate, it would detract from the inward beauty and message of the masterpiece which the artist originally meant to convey.

In the same manner, God has designed our physical frame to hold and direct attention to the inward spiritual man which is the masterpiece of His creation. While that frame should be pure and functional, it is most important that our concern with it or its beauty not detract from the life the Holy Spirit wants to portray through our inward man.



ENTERING THE LAND

There are, no doubt, many avenues to learning self-acceptance. For those who acknowledge a need for healing in this area, I would suggest four practical steps.

Number One: Repent of your self-hate and self-condemnation. If you have been guilty of bitterness against the Lord for the way He has dealt with you physically or spiritually, then humbly ask for His forgiveness. You must also forgive yourself for any spiritual blunders you feel you have made in the past.

Number Two: Erase from your consciousness any self-image that makes you feel you are not acceptable to God or man in your present condi-

tion. Ask God to completely eradicate from your mind any hope or temptation of your imitating the ministry of some other person. Then ask the Lord to establish in you a real ability to appreciate your uniqueness in Christ's Body.

This giving up of an unrealistic self-image in exchange for God's highest calling may be seen, in type, by the Israelite women who gave their looking glasses of brass to be melted down to make the brazen laver for the temple (Ex. 38:8). Even though these women had preconceived ideas about how they wanted to appear in their mirrors in order to make themselves presentable to those around them, they were willing to give up the privilege of seeing their own image in order to see God's will performed. They were saying, in a sense, "We like to adorn our hair in order to look good for our husbands, but we are willing to give up our image of beauty in order to have God's perfect will manifested in our midst."

Number Three: Confess with your mouth that God is by no means through with you in His formation of your spirit, soul or body. This can be amply done by memorizing and then personalizing Psalm 138:8 which says:

The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever: forsake not the works of thine own hands.

Here is an example of how this verse could be personalized. "Lord, I accept all the variations of my spiritual and physical makeup because I know that You can perfect everything that concerns me. According to Your Word, You will never forsake me as one of Your divine projects. I'm on schedule, and I have progressed as far as You want me to go at the present time."

Number Four: Both visualize and confess that you are part of God's living prophecy to the world. Let me

explain: a prophecy is a divinely inspired verbalization of God's love, wisdom, and eternal intentions. Every believer who is a part of the Bride of Christ is also a prophecy in that the Body of Christ is a divinely inspired materialization of God's love, wisdom and eternal intentions.

You might say it like this: "I am a part of Christ's Body. I'm changing from glory to glory as the Bride of Christ goes from faith to faith. No matter how small and insignificant I may feel, I'm a vital part of God's revelation of His manifold wisdom to all mankind."

From time to time, strong Christians, as well as the weak, feel that they are spiritual sluggards when they reflect on where they suppose they are in relation to where they suppose they should be. However, even "if our heart condemn us, God is greater than our heart" (1 Jn. 3:20) and He is perfectly equipped to bring us over every obstacle, both real and imaginary, into His best and His highest. ♥

FROM REJECTION TO ACCEPTANCE

(continued from page 9)

4. Now, there's one more thing you have to do, and don't forget this: you have to accept yourself.

Sometimes that's the hardest part. I tell children of God to never belittle yourself, never criticize yourself, because you're God's handiwork. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). It's not your business. God knows what He's doing. Just trust Him. It's not humility when you criticize yourself as a Christian; it's rebellion. Never belittle yourself. You're God's workmanship, His masterpiece, the thing He's devoted the most time and care to of all the things He's ever created in the universe. You're at the top of the list. If that doesn't make you feel good, I don't know what will.

N

ow that we've looked at the different aspects of rejection, I just want to say that if you have this problem and want release from it, you can get that release. Perhaps it's an area in your life that you've never faced before, and

now the Holy Spirit has laid bare something that your mind refused to acknowledge. If the Lord has shown you that you need to be freed from rejection, and now you'd like to take practical action, I urge you to speak the following declaration out loud. And if, while you're saying these words, you start to sob or weep, don't hold

back! As I said to that young man, you couldn't buy such an experience for a thousand dollars. Now, let's say these words:

Father, I forgive. I lay down bitterness, resentment, hatred, rebellion. I thank You, God, that I'm accepted in Christ. I'm a child of God. Heaven is my home. I belong to the best family in the universe. There's royal blood in my veins. (You can go on a long time on that subject, and all the time you're going on, you get to feeling better and better.)

Lord Jesus Christ, I believe You're the Son of God and the only way to God. You died on the cross for my sins, and You rose again from the dead. I repent of all my sins, and I forgive every other person, as I would have God forgive me: all those who have rejected me and hurt me and failed to show me love. God, I forgive them all now. I trust You for Your forgiveness, and I believe, Lord, that You accept me right now as I am in Christ. I'm accepted; I'm highly favored; I'm the object of Your special care; You really love me; You want me. You are my Father.

