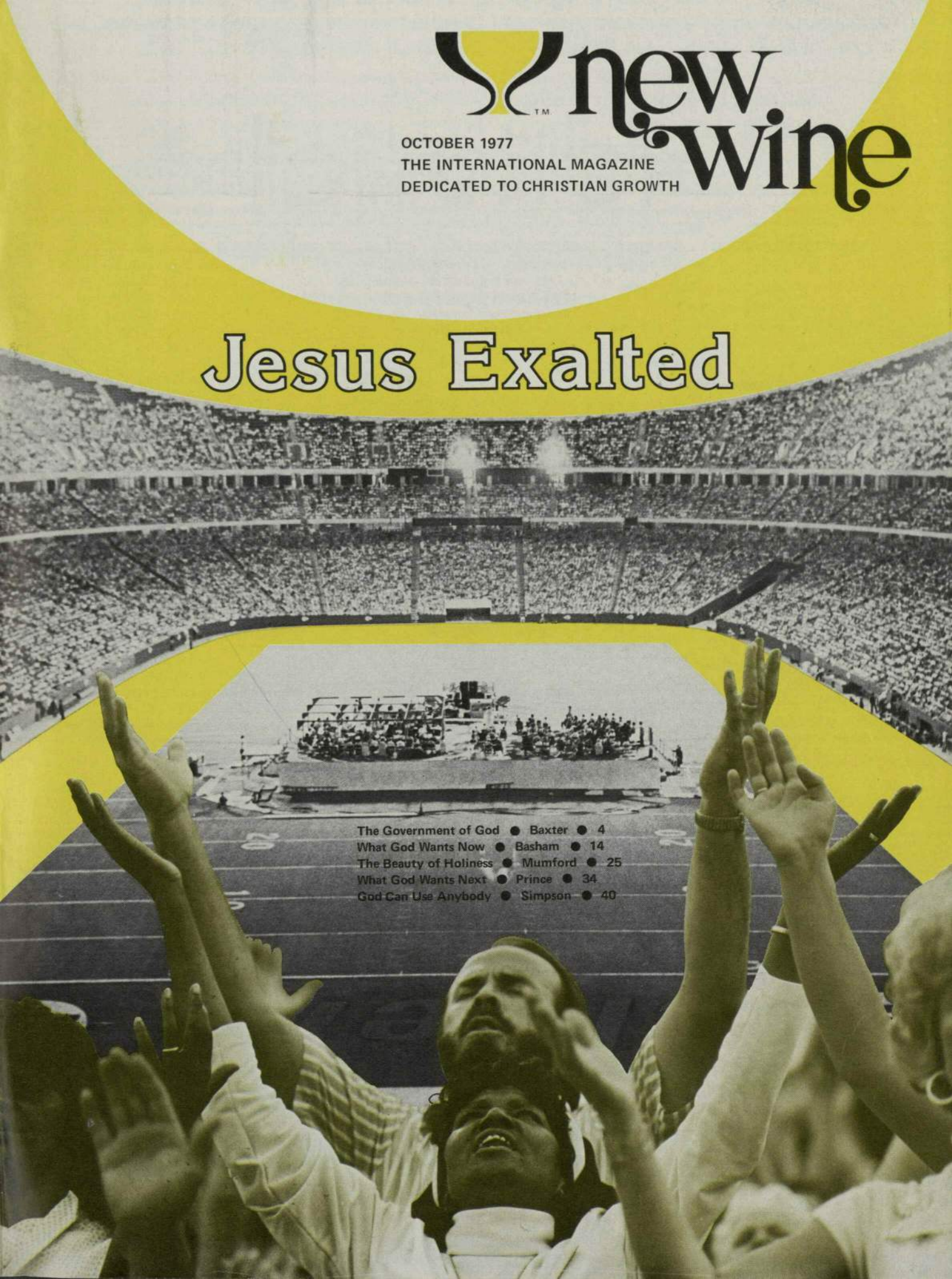


OCTOBER 1977

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

# Jesus Exalted



The Government of God ● Baxter ● 4  
What God Wants Now ● Basham ● 14  
The Beauty of Holiness ● Mumford ● 25  
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# editorial

The 1977 Conference on Charismatic Renewal in the Christian Churches is now history. But for the benefit of our many readers who were not able to be among the 45,000 or more people in attendance at that historic event, we are undertaking in this special convention issue to share as much of those significant days with you as we can.

While the various articles will help give you an overall impression of the conference (each of the Bible teachers' articles is a transcription of the message he delivered at the conference) I want to share with you three dramatic highlights.

The first is a prophecy given by Bruce Yocum, one of the head coordinators of the Word of God community in Ann Arbor, Michigan, given in Arrowhead Stadium on the opening night of the conference.

The second is the personal message from President Jimmy Carter to the conference on Saturday night.

The third is a prophecy by Dick Leggatt, managing editor of *New Wine Magazine*, delivered at the non-denominational Sunday morning service in the Kemper Arena.

## Prophecy given by Bruce Yocum:

The Lord says, Mark down this day and remember it. And write down this word and recall it. Because My promises will never fail and no word that I speak falls to the ground but I will fulfill it every word. Remember it. Call it to mind. Declare it publicly. Have no fear. Because I am faithful to My word and I will fulfill it.

I am going to restore My people and reunite them. I am going to restore to My people the glory that is Mine, so that the world will not mock it or scorn it, but so that the world might know that I am God

and King. And that I have come to redeem and to save this earth.

Yes, mark it down and remember that I have told you that I am restoring My people, bestowing upon them power and glory, bringing back to them the glory that is proper to My people. And making them look again like a Kingdom—the Kingdom of God on this earth.

## A personal message from President Jimmy Carter:

To all the Christian representatives of the Kansas City Charismatic Meeting:

I ask for prayers for me that I may make the right decisions toward bringing about world peace and better understanding between the different nations and those of different beliefs. Please pray for human freedom and that liberty may be enhanced by the teachings of Christ. Please remember I need you and your support of prayer in the days to come.

JIMMY CARTER

## Prophecy given by Dick Leggatt:

I, the Lord God, would speak a word of encouragement—a word of exhortation—a word of admonition to My people. For I say unto you, My people, that the things which I

have said to you up to this time have not been empty requests, neither have they been suggestions, but I, the Lord your God, say unto you that they have been commandments. And I have commanded ye, saying, Ye shall be one. You shall love one another.

The Lord would say that there are yet many who in their hearts say, "These are but suggestions from the Lord our God." And who have said, "I shall do this in my appointed time, and if it is the proper time and if it is convenient for me, I shall obey these words." But, the Lord your God would say unto you this day, that I desire you to set your face to obey Me. I do not desire that you be like the children who followed after the ways of Balaam. For Balaam heard My word and would have obeyed, but he reasoned in his heart saying, "I shall do it another way. I shall not do it as the Lord my God commands." And I, the Lord God, said unto him in that day that his ways were contrary to My ways. And I was a swift witness against Balaam.

Therefore I, the Lord your God, would say unto you that I desire that ye be children after the manner of Abraham. For when I said to Abraham, "Take now thy son, thine only son . . ." Abraham, my faithful servant, heard the word NOW. And he obeyed. For he arose the next morning and made preparation and did the word of the Lord God.





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Therefore, I say unto you, My people, NOW is the appointed time. NOW is the acceptable day. And I desire that ye, My people, hear My word NOW, for I desire that you hear that you shall be one. For this is My desire for you, that you shall love one another . . . that you shall not reason in your heart saying, I shall do it another way. You shall not be like the ox, who seeing the yoke set before him, kicks and stiffens his neck; but you shall say in your hearts, "Yea and Amen, Lord. This is the word which You have spoken to us and this we shall do." The Lord your God would say unto you, This is My commandment and I desire that ye walk in it.

The two powerful prophetic utterances proclaiming God's desire and intent to make His people one, combined with the President's humble and earnest request for prayer from people he knows *believe* in prayer, testify to the powerful impact of the conference. The staff of *New Wine* Magazine and Christian Growth Ministries are grateful to have had a part in a moment of such spiritual significance in the history of the Church of Jesus Christ.