Lord, I want to thank You. And I want to tell You one more thing: I accept myself in Christ the way You made me. I'm Your workmanship. I thank You for what You've done, and I believe that You've begun a good work and will perform it until the day of Christ. Lord, I release myself now from any dark, evil pressure. I release my spirit to rejoice in You. In Jesus' name, Amen. ♥

On the Outside Looking In

by Dick Key



The isolation of self-rejection.



If the multitudes of people I have known in my life, I think the one I have had the hardest time accepting and loving is *me*. It is crazy if you think about it, but the only person I could never get away from, even for a moment, was the one I saw the least good in and had the worst time accepting the way he was.

As a "Preacher's Kid" I've had an awareness of God for as long as I can remember. My concept of God, however, was not as a loving Father. I resented having been born at the time I was, into my particular family as the person I was, and for no apparent reason. I saw no purpose or meaning for my life. Much of this struggle was from feeling like a misfit most of my young life. Being a "P.K.," I was labeled among my school mates—I was never allowed to dance in the physical education classes, go to movies, or attend the parties like all the rest of the kids did.

One of the stigmas I carried was being called "Skinny." (Even now I weigh only 110 lbs.) Because I was small, I was never able to compete in athletics, even though I loved sports and wanted very much to participate. I had a normal desire to be popular at

Dick Key comes from a Christian Church background. He was educated at Pacific Christian College in Long Beach, California, and at Cincinnati Bible Seminary in Cincinnati, Ohio. He is ordained by Plantation Christian Fellowship of Plantation, Florida.

When God called him in 1967 to start a ministry to the hippies in the Haight-Ashbury district of San Francisco, he established the Clayton House. While there he met and married Lydia Fearey, a New England girl who had met Christ at Francis Schaeffer's L'Abri in Switzerland.

In June 1971 the Keys moved to Ft. Lauderdale and Dick became administrator of Christian Growth Ministries and editor of New Wine Magazine. Since leaving CGM and New Wine in 1975, Dick has served as pastor of Plantation Christian Fellowship and principal of Plantation Christian School.

school, but even in my grades I was not able to excel to the point of getting any kind of recognition. Most of my time was spent looking at others, thinking, "I wish I could be like him."

Because I was so dissatisfied with my circumstances and the kind of person I was, I withdrew into a fantasy world for a number of years. Classical music, which I loved, was my vehicle for escaping reality. I would often put on a stack of records and lose myself for hours, dreaming about being someone great or accomplishing wonderful things. Most of what I planned and dreamed about had little relation to my real world.

Coming to the Lord in a powerful way was, of course, the major turning point in my life. I found a new peace and a real purpose for my life and was extremely excited and grateful for all that the Lord had done for me. In spite of all God did, however, I still felt like I was stuck being *me*.

A few years after I came to the Lord, He led me to San Francisco to begin a ministry to the hippies in the Haight-Ashbury district. In the Haight I was able to establish a successful ministry and ended up on many radio stations across the country. During those years, the Lord performed some tremendous miracles in our ministry, but even with all the success and growth in my life, I still basically disliked the person that I was and had to live with.

About that time, the Lord began to work some scriptures into my life that brought me hope of not having to be the same person forever. In Jeremiah 32:27 the Lord says, "I am the Lord, the God of all flesh: is there any thing too hard for me?" I thought, "Glory to God, maybe the Lord can change me if there is nothing too hard for Him to do!" Then I read Philippians 1:6, "He which hath begun a good work in you will perform it until the day of Jesus Christ." All the promises about the things I thought the Lord wanted to change were comforting, but somehow the things I disliked most about myself never changed like I wanted them to.

Because of my basic view of myself, I was never very successful at personal relationships. I always looked at everybody else and thought how great they were and how awful I was. As a result I felt like I had nothing to contribute to the relationship. I didn't see it at the time, but my low opinion of myself was the primary reason I had so few friends.

The problem never really came into focus until a few years ago when the Lord began to speak to me about the scripture, "Love your neighbor as yourself." For me this was really difficult, because I had to face the fact that I didn't even *like* myself, let alone love myself! I had never seen that not liking what you are was contrary to what God had commanded. I began to see the real problem was not what I was, but *what I thought about myself!*

WONDERFUL ME

It wasn't too long until the Lord began to deal directly with my attitude about myself out of Psalm 139. In this Psalm David is meditating on God's omnipresence and omniscience in his life. In verses 13 and 14 he says, "For Thou hast possessed my reins: though hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made." It was a revelation to find out that I was not a surprise to God when I was born! I was not some mistake that was made by a bad combination of

genes. David said, "God, You formed me and knew me, even before I was born." God made me the way I was with foreknowledge and purpose. The Scriptures say that I am "wonderfully made." It is hard to admit, at times, that we are really wonderful, but the Lord says that about us. God had something unique and special in mind when He made me, and afterward, He threw the mold away. In all history there was never anyone else just like me, and there never will be again. Everything about me—my size, my shape, my looks, my mind and my temperament—was all specifically designed to make up the wonderful work God did when He created me.

In verses 7–10 David says,

Wither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

Not only was my *being* designed by God, but my *life* was designed to make me what I am today.

I can go back through my whole life and see how the Lord protected me and kept me in situations that could have taken me away from God. Even the things I learned, the experiences I had, the people I met, and the places I went were ordained to be part of what I have become today. I was never misplaced or out of God's care—even when I was off doing my own thing or running from His will for my life.

Not liking myself became a sin for me. To look at a portion of God's creation and say, "God, you made a mistake, I don't like that," is to say that God is less than God and He is as fallible as you or I. I came to the place where I had to call God a liar or accept and begin to love myself as He had created me. The choice was a matter of my will.

The Lord used one of the single girls in our fellowship to help me understand this a little better. This particular girl periodically wants to sit down with me and spend some time sharing what the Lord is doing in her life. One day as we were sitting and sharing in my office, I realized something that I had never seen before—*I filled a need in her life!* It was a shock since I had always felt deep inside that if I were to be taken out of the picture for some reason, except for my functions in leadership and in my family, I would not really be missed.

This situation was especially meaningful to me because I realized I had something to give. It was not the things I *did* for her—the counseling and answers for her life—that were important; it was just what I *was*. Even with my strange habits, wierd hang-ups, fears, inadequacies and all, I was worth something just the way I was. Only as I am able to see and accept my own worth in a relationship am I capable of giving what is needed to that relationship. This is why we must love ourselves before we can love others.

PERFORMANCE VS. REALITY

I fall into a trap, as I believe many others do, of believing I must perform in some way to be accepted. Trying to be "part of the group" on the basis of what I *do* rather than what I *am* is a common pitfall of many Christians.

God has joined me to a group of wonderful people. I am beginning to understand that I am necessary for their life in the Lord and that they are necessary for my life in the Lord. *Functionally*, any of us could easily be replaced for the work we do for each other or the jobs we handle in the fellowship. But in what we give to each other as individuals in our interpersonal relationships, we are *all* indispensable.

Most of the brothers to whom I am joined are very different from me. The differences in background, temperament, and outlook have often caused considerable conflict, but it has

broadened each of us in a way that has made us more complete individuals and more useful members of the Body.

What I am—temperament, body, mind, and emotions—is all uniquely tailored to be a portion of the Body of Christ. God created me as I am for a purpose and as a meaningful and enriching person for others to know. Seeing myself as God's creation is liberating for me.

We are warned in 2 Corinthians 10:12 that we are not to measure ourselves by one another. To go around saying, "I wish I could be friendly like Bill, or I wish I could be calm like Mary, or energetic like Jerry, or carry on a conversation like Jack," is not wise. If God had wanted to give us any of those qualities, He could have. But to doubt the perfection of God's plan in what we are is to question His authority and lordship in our lives.

Another problem which accompanies not accepting ourselves is the constant fear that we've done or said something wrong or offensive. Scripture tells us, "It is no longer I who live, but Christ lives in me . . ." (Gal. 2:20). I must believe that my life, words and actions are manifestations of the resurrected Christ. That's why Paul had to go on to say, "The life which I now live in the flesh I live by faith in the Son of God . . ." It takes faith to believe that I am being a faithful representative of Christ to those around me.

The logical question comes up, "What if I do something wrong or say something offensive? How will I know it?" In faith, I believe that the Lord will correct me if I get out of line, either by speaking to me through another member of the Body or directly through His Spirit. I know too many people who are continually beating themselves down, wondering if they offended someone or acted improperly. Too often we feel if we don't act like the elders, or one of the "spiritual" people, we are out of line in some way. The Lord wants us to be ourselves and give what we *are* to the Body. Phoniness and performance rob the Body of much of its real life.

Some weeks ago a group of men in

our fellowship were sharing the experiences they had on a weekend retreat with the rest of the church. One of the brothers stood up and very seriously and gravely told how honored he was to have been there, what a privilege it was and so on. He went on and on in this vein until most of the fellowship became bored to the point of restlessness. What he shared was dead and lifeless. It wasn't the real Gene talking.

When we could stand it no longer, those of us who had been with him on the retreat began to kid him about almost tipping over one of the canoes we were fishing from. After a few seconds, his face started to light up and he shared about trying to catch a fish with a lure that looked like a "Christmas tree ornament." In the process he had almost upset the canoe (with me in it). He was animated, excited, and full of life. It was the real Gene. The fellowship came alive, and we all laughed together as he told the story. By the time he was finished, we had all been edified and partaken of the life that was in Gene—*because he had finally been real*. He had been afraid to share what he *really* enjoyed about the weekend—it wasn't "spiritual," so he thought up something that sounded "spiritual," but it was dead. Life is just as dead when we try to be something other than what God made us to be.

Along with finding life in each other, we also find grace for our problems when we are real. When we are together but unwilling to be real about the weak areas of our lives, our phoniness shuts off us from God's grace.