DON BASHAM



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# THE GOVERNMENT OF GOD

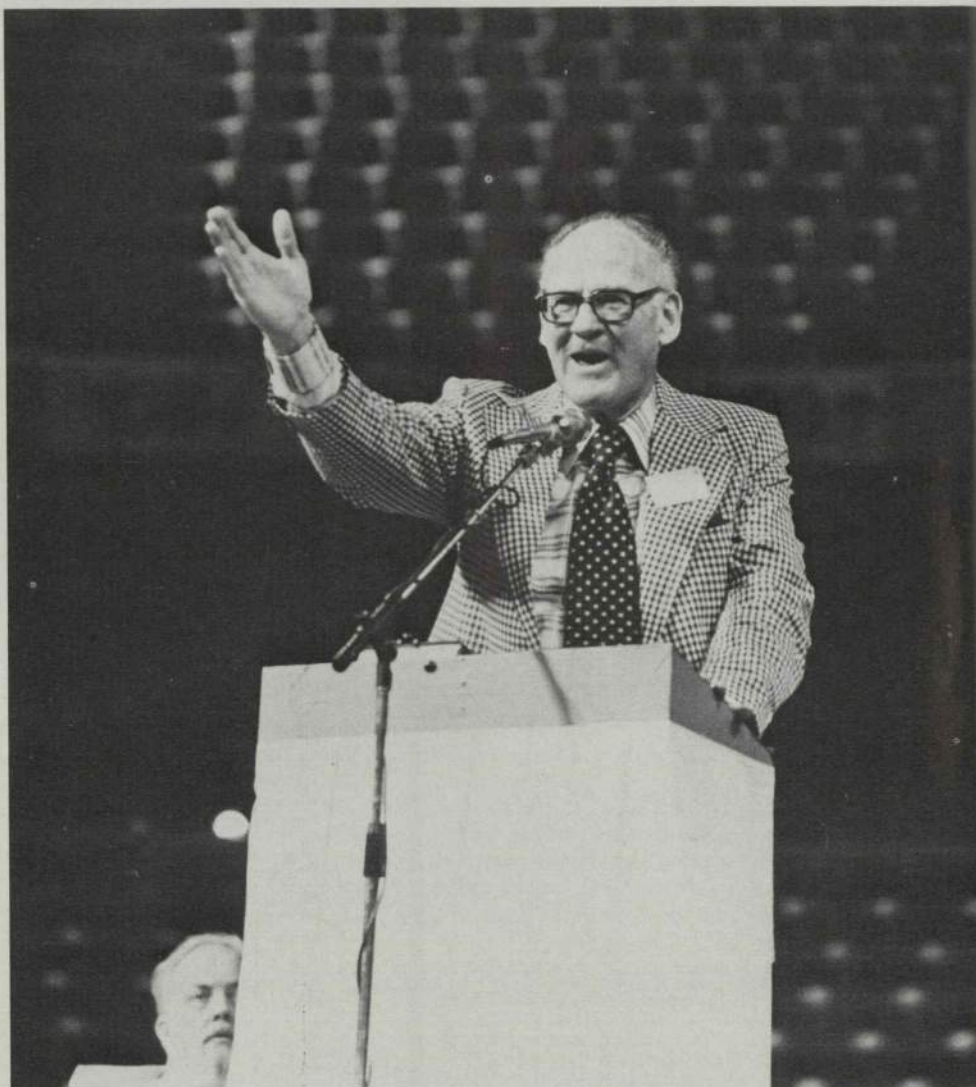
by Ern Baxter

**A**s I speak in this message about the government of God, it's with the belief that in our day, we are actually seeing God's government coming into focus in the earth through the redeemed community. Let me first point out that in talking about the government of God, I am talking about the whole Bible, for the Word of God is a revelation of God's governmental word and authority over the earth and over time. Romans 13, undoubtedly the classic chapter on the matter of government in terms of civil government, says this: "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God" (Rom. 13:1, NAS). *God* is the source of all authority; and even distorted and violated authority exists by His permissive will and is subject to His correction.

Government and authority originate in the Trinity. The Father, Son and Holy Spirit are the greatest illustration to us of diversity in unity. And certainly their diversity in unity is a great mystery. The individual roles of Father, Son and Holy Ghost are not to be confused, and yet these are one God.

In the unity of the Trinity we have government—government that is not a question of equality, but a question of office. The *Father* sent the Son. The Son came in obedience to the Father and returned to heaven, giving an account of His mission as He sat down at the right hand of the Father. The *Son* then sent the Holy Spirit on His mission. Father, Son and Holy Spirit—coequal, cosubstantial, coessential—one God. That is government on the highest plane, within the unity and diversity of the Trinity.

Among the great angelic hosts of archangels, seraphim, cherubim,



principalities, powers, angels—a tremendous, humanly innumerable number of angelic creatures—we see order. When I think of God Almighty conducting a universe, governing and sending forth ten thousand times ten thousand of His angels as ministers into a time/space world, who in turn minister with infinite accuracy like divine clockwork; I see order and government. And when I think of God reaching down in the days of Israel's incarceration in Egypt, bringing 3,000,000 people out into the desert without modern communications—

3,000,000 people marching in order, tenting in order, under the government of Moses—I can see that God's desire is to have His will "... done in earth as it is in heaven." I believe that in talking about God's government, we are talking about more than just His blessing—we are talking about the life of God released into our lives to bring about *order* and a manifestation in a time/space world of *what God desires for man*.

Now I want to talk about three phases of God's government, which we will represent by three separate



“God’s governmental purpose is...not way out in some abstract, theoretical, euphoric somewhere. It’s right here in flesh-and-blood men and women.”

communities in Scripture. By communities, I mean a group of people who have been brought into a relationship under proper order and government.

#### THE COMMUNITY OF EDEN

In Genesis chapter 1 we have the first community—the community of Eden. God created the world. He planted a garden and He created man and started the first human community.

And God created man in His own image, in the image of God He created him; male and female, He created them.

And God blessed them; and God said to them, “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” (vss. 27–28, NAS).

Fill the earth! Subdue it! Rule over it! This was God forming His first community of humanity—God projecting Himself according to His own sovereign pleasure, speaking the worlds into space, bringing man into being as the product of His own creative genius. Man—the apex of all that He created, His delegated authority over all the magnificent diversity of earth—His king, His deputy.

He said, “Adam, I want you to fill the earth with your kind. I want you to subdue the earth through the knowledge that I impart to you as My image, and I want you to institute government in the earth that will be a reflection or a reproduction or a materialization of government as it is in heaven.” I don’t believe God’s purpose has changed. I believe it still remains now as it was then, and God is today calling us to account. He’s checking us out. My personal belief is that God is today raising up a generation of men and women who will know what it is not only to rejoice emotionally, but to respond by an act of their will to the Word of God in obedience. In this, our great Elder Brother has given us an example. For coming into the world, He said, “. . . in the volume of the book it is written of me, I delight to do thy will, O my God” (Ps. 40:7–8). Without turning to the left or the right, Jesus Christ walked His thirty-three and a half years doing the will of God, and because He was “obedient unto death, even the death of the cross . . . God also hath highly exalted him, and given him a name which is above every name” (Phil. 2:8–9). Jesus was the Pioneer of what is possible for every one of us.

Now if you’ll look over into chapter 2 of Genesis, verse 16, we have God speaking a governmental word; and this word is not optional.

And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die” (vss. 16–17, NAS).

This is a governmental word that the Lord laid on Adam.

In the first letter to the Corinthians, we find another word which is an ongoing expression of God’s governmental purposes for mankind. We’ll just touch on 5 verses: 1 Corinthians 11:3, 8–9, 11–12.

But I want you to understand that Christ is the head of every man [that’s government], and the man is the head of a woman [and that’s government], and God is the head of Christ [that’s government, too].

For man does not originate from woman, but woman from man; [that is God’s governmental purpose].

For indeed man was not created for the woman’s sake, but woman for the man’s sake.

However, in the Lord, neither is woman independent of man, nor is man independent of woman.

For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

God’s governmental source is protected. Man and woman’s redemptive quality is protected. But the governmental structure is defined. God is the head of Christ; Christ is the head of man; man is the head of the woman. But the man and woman must not consider this in terms of inequality of worth. It is simply the structure of His government. This we need to hear. And if it’s disturbing to us, then we need to return to the illustration of the Trinity.

The Father *sent* the Son. I am sure that if we were to speak anthropomorphically (or in the language of man), the Son could have responded to the Father by saying, “But Father, You understand that sound theology states that I am coequal with You. I see no reason why I should go down and do



that job." But, of course, that sounds almost like blasphemy. Jesus never even thought of that. Instead, in the mystery of the Trinity of God, the Word rose up and emptied Himself of His divine prerogatives, placing the royal robe of His coequal authority with the Father over the back of His throne, and came down to snuggle in the womb of a little virgin peasant girl. And being born as a man, He went through all the exigencies of human existence, dying naked and twisted in agony on a cross, a man under authority. Then He returned to heaven, saying to the Holy Spirit, "Now, it's Your turn!"