Our fellowship has had a problem with fat. Many of our members and leaders have struggled about being overweight and have been unable to get a lasting victory. Recently God began to put His finger on this area. As different ones began to open up and confess their problems with overeating and the motivating factors behind their problems, they have experienced a supernatural grace to control their eating and lose weight. Grace was only applied as they were willing to humble themselves and be real about their problems.

Accepting ourselves the way we are gives the Lord a greater freedom to work through us. Many times I have reasoned away the prompting of the Holy Spirit by saying to myself, "That's just you and your over-active imagination. It couldn't be the Lord." When we're real, it allows God the liberty to take us beyond the limits of our everyday reason and touch each other in ways we never thought possible.

Of course, learning to accept ourselves does not mean there are not areas of my life God *does* want to change. When we see those areas, we need to acknowledge them and, by the grace of the Holy Spirit, allow the Lord to change us.

Seeing myself as God sees me and accepting myself for what I am has been one of the greatest challenges of my life. But I believe it is God's desire for all of us to come to the place where we can honestly say to the Lord, "Thank you for making me a unique and wonderful person!" That simple statement can become the starting point, not just for accepting ourselves as we are, but also for honestly and enthusiastically facing those areas in our lives that need adjustment. Those two attitudes will in turn prepare us to relate properly to others and to successfully fulfill the unique purpose for which God has called us. 🍷

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: **Sept. 2.**

Correction, Not Rejection

by Bob Mumford

One of the hardest things ever spoken to me came from someone I loved very much. "Bob," he complained, "You'll never change!" Even as my friend was speaking, a terrible picture began to form in my mind. I saw a cruel and bitter old man sitting on a sunporch. He had come to the end of his life and had remained unchanged all those years. He had never made adjustments for others—he had been hard-headed, done everything his own way, and had always known everything. Now, in his old age, he was being consumed by the cancers of his own spirit. Worst of all, he was beyond the place where he *could* change. As a result, he had been left to himself by all those who knew him.

One of the deepest cries of my heart is to be able to change. People object, "Mumford, you're not like that old man!" If you don't believe I'm like that, just ask my wife! I have come to realize that I have the potential of reaching the end of my life as useless as that old man unless the Lord continues to make some changes in me.

When the Lord saved me, He pretty well took care of the overt sins in my life. In fact, for all appearances, I became a model Christian. I thought I had it all, and if I would just pray, praise the Lord, and rebuke the devil, I would be victorious. Unfortunately, however, I was still hard-headed and uncorrectable. I knew it all, and did everything my own way. I had fears, doubts and hang-ups which only Jesus, the devil and I knew about. It has become obvious to me over the twenty-three years I have known the Lord that my greatest hindrances and defeats have not come from the enemy. They have resulted from my own shortcomings and character weaknesses—those areas of my life where I fall short of the mark of the image of Christ. I believe this is true of most believers. This is why there is such a deep cry within me to understand and embrace the changes the Lord desires to make in my life.

It is a great tragedy that many people consider being forgiven as the goal of the Christian life. Did you know it is possible to be forgiven and still be unchanged? Somehow we must come to see that the true issue of the Christian life is not just salvation and forgiveness—the Lord settled that for us on the cross. The issue of the Christian life boils down to this: *Am I willing to allow the Lord to change me into the image of Christ?*

The Lord is saying to us today, "I want to do more

than just forgive you—I want to change you, to make you like My Son, Jesus."

I said, "Lord, that sounds great! Push the button and make it happen."

But He said, "Wait a minute, Bob. When I change somebody, it's not like that. I change them with discipline, correction and chastisement."

As hard as the Lord's ways might be for me to accept, I have to see that even Jesus went this way. "Although He was a Son, He learned obedience from the things which He suffered" (Heb. 5:8, NAS). Sin didn't make Him suffer—He was sinless. He suffered because He was learning to do the will of God. Even the sinless Son of God had to know the pain of the discipline of the Spirit in order to be a Son. "But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons" (Heb. 12:8, NAS).

If we are not willing to be changed by discipline and correction, the result is frustration, spiritual impotency, and, to varying degrees, uselessness to the Lord and the Church.

Character Changes

God has more in mind for us than just changing our conduct with a set of religious rules. He wants our thoughts, reactions, attitudes and motives to become like those of the Lord Jesus. It is a change in *character*, not just actions. No law can do that! The Lord said it this way, "I will write [literally "inscribe"] them upon their hearts." God does not just want us to keep His laws; He wants His Law-Word to become part of our character.

The movie *The Ten Commandments* vividly illustrated this for me. As Moses stood on Mount Sinai before the whirlwind of God's presence, the fiery finger of God inscribed the commandments onto the stone. As I watched the giving of the Law on those stones, I thought, "That's what the Lord wants to do to our hearts—inscribe His laws on them!"