I can equally imagine the Holy Spirit could have said, "If You think I'm going there after what they've done to You . . ." But again we don't even think in those terms because when we think of God—Father, Son and Holy Spirit—we think of infinite, accurate order, even with regard to obedience.

Coming back to the book of Genesis, to that very beautiful account of what God did in creation, one can't help but reflect how beautiful it could have been if Adam had only obeyed God's word of government to him. For Adam was no inordinate piece of protoplasm floating on primeval waters, waiting for a fortuitous event that would bring him into some kind of formation looking like a man. God Almighty had with His own infinitely accurate fingers formed that body. All systems were "go"; everything was ready. God stooped down and kissed into Adam the breath of life, and he stood up—a living soul! When the time came for God to make a woman, He put Adam to sleep and took out of his side not only tissue, but personality; and formed a magnificently beautiful creature. The first wedding was performed as God marched down the leafy aisle of Eden with Eve on His arm, presenting her to Adam who, coming out of the anesthetic, looked at woman and said, "This is it!"

Just think what might have been if magnificent Adam and exquisite Eve had produced beautiful children, trained them in caring for the garden,

and then had exported to the entire earth the life of the community of Eden. The entire world would have become a Garden of Eden! But the calamity of disruption of government intervened, and as Paul says in Romans 5:19, "By one man's disobedience many were made sinners."

Adam disobeyed God. Adam disobeyed God because there was a deception factor in his life. Eve was deceived, but Adam walked into it with his eyes open. With deception and disobedience came expulsion. God drove the man out from the garden, and as He did I believe God had hot tears coursing down His cheeks. I can imagine Adam turning back and protesting through his own tears, "Oh God, please, does it have to be this way?" And I think if there was any anger in God, it was an anger mingled with grief, for I doubt if God is ever angry without being grieved.

So as He forced the man out through the gate, He did so with great grief. Nevertheless, God drove Him out. My Bible tells me that He no sooner drove man out than right at that eastern gate He built an altar and placed there the cherubim, the protectors of God's holiness, and set up a sacrificial way whereby Adam could maintain a new relationship with God and become the beginning of a new order.

God has not changed His mind for what He is going to do in the earth.

God's infinite patience is described in these words, "He shall not fail nor be discouraged, till he have set judgement in the earth" (Is. 42:4). The earth is the area where God is going to manifest the fulness of His Son. There's no great glory to God if it's done in heaven. But when it's done in earth, Satan will stand back in anguish as he sees God counteract the satanic success which disrupted the government of God through Adam.

## THE COMMUNITY OF ISRAEL

When God drove out the man, man set out to make his own way in the world. He continued to oppose God until God not only had to put the man out of the garden in expulsion, but He also had to cut man off from the earth in excision. Only one family was left: the family of Noah. Even after that, man, instead of obeying God and peopling the earth, built a tower to maintain his name. So God looked down and confused their language and dispersed them from the tower of Babel over the whole earth.

Time went by and into the picture came a man by the name of Abram. God reached down and called Abram from Ur of the Chaldees and started a whole new program of bringing community into the earth—the community of Israel. When He called Abram He made His purpose very clear.

Kemper Ar







Now the Lord said to Abram,  
 "Go forth from your country,  
 And from your relatives  
 And from your father's house,  
 To the land which I will show  
 you;  
 And I will make you a great  
 nation,  
 And I will bless you,  
 And make your name great;  
 And so you shall be a blessing;  
 And I will bless those who bless  
 you,  
 And the one who curses you I  
 will curse.  
 And in you all the families of the  
 earth shall be blessed" (Gen. 12:  
 1-3, NAS).

I want to make it very clear to you  
 that *God's purpose is a man*. God's  
 purpose is *people—human beings*.  
 God's purpose is *you and me*.

God's purpose from the beginning is  
 to take you and me as the creatures of  
 divine, predestined purpose and make  
 us perform as a projection of His  
 government in a time/space world. But  
 we've bucked Him, and bucked Him,  
 and bucked Him.

We have to understand that God's  
 governmental purpose is *us*. It's not  
 way out in some abstract, theoretical,  
 euphoric somewhere. It's right here in  
 flesh-and-blood men and women. God  
 wants *us* to do His will. God wants *us*  
 to understand His government.

With Abram, God brought headship  
 into Israel. Abram begat Isaac. Isaac  
 begat Jacob. Jacob had twelve sons.

The twelve sons became a great nation.  
 God then raised up a great man called  
 Moses. In the book of Hebrews, Moses  
 and Jesus are contrasted and  
 compared. As a matter of fact, there  
 are only two churches in the Bible: the  
 church under Moses and the Church  
 under Christ.

Moses' church was destined to go to  
 a land comparable to Eden, and there  
 set up a theocratic government from  
 which the will of God would be  
 disseminated through the entire earth.  
 Israel was to be the witnessing  
 community that Adam and Eve had  
 failed to be.

God instructed Israel at Mt. Sinai  
 and gave them the divine constitution  
 covering every area of life. There was  
 no dimension of life that was not  
 covered in the divine constitution.  
 Indeed today, British and American  
 jurisprudence to a great degree is still  
 built upon the Mosaic code delivered  
 at Mt. Sinai.

Every aspect of life was covered so  
 that, as these people went into the  
 land and drove out the Canaanites who  
 had distorted government and brought  
 rapine, war and destruction into the  
 land, they would come armed with a  
 divine constitution and set up in that  
 land a nation that would be ideal  
 because it was governed by God  
 through the Mosaic code. They would  
 have the finest wheat, the finest  
 vineyards, the finest government, the  
 greatest understanding of hygiene,  
 sociology, interpersonal relationships.  
 Every aspect of life delivered by God  
 to Moses would be fulfilled in that  
 community in the land until the  
 nations of the world would see the  
 community of witness under the  
 government of God.

We find that the Israel community  
 likewise disobeyed God. They violated  
 government. When the time came for  
 them to go into the land and set up  
 the theocratic, evangelistic center for  
 the earth, they rebelled against God at  
 Kadesh Barnea and turned back. God  
 drove them into the wilderness, and  
 for forty years He bore with them.

Eventually God took Israel into the  
 land under Joshua, and while He  
 fulfilled His part of the covenant and

gave them every piece of ground He  
 had promised them, they failed in  
 responding to that covenant by not  
 driving out the Canaanites.

Instead of going into the sad and  
 tragic details of Israel's defection,  
 deterioration and disobedience, we'll  
 go directly to Stephen's address, one  
 for which he had to give his life. In the  
 course of that address, he turned to  
 those people who were the  
 representatives of Moses' church, and  
 said to them what God had said to  
 Moses: "You're finished."

Our Lord Jesus had already said it  
 as He stood over Jerusalem, again with  
 burning tears, and said, "O Jerusalem,  
 Jerusalem . . . how often would I  
 have gathered thy children to-  
 gether . . . but ye would not!" (Mt.  
 23:37). In those two little words,  
 "how often," are written hundreds of  
 years of divine entreaty. In those two  
 little words, "how often," you'll find  
 all the names of the prophets. In those  
 two little words, "how often," you'll  
 find every providential act of God's  
 covenantal love which runs over the  
 span of hundreds of years as God  
 reached out His hand to His people,  
 whom, according to Jeremiah, He  
 found as a babe cast off by a mother  
 who didn't want it. He picked it up,  
 and it hadn't even been cleansed; the  
 birth fluid was still on its body. So He  
 bathed it, and He swaddled it, and He  
 waited for it until it grew into a  
 beautiful girl. Then He wooed her, and  
 He won her, and He married her. Israel  
 became His wife, but she went  
 a-whoring under every green tree.

The God to whom Israel was  
 married was the God who stood over  
 Jerusalem as He had stood over Adam,  
 and with hot tears running down His  
 cheeks, He said, "Jerusalem, Jeru-  
 salem, how often . . . I would have  
 forgiven you; in spite of your adult-  
 eries I would have taken you back, but  
 you wouldn't come back. Now your  
 house is left unto you desolate, and  
 the Kingdom is taken from you and  
 given to a nation bringing forth the  
 fruits thereof."

Stephen, in his martyrdom address,  
 turned to this people and declared,  
 "ye do always resist the Holy Ghost."



Brothers and sisters, I want to say to you that just because you have the Holy Ghost doesn't mean that you can't resist Him. The fact that the Holy Spirit is moving in charismatic dimensions doesn't mean we can't resist Him.

God says to you and me, "If you will live this day, you will obey my Word, and in obedience to that Word is life." I don't want to be found resisting the Holy Spirit for any reason, and I *especially* don't want to be found resisting the Holy Spirit for a religious reason.

When God dealt with the Israel community, He dealt with them in love and mercy but in severity. When Paul speaks in Romans 11 of the great division between Jew and Gentile, he warns those of us who are predominantly Gentile not to think high-minded thoughts of ourselves because God rejected the Jews. "For if God spared not the natural branches, take heed lest he also spare not thee" (Rom. 11:21). In that context he then makes a statement, "Behold therefore the goodness and severity of God" (Rom. 11:22).

When that scripture was quickened to me about six months ago, I began to realize that I was a great beholder of the goodness of God. I celebrated the goodness of God; I rejoiced in the goodness of God. I noticed all the choruses we sing are about the goodness of God.

Now I love the goodness of God, but Paul didn't say, "Behold the goodness of God." He said, "Behold the goodness and *severity* of God."

Have you ever noticed how discriminating we are in our Bible reading? I bet I can tell you what some of your favorite verses are:

"My God shall supply all your needs according to His riches." How many of you like that one?

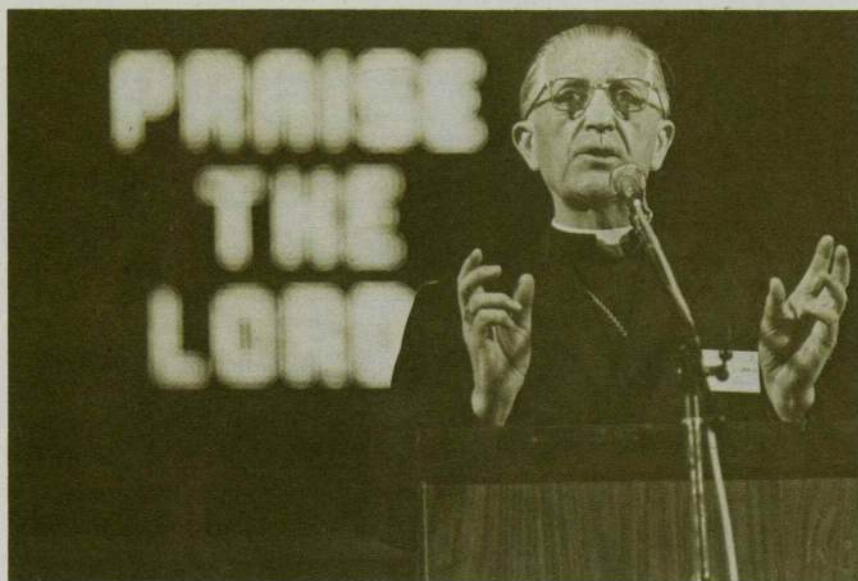
Let me give you another one—"All things work together for good." How many of you like that?

Try this one on for size: I'd like to see how many claim this one from Hosea as their favorite scripture: "Beware lest I tear you in pieces." Any takers?

When I had my first charge as a young minister, some kind sister gave me a promise box, and I just have to say that whoever put that promise box together was a religious sadist. He got every rough scripture in the Bible and put it in there. (That's where I learned the one from Hosea.) Just after I got that promise box, I got up one morning and I really needed some help from the Lord, I was pastoring a little church on the Canadian prairies, where the temperatures reach 40 below in winter. I'd get up in the morning and the water in my wash basin would be frozen, so I'd have to go out and fuel up my old potbellied stove to get it hot. Since heat rises, I would stand up on a chair, and hold my hands up to get them warm, and as the heat would

so satiated with His love and His mercy that we don't even understand that God's anger is the other side of the coin of His love. But if God is the kind of indulgent God that I hear represented again and again, He's not God at all; He's Santa Claus. But we all know God is not Santa Claus, don't we.

As a youth, I literally hated my father. My father, with his Scottish Presbyterian disciplinarian background, said to me, "Son, you'll be in every night as it starts to get dark." I was a big boy for my age, and I was running around with boys five and six years older than myself. Every night when it started to get dusk, I'd have to break away. I could hear the fellows saying, "Too bad . . . Baxter's old



Cardinal Suenens, Archbishop of Malines - Brussels, Belgium

come down, the rest of me would thaw out.

Well, I kept the promise box on the top of the refrigerator and while my hands were up getting warm I'd pick a promise out of the promise box. This particular day the one I picked up was "Beware, lest I tear you in pieces." I thought, "Lord, thanks for the encouragement!"

Well, needless to say, I edited that promise box . . . and it got thinner every day!

Now I injected that little bit of lightness deliberately because it's very hard to talk to contemporary Christians about the severity of God. We are

man won't let him stay out." When I got home and walked into the house, I wouldn't speak to my father. I hated him for what he was doing to me. It was unfair.

But every one of my chums went to jail for stealing cars, and the only reason I didn't go to jail for stealing cars was that I wasn't out at car-stealing time. And the reason I wasn't out at car-stealing time was because I had to submit to the government of God. The Kingdom of God in my home made my father God's deputy, and while I resented his delegated authority, it kept me out of jail. When I see my dad as he is today at age 84,



with his stooped shoulders, and I see him having walked in the integrity of God for 60 years, there wells up within me a love that far outweighs the hate of my youth, for I know that my father loved me enough to run the risk of my displeasure to keep me out of jail.

Any time you begin believing that there is no severity of God, you're toying with fire, because the Word of God commands us to "fix our gaze"—that's the meaning of "behold"—upon the goodness of God *and* the severity of God. If you've got a Santa Claus concept of God, you're going to have an awful struggle with the seige of Jerusalem at A.D. 70. You're going to have an awful struggle with the way women in Jerusalem butchered their babies to keep their own bodies alive, while God used His providential agent Titus to walk into Jerusalem, raze the temple, walk out with the menorah, and scatter Israel across the face of the earth. You're going to have a hard time with a God like that if you don't understand that God did that only after He had exhausted every attempt to bring those people *under His government*. "How oft would I have gathered you, but you would not. You did not want to submit to My government."

It may sound very strange, and almost out of context in discussing such a serious subject, but did you ever realize that the definition of the government of God or the Kingdom of God in Romans finishes up with the ultimate being "joy"? The government of God is righteousness, vertical and horizontal; peace—the inner integrity and integration, with interpersonal relationships that are sound; and the end result of that is *joy*. The government of God is made for joy.

For the government of God is doing things right and as a result having peace, that the end product may be *joy*.

### THE COMMUNITY OF THE SON

Now we come to the third community. The community of Eden failed to obey the government of God.

"You are the  
people of the Lord.  
You are the ultimate  
community of  
witness."

The Israel community failed to obey the government of God. Jesus Christ said, "I'm going to build My community." The writer to the Hebrews said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

God can't top His Son. God has no aces up His sleeve. God is very careful to tell us He's got an *only* begotten Son. He's only got one Son, and He has given that Son, and He has nothing better to give. To give Gabriel or Michael would be anticlimactic. To send us a seraph would be anticlimactic. When the fulness of time was come, God reached into His bosom and took the darling of His heart and sent the best that He had into the earth. "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 beauty and reality. We saw what God was like. We saw God with a face. We saw God with a body. We handled Him, we felt Him, we talked to Him, we heard Him speak. He was the Word of life. We've written about Him, and the words we write are alive, and they're meant for all time. There is nothing better. This is it; and we're it.

On our shoulders rests His government. You say, "But just a minute, Baxter. The Bible says 'the government shall be on His shoulders!'" Yes, but He's the Head. The Body is down here. *We* are the ones who have the shoulders. The government of God is in our hands.

I would like to point out to you just how important you are. No one loves to magnify the Lord Jesus more than I do. No one delights more in declaring "Jesus is Lord" more than I do. But the Lordship of Jesus Christ is going to fall short of manifestation apart from you, His Body, the extension of that Lordship in the earth. You are the people of the Lord. You are the ultimate community of witness.

The whole world is packed full of economic distress. The nations are running out of options. And yet there is coming into each nation a body of men and a body of people that is initiating the government of God. They are attracting the attention of sincere men and women who are yet in the Adamic society, but who see that their Adamic society is falling apart; and they are saying, "It looks like the alternative is there." It's not a matter of our saying, "Jesus Saves," and "I go to church on Sunday"; it's a matter of saying, "We've got it together in such a way that as a people we have a society that functions under the governmental rule of God. We can show you how God wants people to live in a time/space world on terra firma."

In 1 Peter 2:9, the new nation is described as "a holy nation." Now, other nations are noted for the genes in their blood, but across the earth this morning there is a nation of people called a holy nation—the people of God who've got genes in their *spirit* whether they're black, yellow, red or white. The genetic source is the Holy Spirit, not blood.

This nation has no boundaries; it has no immigration posts; it doesn't have passports required to pass from one part of the earth to the other. It is a people that is in every human governmental situation. They are characterized by one common thing: they have spiritual life.