Do you believe that if God did to your heart what He did to those stones it would be painful? I'll tell you a

secret—it will be! I have often wished that the Lord had a magic wand He could touch me with and do away with all my hang-ups. But instead, when we begin to tell the Lord we want Him to change us and make us like His Son, He sends us off to school, and I don't mean seminary. He enrolls us in the school of the Spirit. Once you learn a lesson there you won't forget it—it is inscribed forever on your heart.

One time I got a phone call from a pastor: "Bob, can you come down to our church and give us some teaching?"

This particular church had a reputation for giving very generously to visiting speakers, and at that time Judy and I were so broke we hardly knew where the next meal was coming from. Thinking more about the offering than whether or not the Lord wanted me to go, I said, "Yes, Pastor, I'll be there."

I was feeling relieved until the Lord said to me, "Why are you going to that church?"

"They need teaching, Lord," I answered. "If I ever saw a group that needed teaching, they need it, Lord!"

Then the Lord started in on me: "You mercenary! You are going there for the money. How can you sell and prostitute the gift of God?" I felt like the fiery finger of God had come off Sinai and was running up and down my back! When the Lord finished with me, He said, "Now don't you dare touch that church!"

By then I was pretty tender. "Yes sir, Lord, I'll call them up right now and let them know I can't come!" I wouldn't have gone to that church for all the money in the world. An attitude in me had been corrected. But once my heart had been changed in the matter, the Lord said, "Now you can go, and I will use you."

The Lord used this simple incident to inscribe a principle on my heart which has become a part of my life. I *knew* it was wrong to use ministry as a means of personal gain. I knew all the principles and the Scriptures, but the Word of God needed to become a part of my *character* and not just a part of my theology.

Every one of us can point to areas in our lives where the Lord has put us through the school of the Spirit and taught us a lesson we could not forget even if we tried! The principles He has taught us in times of discipline have become a part of our character. Maybe the correction came in our marriage, in our finances, in a realm of faith, in healing or in some aspect of the fruit of the Spirit. Whatever area God touched, He wrote a portion of His Law-Word on our hearts and conformed our character a little more to the character of Christ.

The School of the Spirit

Hebrews 12:11 vividly describes the school of the

“The Lord is saying to us today, ‘I want to do more than just forgive you = I want to change you.’”

Spirit when it says, "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness" (NAS). I firmly believe the correction and discipline of the Lord is one of the most misunderstood and misinterpreted elements of the Christian life.

First the writer of Hebrews says, "*All discipline* seems not to be joyful, but sorrowful . . ." Let's be realistic. When the Lord disciplines us, it hurts! If you will think back to the times the Lord brought correction to your marriage, to your family, or to some motive or attitude, there was always an element of pain involved. *All discipline* is painful—there is no other type that I know of except the painful type. Our permissive and humanistic society has taught us that this kind of discipline is psychologically harmful and out of date. As a result, we have come to view any type of negative (painful) reinforcement as "cruel," "mean," or "unloving." I am grateful, however, that the Lord does not raise *His* children according to Dr. Spock!

The writer of Hebrews uses the Greek word *paideia* for "discipline," which has to do with the *training* of a child. He does *not* say the Lord disciplines us as punishment for sin or because He is mad at us. When people get under the discipline of the Lord they start crying, "The Lord doesn't love me anymore! Boo-hoo-hoo. I must be such a terrible sinner! Lord, I'm sorry for every sin I ever committed. Please forgive me!" The usual response to the Lord's discipline is feeling rejected and running off by ourselves to feel sorry for ourselves.

People whom God is disciplining do not necessarily need forgiveness; they have that already. Rather, they need to embrace the change God is trying to make in their lives. Discipline should not drive us from God and His people; it should draw us to Him. If it doesn't, we have a wrong concept of His love.

Let's carry the idea of training a little further. The next phrase of Hebrews 12:11 says, ". . . those who have been trained by it [discipline] . . ." (NAS). The writer

“True rejection is God letting you go your own way.”

uses the Greek word *gumnazo*, which means “to exercise or train the mind or body.” This is where we get our word “gymnastic.” When the Lord disciplines or trains us, one of His purposes is to exercise and enlarge our capacity to be like Jesus.

It brings to mind the picture of an athlete who says to his coach, “Coach, I can’t run as fast as you want me to.”

The coach answers, “Oh, yes you can. You just need to be trained a little.” How many of you know that athlete is in for some pain? He goes around and around the track, all the time thinking, “That mean old coach. He must really have it in for me. I try to please him, and look what he does to me. If I have to run one more step, I’ll die!” About the time he thinks he is going to faint, the coach yells, “That’s good enough; take a rest.”

After a few days of this type of training, the coach says, “Okay, let’s take another run for time.” The result? The athlete can now run faster than he could before. His capacity has been enlarged. His body has been trained. All that the coach put him through was not punishment—it was training. Can you imagine an athlete crying to his coach, “I’m sorry I’m so slow. Boo-hoo-hoo! Please forgive me, Coach. I’m so sorry for being like I am.”