They are God's nation. What Adam was in the confines of Eden . . . what Israel was in the little country of Palestine, this present holy nation is in the entire earth under Jesus Christ's Lordship. We're not talking about a little spot, some remote part of Mesopotamia called the Garden of Eden. We're not talking about a little nation that's presently called Israel at the center of the earth geographically because the Kingdom of God is not confined to any geographical boundary other than the earth itself.

The ultimate of the Kingdom of God is that the glory of the Lord—the invisible attributes of God—shall be visibly manifest in the redeemed community worldwide through all boundaries because the genetics of it is spiritual; it will be the people of God in the earth until the glory of the Lord shall cover the earth as the waters cover the sea.

This is the hour of the fulness of times for God's government to be expressed. The charismatic visitation is the Holy Spirit blasting us loose to recognize that He is doing something in the earth that is very special; that in this time of the end He is going to have a people earth-wide who will demonstrate heaven's government.

So it is important in this day that you understand about order. It is important that you understand about relationship. It is important that you understand about authority and government.

### BAPTIZED INTO PEOPLE

For every time the Bible speaks about Jesus as "Savior," it speaks of Him twenty-nine times as "Lord." What God is doing in the earth is more than blessing us, as we define "blessing" emotionally. I thank God for the guitars and the tambourines and the choruses and the hand-clapping and the dancing, the shouting, and the praising. Hallelujah! That's a part of the celebration of joy. But underneath all that is a deep subterranean moving of the Holy Spirit to fulfill the ministry that He

was sent to perform. "For by one Spirit are we all baptized into one Body."

When you are baptized in water to affirm your covenantal relationship with God, Paul said, "You are baptized into death." You were buried in baptism. That was your cutting off from the whole of the Adamic society as a controlling influence in your life, the whole of the demonic realm as an influence in your life. As you rose out of that water, you were baptized with the Holy Spirit, and you were surrounded by the Spirit of God. You were given a new life principle to walk in newness of life.

However, the dimension we have missed in baptism is that we didn't realize that just as we were baptized into death and baptized into life, we were baptized into *people*. That's been the missing dimension. "For by one Spirit are we all baptized into one body and all made to drink into one Spirit." To be baptized in water and be baptized with the Holy Spirit is only two-thirds of the deal. The other third is that I'm baptized into people. If you'll read the second chapter of Acts, you'll find that as it progresses, it tells about this beautiful body of people into which 3,000 people that day had been baptized: "going from house to house with gladness and singleness of heart, breaking bread."

The beauty of what God is doing in the earth is people brought together in the unity of God's government. We're not brought together in some kind of indefinable potpourri. We're brought together in a definable, governmental structure under God that is clearly delineated in the Word of Truth as the churches of God in the earth with their elders, with their leaders, with their authorities.

I affirm my faith that God will, according to His Word, bring all things into one in Christ in this age of the fulness of time, and that God is going to have a definable, visible community of men and women which will manifest His glory under the government of His Son Jesus Christ.

I want to be very practical about it. It's got to start with you and me. It's got to start with our personal submission to authority where we are. It's got to start with our understanding that the government of God is imperative in our lives; that when we were born again, we were born into government. We were born into a Kingdom; we were born into the realm of King Jesus and all His delegated authorities. We recognize King Jesus when we recognize King Jesus' delegated authorities. We need to grasp that the government of God in the earth is the realm of our highest joy; that the government of God in the earth is the realization of







Joe Garlington from Pittsburgh, PA.

our personhood; that the government of God in the earth is the fulfillment of our destiny; that the government of God in the earth is the evangelistic demonstration of God's love to lost mankind. It is the ultimate form of evangelism: "Father, I pray that they may be one, as You and I are one, that the world may know that Thou hast sent Me."

### THE COMING KINGDOM

Let me close by asking you a question. Have you ever wondered about the significance of the United

Nations? Basically, the United Nations (which doesn't profess to be Christian) represents secular man's unspoken hope that deep down in the gut-level of unregenerate humanity, in the subconscious of all men, there's something left that says we were not meant to kill one another; we were not meant to fight with one another; we were meant to be united. We were meant to be one; we were meant to belong.

The United Nations, by its very existence, is the cry of unregenerate man for what he somehow knows he was destined for, but doesn't have the moral dynamic to produce. He wants peace. He wants the hungry to be fed. He wants things to be done in the earth that are worthy of his unregenerate concept of what human beings should be. Do you hear that, Christians? The United Nations is an expression of unregenerate man's cry for the realization of our Lord's prayer.

In the hour when we rise up from the earth as the people of God under the government of God, the United Nations is going to become unessential. They'll be beating our door down because we will have the answers for every area of life—for there's no area of life that God has left outside of His government. He has revealed it in His Word, and if we will walk in the

Word of God, living in subjection to the government of God, bringing our lives out of the permissiveness and the human deterministic attitudes that we've had saying, "I will function under God's government," we will be hastening the coming of the Kingdom of God. We will be answering the prayer of our Lord: "Thy Kingdom come . . . Thy will be done in earth as it is in heaven."

Can your faith rise at this moment to believe? That great oaks from little acorns grow? That great trees from little mustard seeds grow? That a piece of dough can be leavened by a little piece of yeast? Can you believe that you and I have enough potential, if we will obey the government of God, to infiltrate communities and nations?

There is no question of the ultimacy of God's government. "Jesus shall reign where'er the sun/Doth his successive journeys run." He shall reign until His enemies are made His footstool. Lift your vision higher. Expand your mind. Dare to believe: the world was made for God's government.

E. Stanley Jones said, "Every man is built for the Kingdom." Even the most irascible sinner, the most intransigent violator of the law is constitutionally structured for God's government. We have the only answer for them. They are built for what we're talking about. God's government is designed for man.

God's got a Man on the throne of heaven who has extended Himself into the redeemed community in the earth. We are the government of God. Let us hold our heads high. Let us walk in faith. And let us believe that a world that has run out of options is going to beat a track to our door, as it sees the government of God expressed in us and through us, to the praise of His glory. 🙏

## EXTRA COPIES OF THIS ISSUE AVAILABLE.

For the benefit of all our readers—both those who attended the Kansas City Conference and those who were unable to—we have printed extra copies of this special issue on the 1977 Conference on Charismatic Renewal in the Christian Churches. If you want additional copies to share with friends, family, or members of your fellowship, they are available from CGM in whatever quantity you need at a cost of \$.50 each.

Ern's message from the K.C. conference, "The Government of God," is available on cassette. Order tape number KC551, using the form on catalog page XVI. Please include \$4.95 for each tape. For other conference tapes, see pages II & III of our catalog.



# THUS SAYS THE LORD...

What God said in Kansas City.

by Dick Leggatt

**I**n his article, Don Basham noted that although we often hear the Lord speak through prophecy, rarely do we record or remember afterward what He said to us. With that in mind, we felt that it would be helpful to recount many of the significant prophecies and visions as they came forth at the conference.

God never speaks in vain, and we know that these prophetic messages, which brought conviction and direction to those at the conference, will have equal impact on you as you read them now.

## Wednesday : Arrowhead Stadium:

The first prophecy of the conference (which appears in its entirety in the editorial on p. 2) was given by Bruce Yocum of the Word of God Community. At the opening session, the Lord began, "Mark down this day and remember it. And write down this word and recall it . . . I am going to restore My people and reunite them. I am going to restore to My people the glory that is Mine . . ."

Later, three passages of Scripture were read. First, Isaiah 45:22-25; second, Ezekiel 28:24-26; and last of all, Isaiah 43:18-21, with comments afterward which were strongly prophetic in nature.

Remember not the events of the past, the things of long ago consider not; See, I am doing something new! Now it springs forth, do you

not perceive it? (Is. 43:18,19)

*I sense strongly the Lord saying to us in this passage that as we're seeing the end of an age in the world and in the Church, He wants to prepare our hearts to see the end of an age in the charismatic renewal. And that if we are blind or deaf or lame or leprous in a way that would keep us from perceiving this new thing that God wants to do and to launch in a powerful way this weekend, then turn to Jesus and ask Him to heal you that you might perceive it and say "Yes" to it.*

## Thursday: Arrowhead Stadium:

The keynote of this particular night was a word of repentance to the Church for its disunity, a theme which emerged in the first prophecy:

My people, because I love you I want to reveal My mind to you and give you My understanding. I want to make a new brotherhood among you. I want to knit you together and form you together in bonds of deep love and commitment

It is important for you to understand that you are not one in many significant ways and it is on My heart and it is My purpose to make My people one Body—one voice—one people. In order for this to happen, listen to My word.