The coach would say, “What’s the matter with you!? Get out there and run like I tell you to and you won’t be slow anymore.” The issue is not forgiveness. It is changing and embracing what he is told to do.

Though the analogy of an athlete in training has certain limitations, I believe it is a fairly accurate and scriptural picture of the Lord’s discipline and training in our lives (see 2 Tim. 2:5 and 1 Cor. 9:25–27).

What is the result of discipline? “*Afterwards* it yields the peaceful fruit of righteousness.” *Afterwards!* We never get the fruit in the middle of the discipline. It comes afterwards. That is important. People come to me and complain, “I’m not seeing any changes in my life out of all these dealings from the Lord.”

Then I have to explain, “You’re not supposed to, dear. You’ll get the fruit *afterwards* if you hang in there.”

I have come to appreciate the poster available in most gift shops. A poor little kitten is desperately hanging from a rope by one paw. The caption reads, “Hang in there, baby!” When a brother or sister is going through a time of discipline, about all you can say is, “Hang in there!”

When I fast, I never get anything. The heavens turn to brass, the Bible reads like a newspaper, and the Lord moves to another neighborhood. It’s terrible! But I fast and pray, nonetheless. In those times the Lord is dealing with me, humbling me, and adjusting me. Afterwards, however, I see the fruit of my prayer and time before the Lord. I have learned to hold on while I am fasting and know that the fruit will come later.

God has a purpose in discipline. It is “the peaceful fruit of righteousness.” In verse 10 of Hebrews 12, we are told, “He disciplines us . . . that we might share in His holiness” (NAS). His intention is character formation: conforming us to the image of Christ and the writing of His laws on our hearts.

Left Alone

If the Lord’s discipline is the path to becoming like Jesus, then what is the *worst* thing that the Lord can ever do to you? The answer is in Hosea 4:17 in a series of words that I believe are the most tragic ones the Lord ever spoke—words that fill me with fear and sorrow. Referring to a rebellious and untrainable people, He said, “Ephraim is joined to idols; *let him alone*” (NAS). The worst thing that could ever happen to you is for the Lord to leave you alone. When He leaves us alone, it means He has given up on us. I am not speaking of “giving up” on us in an eternal sense of forgiveness and going to heaven. I am speaking about the disciplining and training process in our lives. The Lord goes on to say in Hosea 6:4 with a note of exasperation, “What shall I do with you, O Ephraim? What shall I do with you, O Judah?” In other words, “I’ve tried everything, but you are untrainable.”

What does a football coach do with a player who is untrainable? He puts him on the bench and leaves him alone. When a coach puts his eye on a player as a possibility and decides to develop his potential, do you know what happens? He gets on that player’s back and rides him to the limits of his endurance. He disciplines and trains him until he reaches his full capacity. But if the player says, “Get off my back; I don’t want your training,” then the coach puts him on the bench—rejected as an active player. He may still be on the team,

still suited up for the game, but as far as the coach is concerned, he is useless.

I usually get some objections at this point, "God never rejected anybody!" Oh, yes He did. In Hosea 4:6, we read, "My people are destroyed for lack of knowledge. Because you have rejected knowledge, *I also will reject you* from being My priest" (NAS). Again, we are speaking about rejection as far as usefulness in the Kingdom of God and trainability—not rejection in the ultimate sense of heaven or hell.

True rejection is God letting you go your own way; it's not when He starts in on you with a rod. We have a tendency to react backwards, however. We want to feel rejected and sorry for ourselves when we are corrected, and feel good when we are left alone. It is part of our fallen nature.

Are you seeing why embracing correction and discipline is so serious? The writer of Hebrews says in 12:5, "Do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him." In verse 12 he adds, "Therefore, strengthen the hands that are weak and the knees that are feeble" (NAS).

What does it mean to "faint"? Did you ever hear someone say, "Oh, I can't go on anymore. The Christian life is too hard! It just doesn't work for me. Others can make it, but I can't. Boo-hoo-hoo." Those tears are what I call "tears of rebellion." I've been around long enough to know that if you get behind those sweet little tears, you will hear, "Get off my back! I don't want Your training. I want to stay just like I am!"

The writer of Hebrews is telling his readers that it is time to grow up and take correction like mature men and women of God. It is time we learned about the security and love of discipline and embrace its pain rather than acting like little children who run from a spanking.

“When the Lord disciplines us, He wants to enlarge our capacity to be like Jesus.”

Correction Confusion

As I see it, one of the greatest battles in the life of the individual and in the Church is between *correction* and *rejection*. The battle is taking place on two fronts: First, will I be corrected or will I be rejected? Second, will I correct my brother, or will I reject him? These are the issues.

First: *Will I be corrected or rejected?* Do you know that when the Lord corrects us, He will often have one of our brothers or sisters do it for Him? Let's use a brother named Ed as an example. Ed gets in his prayer closet and cries out, "O Lord, change me. Make me into a man of God. Hallelujah! Amen." Then he gets up and goes off to the prayer meeting at the church. After the meeting, the leader takes him aside and says, "Ed, the Lord has laid it on my heart to speak to you about your marriage. I believe that, according to the Scriptures, it is out of order."