I speak a word of repentance to My Church. I am not pleased with the state of My Church—the condition of My people. There is much separation. There is suspicion and hostility among you. There is fear and mistrust among you. There's argumentativeness among you. This should not be so, My people.

I call each and every one of you to repent . . . to turn away from

the sin of unforgiveness, of hardness of heart . . .

This is a time of repentance for you all—to turn away from all that separates you from one another—to seek Me so that you can be bonded together in true love and brotherhood.

There followed another short prophecy in which the Lord again called His people to ". . . repent and be healed in My love," after which Charles Simpson, who was leading the Thursday evening service, led the entire gathering in a prayer of repentance, asking God to forgive and heal the disunity in the Body of Christ.

## Friday : Arrowhead Stadium:

The theme of the Friday evening session was "Holiness," and the thought that consistently emerged during that session was to present ourselves as living sacrifices to the Lord.

The first prophecy was both a warning and a promise: "Harden not under the broodings of the Holy Spirit . . . if you will not harden your heart but yield yourself to the movings of the Spirit of God . . . you shall stand in a place of new insight into His counsels and His ways."

In a prophecy which followed, God said:

. . . I would have you, My people, come to know the kindness of My heart, for if the world 'round about you is to know My kindness, it is needful and necessary for you, My people, to turn from those things that have bound up your own hearts . . .



The next word also concerned our hearts. The Lord said, "I am the great surgeon that works on the hearts of men. Skillfully I would open your hearts that I might put My seed into them . . . .

Do not therefore resist the cutting of the sword on your hearts, for the seed that will be within you will bring forth new life."

#### Saturday: Arrowhead Stadium:

This last evening was probably the most dramatic in terms of prophecy and visions and worship. The tone for the evening was set by a powerfully convicting prophecy given by Bruce Yocum:

*I believe that the Lord has a word to speak to the leaders of all the Christian churches. And if you are a bishop, or a superintendent, or a supervisor, or an overseer, or the head of a Christian movement or organization, and that includes many of us here, this word is for you.*

Because the Lord says, you are all guilty in My eyes for the condition of My people, who are weak and divided and unprepared. I have set you in office over them and you have not fulfilled that office as I would have had it fulfilled, because you have not been the servants that I have called you to be. This is a hard word but I want you to hear it.

You have not come to Me and made important in your lives and in your efforts those things which were most important to Me. But instead you chose to put other things first. And you have tolerated division amongst yourselves, and grown used to it. And you have not repented for it or fasted for it or sought Me to bring it to an end, but you have tolerated it and you have increased it.

And you have not been My servants first of all in every case. But you have served other people ahead of Me. And you have served this world ahead of Me. And you have served your organizations ahead of Me. But I am God and you are My servant. Why are you not serving Me first of all?

And I know your hearts and I know that many of you love Me and I have compassion on you and I have placed you in a very hard

place. But I have placed you there and I call you to account for it. Now humble yourselves before Me. And come to Me, repentant, in fasting, mourning and weeping for the condition of My people, because if you do not humble yourselves now, and seek me earnestly, then My people will be unprepared for the difficulties that lie ahead.

*And I believe that the Lord has a word for us here. I want you to link hands with the people next to you.*

And the Lord says to you: Stand in unity with one another and let nothing tear you apart and by no means separate from one another through your jealousies and bitterness and your personal preferences. But hold fast to one another, because I am about to let you undergo a time of severe trial and testing, and you will need to be in unity with one another.

But I tell you this also—I am Jesus, the Victor King—and if you will hold fast to one another, and follow after Me, then I will vindicate My holy name on this earth, and in the sight of the peoples of this earth. It will be manifest and it will be clear and it will be in your lifetime, because I am Jesus the Victor King and I have promised you victory.

Immediately thereafter, a woman in the word/gifts section shared this:

*I had a vision of this entire stadium kneeling before the Father and the Lord said to me:*

Humble yourselves this night, My chosen people. Bow before Me. Bow before Me this night for I reign among you in power and great majesty. Fall on your knees before Me, My people, for I reign among you.

Be in awe of My great and terrible majesty, for as you obey Me, I will encircle you with a bond of love and as you obey Me this night, I will encircle you with a commandment. My people, in days of old, I commanded and the waters stood apart. This night, My people, I command you—may these waters come together. This is My word and My promise, says the Lord.

By this time, everyone in the stadium was kneeling, and then, Ralph Martin brought this word:

Mourn and weep, for the Body of My Son is broken. Mourn and weep, for the Body of My Son is broken. Come before Me with broken hearts and contrite spirits, for the Body of My Son is broken. Come before Me with sackcloth and ashes. Come before Me with tears and mourning, for the Body of My Son is broken.

I would have made you one new man, but the Body of My Son is broken. I would have made you a light on the mountaintop . . . a city glorious and splendorous that all the world would have seen, but the Body of My Son is broken. The light is dim. My people are scattered. The Body of My Son is broken.

I gave all I had and the Body and blood of My Son is spilled on the earth. The Body of My Son is broken. Turn from the sins of your fathers and walk in the ways of My Son. Return to the plan of your Father. Return to the purpose of your God. The Body of My Son is broken. Mourning and weeping—for the Body of My Son is broken.

Later, Jack Brombach of the Servants of Light Community in Minnesota shared a vision of the water of the Holy Spirit pouring forth from the Arrowhead Stadium scoreboard, filling the stadium to overflowing, with all of those present becoming one as they floated together and poured out of the stadium in the power of the Holy Spirit.

Kevin Ranaghan then closed in prayer on that same note:

O Lord our God, we praise You and bless You—for You have commissioned us to flow forth from this place as a living prophecy . . . that in unity and love there is the wholeness of the Body of Christ.

#### Sunday: Kemper Arena:

That closing prayer was echoed the next day in a final prophetic reminder from the Lord (see editorial, p. 2) that *unity* and *love* are not "empty requests" or "suggestions," but *commandments*."

May God grant that we who have heard His word will now obediently walk in it. ☞



# WHAT GOD WANTS NOW

by Don Basham

Well, it falls on Derek and me in these final morning sessions to talk about God's direction for the future. However, the things I want to share with you have more to do with the "now." But the "now" is the launching point for the future. Somebody asked before the meeting, "What's the title of your message?" I said, "I'm going to call my message 'What God Wants Now.'" And Derek looked at the fellow and said, "I'm calling mine 'What God Wants Next.'" So I trust the two messages will go pretty well together.

Almost ten years ago Alice, my wife, and I launched out into what's called a "life of faith." We were pastoring a church in Sharon, Pennsylvania—I'm an ordained minister in the Christian Church (Disciples of Christ). But through a series of circumstances ordered by God, we decided to leave the pastorate and launch out into a "faith" ministry to interpret to the Church what God was doing through the charismatic renewal. Somebody has given this description of what it means to live by faith: "Living by faith is living in the midst of a miracle on the edge of disaster." If God doesn't come through, you go under. So we began our "faith" ministry, and God immediately began to open doors and bless.