How does Ed respond? "My marriage is none of your business. The Lord knows all about my marriage."

The leader answers, "I know He does. That's why He sent me!"

"Well, the Lord loves me just like I am."

"I know He does, but He isn't going to let you stay that way."

What do you see? Ed is *rejecting* the counsel of the Lord. Ed is telling the Lord to get off his back because he doesn't want to change.

Another possible response to correction is tears of rebellion. "My marriage has always been a mess. It was wrong when we were married, and it will always be wrong. I'll never be able to make it. You don't know how bad I am. Boo-hoo-hoo." When someone allows himself to feel rejected and full of self-pity, it is an escape mechanism to avoid correction. By withdrawing from the source of pain and putting his eyes on his inability rather than on what the Lord is telling him to do, he avoids having to make the required adjustments.

A rejection or self-pity response of this type is one of the most detrimental factors to our growth and walk with the Lord. For us to begin to grow out of this response of our old nature, I feel three steps are essential.

First, I must see that I am the problem. We want to think the problem is the way I am being corrected, the ones correcting me, or the inaccuracy of their view of me. The real problem, however, is *my inability* to maturely embrace correction without indulging in self-pity and withdrawing from the source of pain.

Second, we must learn to see that correction is an act of love—not a rejection or a threat. "For the Lord corrects and disciplines every one whom He loves, and He punishes, even scourges, every son whom He accepts and welcomes to His heart and cherishes" (Heb. 12:6, AMP).

People say to me, "Mumford, you're always talking about the dealings of God. I thought He was a God of love." Well, it's God's love that makes Him a God of discipline! Which of you who is a loving father would allow the self-centered and fleshly desires of your son or daughter to go uncorrected? Why would you correct them? Because you know where it will lead them if you don't. If the Lord truly loves us, He will not allow us to go our own way.

It takes far more love for a brother or sister to come to you with a word of correction than it does for him to leave you alone. Correction comes out of love, not out of rejection.

Third, embrace the correction and set your will to change. In the time of discipline, we need to go to the Lord with a thankful heart (1 Thess. 5:18) for His love and mercy in correcting us rather than allowing us to go our own way. Our challenge as mature men and women is to lean into the point of pain rather than to run from it. We then need to ask the Lord to grant us the grace to make the changes He is asking, and, if necessary, to discipline us again. Every Christian's prayer should be, "Lord, don't stop disciplining me until you have accomplished everything You need to in this area of my life." The hardest discipline is discipline we resist. The easiest is that which we embrace.

The second area of conflict is: *Will I correct my brother, or will I reject him?* When a member of the church is acting up or has a problem of some type, it is much easier to reject him and turn him off than to go to him honestly and say, "Brother, there is something I need to speak to you about."

I have known of many situations where someone had enough love to overcome fear and embarrassment and speak the truth. Very often the tearful response has been, "I can't thank you enough for being honest with me. I have known that there was something wrong, but I didn't know what it was." How tragic that people are excluded from the joy and love of the Lord's discipline because it is easier for us to reject them than to correct them.

The Scriptures are clear on this point, "If your brother sins, go and reprove him in private; if he listens to you, you have won your brother" (Mt. 18:15, NAS). Most of us have read that to say, "If your brother sin, avoid him in hopes he will get the message and straighten up." It is so much easier to reject than to correct. We cut people off and let them float out to sea and shout, "Good-bye. Come back when you are all cleaned up."

One of the words heard from all corners of the Body of Christ in recent months has been, "Go to your brother in private." The hurt, division, criticism, and misunderstanding that could be avoided in the Church if we had the love to practice this simple command of our Lord is immeasurable. If we do not begin to walk in

Matthew 18:15, the Church of Jesus Christ will never come together, for this principle is the foundation for all true fellowship and community in the Body.

Could we return to our analogy of an athlete for a moment? Let's suppose that on a particular football team there is a wide-receiver who has the potential to become one of the stars of the team, but for some reason, every time the ball is thrown to him, he drops it. During a particular game, the quarterback suddenly notices that as the receiver reaches for the ball his eyes are on the opponent and not on the ball! No wonder he has been dropping it almost every time. After the game, you would naturally expect the quarterback to rush to his teammate and say, "I see what's been wrong. You haven't been keeping your eye on the ball."

But what if he just walked past the dejected receiver who was sobbing out his defeat and he said nothing. Instead he thought, "I wish he would straighten up. He is ruining the team."

Silly? Maybe so, but we do the same thing when we refuse to speak to a brother or sister who, with a word of correction, could experience a great change in their lives and become of service to the Lord and to the Body. Too often, instead of giving them the needed word, we reject them, cut them off and wonder why they won't shape up and do better.

God will not allow us to mature independently. We need each other. There has come a new dimension in my life since I have found a relationship with brothers who love me enough to say, "Mumford, you're a mess. Shape up!" It has given me a comfort and security I have never known. Part of my commitment in those relationships is to speak as honestly to them as they do to me. We are on the same team. We are pulling for each other. I would rather suffer the pain of correction, than to end up alone . . . an old man, sitting unchanged and miserable on a sunporch. ☹



Bible Study Answers

(From page 15)

1. a. Redemption, b. Forgiveness, c. An inheritance; 2. Grace, peace; 3. knowledge, God, Jesus our Lord; 4. All things that pertain to life and godliness; 5. All things; 6. abased, content; 7. In us; 8. earnest, inheritance, Holy Spirit; 9. Yes; 10. In the saints, rich; 11. God is greater than our hearts; 12. God, knows, things; 13. things, a man; 14. Makes intercession for us; 15. Candle; to search inwardly; 16. fear, depart, evil, health, navel; 17. a new creature; 18. Not wise; 19. God's; 20. The manifold wisdom of God.

Cut Out and Mail to Christian Growth Ministries, P.O. Box 9199, Ft. Lauderdale, FL 33310
Use your account number to speed handling of your order (see instructions below).

* ACCOUNT NO.

7709

NAME

STREET

CITY STATE ZIP

**ORDER
FORM**

☐

☐

☐

CHECK HERE

☐

New Wine Tape of the Month

Expiration Date: December 31, 1977

MIN.&TYPE OFFICE USE ONLY	QTY.	CODES	PLEASE USE CATALOG CODES ON ALL ORDERS	UNIT PRICE	TOTAL
-		P225	FAITH TO LIVE BY--PRINCE @ \$2.95		
-		PAK-9	ALL FIVE CASSETTE BOOKS @ \$ 5.50		
-					
-					
-					
-					
-					
-					
-					

* HOW TO FIND YOUR ACCOUNT NUMBER

7509

Mr. & Mrs. John Doe

1409 Main Street

Anytown, U.S.A.

999999

67490

Your account number is located
in the top right hand corner of
your mailing label.

Sub-total

Fla. residents 4% Sales Tax

Postage and Handling: 8% of total order. Postage & Handling

Total enclosed

*No Billing, No C.O.D. (includes
Prayer Groups and Book Stores)



FAITH TO LIVE BY is the substance of over thirty years of active experience in the Christian life. This new book by Derek Prince offers the kind of sound, practical, scriptural help that Christians need to put their faith into action. Faith to Live By reveals God's total provision of faith for a successful Christian life.

P225 (Deluxe Paperback) \$2.95

JUST RELEASED

OUR SECOND SET OF CASSETTE BOOKS

Many of you remember the popular Cassette Books we released a year ago. Now, a new set of messages is available on such vital subjects as resentment (the greatest hindrance to spiritual maturity), forgiveness, yielding, how God chooses and prepares us for His purposes, and how the Kingdom of God is coming to the earth. These easy-to-read books by Derek Prince, Bob Mumford, Charles Simpson, Ern Baxter and Don Basham will bless you with their informal speaker-to-audience style, while building your relationship to the Lord and His Body.

\$1.25 each or Order all five (PAK-9) for \$5.50



Cat. NO. C507



Cat. NO. C508



Cat. NO. C509



Cat. NO. C511



Cat. NO. C510

**Introducing
a new service of
New Wine Magazine**

New Wine Tape of the Month



In recent years *New Wine Magazine* and the teachers associated with it have been a leading voice in the worldwide move of God known as the charismatic renewal. Many of you have read *New Wine* and

faithfully supported and been fed by this outreach. Now, for the first time, we will be making available to you new, never-before-released messages at a special pre-release price from such outstanding Bible teachers as: Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson. Also, from time to time, you may receive messages by other well-known Bible teachers who we feel have something important to share with you. These timely messages will be on topics of vital and current interest to the Body of Christ, similar to those offered each month in *New Wine Magazine*. We believe they will encourage and inform you, just as *New Wine* has for years. To participate in this unique opportunity and take advantage of this special offer, you **must sign up in advance** because these teachings will not be made available to the general public at regular prices for at least six months after tape-of-the-month recipients get theirs.

HOW TAPE OF THE MONTH WORKS— 1) To become a member you must personally request the *New Wine Tape of the Month*. You will receive one tape each month but please allow four weeks to receive your first tape. 2) The cost of this service is \$3.50 per month. You will receive an invoice with your tape which is due upon receipt. You are responsible to pay for each tape you receive. 3) Unless your Tape of the Month is defective it is not returnable. 4) Should you decide to stop receiving the *New Wine Tape of the Month* please allow four weeks to have your name removed from the mailing list.

HOW TO BECOME A MEMBER—To subscribe to this new service, simply check the appropriate box on the order form opposite this page and mail it, or your written request, to: New Wine Tape of the Month, c/o Christian Growth Ministries, P.O. Box 9199, Ft. Lauderdale, FL 33310.