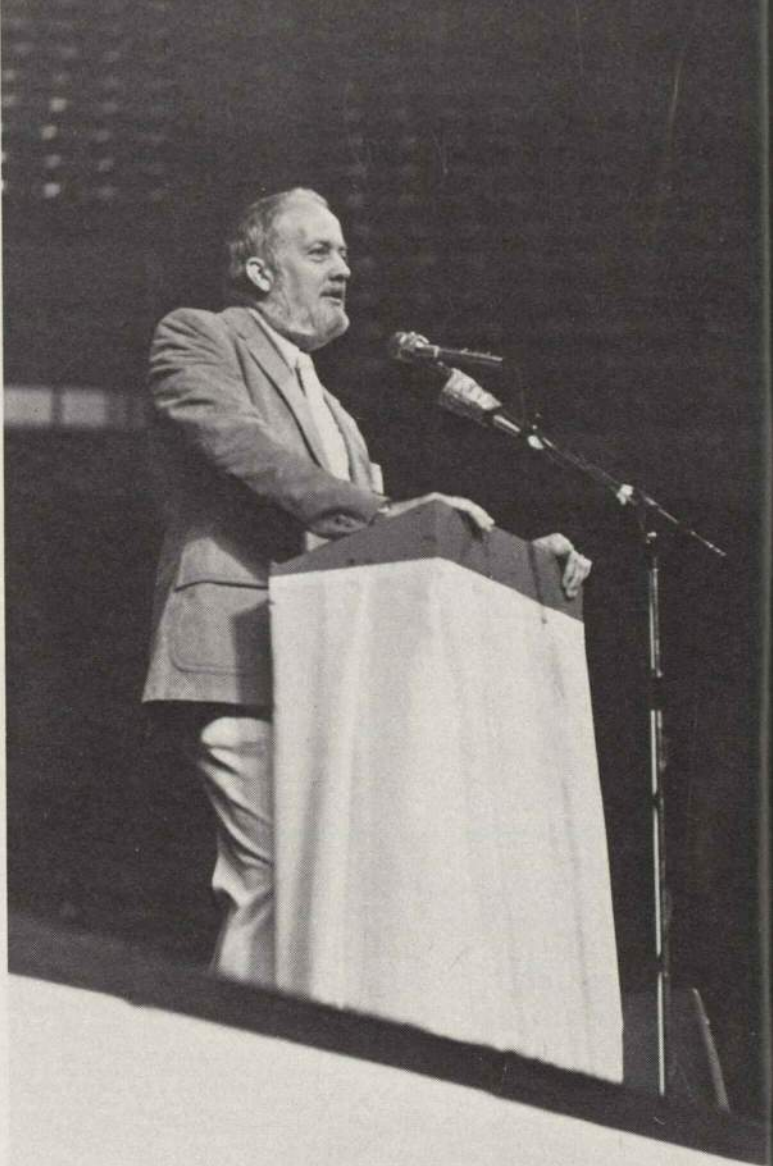
There have been many wonderful challenges and many spooky times, as well. Looking back on it, I didn't have a whole lot more to offer than just my testimony and some teaching about the baptism in the Holy Spirit, and I had the conviction in those days that the baptism in the Holy Spirit was *it!* I thought the Kingdom of God consisted primarily of the blessings that were released to us through faith and the baptism in the Holy Spirit.

Now, there's nothing wrong with that teaching because it's true. It's just not *all* the truth. But we hadn't been active in charismatic renewal very long until I began to suspect there was more to the Kingdom of God

than blessings. Through the many grave problems among God's people I began to see that for all the miracles God was doing and all the blessings that were being poured out upon us, some things were still lacking.

I began to notice even many so-called leaders . . . good Holy Ghost-baptized, tongues-speaking, prophesying, gift-operating Christians . . . had great problems. I became so concerned about it that eventually I wrote a little book called *True and False Prophets*, which I think in some ways is still the most significant book I've written. It's not the most popular, but I know I had more direction from God to write it than almost anything else I've written.

The basic thesis of that book is that the miracles will not accomplish it all. The gifts are wonderful and God's blessings are wonderful, but God's not interested only in charisma; He's interested in *character*. And that's one of the things that's been lacking in the charismatic renewal as a whole. I don't mean God's people are evil; I just mean we haven't put the emphasis upon the fruit of the Spirit and upon the development of character that we have placed upon the gifts and the blessings.





I also began to be aware about that same time that God was determined to deal with those problems. Within our charismatic renewal God was beginning to set in a plumbline of authority and discipline. We began to hear teachings about authority, submission and discipleship which, if not at cross-grains with the happy charismatic atmosphere that we'd been enjoying, were at least sounding quite a different note. And that strong emphasis of the Lord is really shaking us all. We see now that God wants to bring us under a discipline and into a maturity that few of us ever anticipated when we first got interested in the blessings and power of God.

### THE SHAKING

So, to start off, I want to read just a few verses of Scripture in Hebrews 12 that speak about the shaking God is putting us through. We'll be reading other verses from Hebrews 12 later, but as an introduction, let's read verses 25–27.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

It's my conviction that we're in that time of shaking. Now that's not real easy for charismatics to accept because we've been more interested in God shaking up the Church with the charismatic renewal. We've told people, "You let the Holy Ghost come into your church, and He'll shake the church up." That's true, and we've prided ourselves on being able to say that because we've been the experts. But now it's a little different tune that God is sounding. He's beginning to shake *us* up—not just the churches we've been witnessing to. Sometimes it gets so painful in the time of shaking that we wonder if we're going to make it through. But I want to encourage you today with my conviction that God will see us through.

Many of us have gone through a number of controversies in the charismatic renewal. I remember back in the late 60's and early 70's when Derek and I and a few others were heavy into the deliverance ministry. It was causing waves all across the Body of Christ. We were getting all kinds of flack about the deliverance ministry, and that storm had no sooner settled down than the controversy about discipleship and shepherding rose up and began to splatter all over the place. Thank God, even that controversy has settled down now because people are seeing the truth of it.



But during the time—about three years ago—when the controversy was at its peak, I had a rather strange dream. I was in Oklahoma City with Brick Bradford. He and Bob Arrowsmith, a Roman Catholic teacher, and I were the ministers in a seminar Brick had organized. After the meetings each night, we'd go back to Brick's home, where Brick and Bob and I would sit around the kitchen table talking about some of the principles of authority and discipleship. Sometimes we talked until two or three in the morning, trying to answer Brick's questions because he, like many people, was deeply concerned about how the whole Body of Christ was being shaken by the discipleship controversy.

This particular night we retired about two a.m., and I woke up suddenly about six in the morning having had this strange dream. In the dream I found myself standing in the middle of a street. It seemed to be in some European city because the street was cobble-stoned and rather narrow and winding, with buildings right out to the sidewalk.

Down the street, a few blocks away stood a big, old-fashioned steam roller, the kind that had great steel wheels and a tall smokestack—the old-fashioned kind used before the modern diesel equipment they use now. There was smoke puffing out of the stack, the engine was chug-chug-chugging, and a man was standing in the cab with his hands on the wheel.

As I watched, he put that machine in gear, and it began to come up the street toward me, clanking and smoking and making all kinds of racket. A huge, massive thing, it came toward me gaining speed, going faster and faster. As it drew even with me, it turned in toward the building next to which I was standing.

Suddenly it dawned on me that that massive, old steam roller was going to ram the wall of that building. And as it rumbled past me, I got a good look at the young man who was driving, and realized he was an angel. He wasn't dressed in robes like an angel, but in working clothes.

But the thing that amazed me most of all was the look of serene determination on that angel's face. *I saw*



that he was deliberately driving that steam roller into that wall! I could tell he knew exactly what he was doing and that he was right on schedule in doing it! The steam roller roared past me and slammed into that wall with a tremendous explosion.

When the crash came, my dream suddenly changed like a TV program would change, and I found myself viewing the same scene from another perspective. This time I was standing on a balcony overlooking the street, facing the building as it was struck by the steam roller. Then I realized the building was a huge, ancient church. Architecturally it was Greek Orthodox or Byzantine rather than Gothic—it had buttresses and arches and windows and towers, and it covered acres of ground.

My impression as the building was struck by that steam roller was that the building—and all it represented—was ponderous, ancient and decaying. It was as if it were made out of sandstone. The stones in it were so old that they were crumbly.

I want to point out that the building didn't collapse, but it shuddered and shook from that explosion. Every nook and cranny, every wall, tower, balcony and buttress shook. And a fog of what I first thought was dust boiled up out of that ancient structure and billowed up into the sky, filling the sky with clouds. At least I thought it was dust until the cloud began to drift over toward me. As it did, some of it began to fall down around me, clattering like rain, only they weren't raindrops. They were small, angry-looking insects or crab-like creatures that I knew were demonic in nature. They were clattering down all around me, and I was aware that there were millions and millions of them filling the sky.

I was also aware in the dream that the building in some way represented the Church, and that it was being shaken in every stone and in every nook and every cranny. And out of that shaking process, all of these demonic forces were being brought out into the

open. God seemed determined to shake up the entire Church by what He was doing, and that's what the scripture from Hebrews was talking about. God is shaking everything that can be shaken to get rid of all that is of the flesh and the devil in order that those things which cannot be shaken shall remain.

There was a little more to the dream which I'll relate later when the time comes, but the point I'm making is that shaking represents the process going on in the Church now in the purposes of God. He's doing it for a purpose—both a present purpose and a future purpose.

## FIVE THINGS GOD IS AFTER

Now I just want to list and talk briefly with you about five things I think God is after, things I believe God wants now.

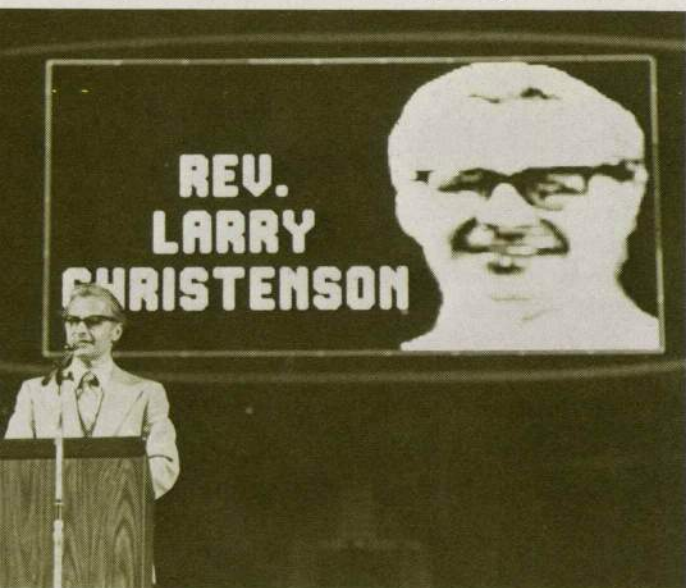
### Charismatic Renewal: An Interim, Not an End

The first one is this: I believe God wants us to know that this charismatic renewal is an interim, not an end. We're on the way to something better. We're on the way to something greater than the charismatic renewal. Now we want to continue to thank God for all He's doing, and we thank God for bringing us into our inheritance. We are entitled to that supernatural inheritance, for God never intended the Church to live or grow without the supernatural gifts and ministries that made the early Church great. Normal Christianity has always been miracle-working Christianity; God never established any other kind. The way the Church started, it will end—with the miraculous power of God's Holy Spirit released in gifts and ministries and supernatural manifestations which are a part of the Christian's heritage.

But we're beginning to see in the midst of all that, that God is moving us on to something better. We're going beyond what we call "charismatic renewal" to what, for want of a better name, I call "restoration." Restoration is a considerable step beyond renewal, and has to do with shaking and stripping down and moving away rubble and rubbish, and restoring to pristine beauty and to power and to the original shape. It's more than just renewal. God is moving beyond that time when He's simply going to bless the Church. He's preparing it for all He has in store in these last days.

I've heard Derek say from time to time that he feels the charismatic renewal isn't really the next wave; rather it's an eddy or backwash between two waves. I believe that. Brother Ern Baxter was telling us the other day that he could see that we're really "post-charismatic" and "pre-something else." We're not quite sure what the "pre" is, but we're on the way to something.

So the first thing God wants us to know and to bear in mind is that the charismatic renewal, for all it means to us and all it is and all it'll continue to be, is an interim; it's not the end.





## Embracing Discipline

The second thing God wants is for us to embrace His discipline and His correction as faithfully as we've embraced His blessings. Now, accepting discipline is not as exciting as receiving blessings. It's a lot more fun, as Bob pointed out the other morning, to say, "Seek ye first the Kingdom of God," than it is to say, "Seek ye first the government of God." But government is what provides the discipline, the correction, the maturing that's necessary for us. If we're going to remain the people of God and move on with His purpose, we have to be willing to embrace His discipline and His correction as faithfully as we've embraced His blessings.

Now in that light I want to read some more verses out of Hebrews chapter 12, beginning with verse 5:

And ye have forgotten the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, *that we might be partakers of his holiness.*

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby (Heb. 12:5–11).

All right, we're saying that God wants us to embrace His discipline and correction as faithfully as we've embraced His blessing. We want to read another little verse of Scripture that has to do with the work God is doing in our lives these days. Jesus says in John chapter 15, verses 1 and 2:

I am the true vine, and my Father is the husbandman.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

We're a lot more comfortable thinking about the Lord as the Vine than we are about the Father as the Vinedresser. But the time of discipline—the time of testing—is also a time of pruning. Let me give you a little illustration about the pruning process. When we lived in Pompano Beach, Florida (six months ago we moved a few miles south into Ft. Lauderdale) our

neighbor had a huge old mango tree in his backyard. Now for you northerners who don't have the benefit of living in God's country, a mango is a tropical fruit, very lush and delicious, with a flavor like a combination of canteloupe and peach.

Well, this tree, which was in plain view from our backyard, was a huge, lovely thing, and it bore a lot of fruit. One day when I was out in our backyard, I noticed that a tree-pruning crew had driven up and that they were going to do some work on that tree. I thought, "Well, they're going to trim that tree and shape it up a little." But there's more than one way to work on a tree. Lots of times when we think about trimming things, we visualize clipping off a little branch that's out of place here, and a little dead spot over there, and you shape it up so it looks a little better. Most often we think of trimming rather than pruning. So I thought at first, "They're going to trim that thing and shape it up a little," because it had been bearing a lot of fruit.

As I watched from my yard, suddenly a man climbed up in that tree. The trunk of that mango tree must have been a couple feet in diameter, and he climbed up to where the first big branches came out. I thought, "Well, somebody's going to hand him up one of those long poles that has a little clipper on top, and he's going to reach up there and clip something off." But to my amazement, that's not what he did. He settled himself into the crotch between two of those great big branches, and then another man handed him up a chain saw.

Well, he hefted that chain saw, pulled the starter cord on it, and —brrrrmm!—started up. Then he looked around and selected not a little scraggly twig or a little dead branch, but a limb about six inches in diameter. He shifted his position and raised up that chain saw and brrrrmm!—a big, six-inch limb fell off. That branch hit the ground, and there was that bare stump with the white wood exposed. And as I watched in amazement, he did that on every one of those big limbs right close to the trunk. Brrrrmm! another four-inch one gone!

By the time he got through, that tree looked as if it had been hacked to death! Huge, lively, healthy limbs cut off right close to the trunk. And when he got through, it looked naked; it was ugly. And if it hadn't been for that one little twig that he missed, you wouldn't have known there was any life left in that mango tree. It was horrible looking. That tree had been thoroughly pruned.

Would you believe the Lord is in the pruning business? Scripture says, "every branch that beareth fruit, he prunes, that it may bear more fruit." That's the kind of process we're having to go through. God is putting us in situations in order to deal with things in our lives that He wants to cut off—even good things at times—that are keeping us from the best. Not that we're not already bearing fruit or enjoying the things of the



faith or moving in the power and the will of God, but every so often, God cranks up His chain saw and brrrrmm—there goes something we thought was healthy and a part of what God had in mind for us. Suddenly it falls to the ground, and we're left with a bare stump out there, wondering what in the world God is doing. I'll tell you what He's doing; He is pruning!

Let me mention one other scripture just before we move on. In 1 Peter 2:18–21, Peter talks about being submitted to authority as servants, or employees.

Servants, be subject to your master with all fear; not only to the good and gentle, but also to the froward [that is, the overbearing, the wicked, the vicious].

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called . . .

Now those are hard words. They are saying that at times God will let us get into completely unjust situations that we can't get out of. We don't deserve to be there—we haven't done anything wrong in that situation—and yet there we are, caught in a situation where we have to suffer unjustly for Christ's sake. We say, "Why God?" and we begin to pray and try to get out of it, but we can't.

That's not the sort of thing we like to teach or preach about. I'd rather teach and preach about the glory of God and the gifts of God and the love of God, etc. That's what I thought I was called to do, but this scripture says, "for what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. *For even hereunto were ye called.*" That, too, is a part of our calling, friends—to suffer unjustly and take it patiently.

#### Withstanding the Accuser in the Day of Trial

Now that leads me to the next point, because when we get into situations like that, sometimes it gets so painful and so difficult that we feel we must surely be out of the will of God. Surely the devil must have somehow tricked us into a situation where there's just no way out. So the third point I want to talk about is that God wants us to be able to withstand the accuser in the day of trial.

Now I want you to understand, the trials we're talking about are coming our way to prune us and to purge us and to shape us for the purposes of God. The devil puts some of them on us, but God allows those, too. Our problem is that we've been so blessing oriented, so miracle oriented, so accustomed to the good

“ Faith doesn't work patience; it's the trying of your faith that works patience. ”

things of God that when God begins to move as a Father to discipline His children and to allow things to come our way to test and prove and prune and mature us, then we begin to cry out and say, "Surely this can't be God's will; I rebuke you, devil!"

Well, there are some things that God expects us to rebuke. But there are other things that God allows to serve His own purpose. We don't have time to go into all that, but you need to understand it.

In Luke 22, verses 31–32, Jesus reminded Peter that the time was coming when he was going to betray Him. He said, "Peter, Satan has desired you that he may sift you as wheat." Now popular charismatic theology would say, "Well, if the Lord knew that, He should protect Peter." But Jesus didn't say, "Peter, I've prayed that Satan won't do that to you"; He said, "Peter, I've prayed for you that after you've fallen and repented, then you'll turn and strengthen your brethren." Jesus said, "Peter, it's coming. The devil is going to sift you like wheat." He might as well have added, "And I'm going to let it happen. I'll give the devil access to you in that way. But Peter, I'm going to pray for you that your faith fail not. I won't pray that the test be taken away; I'll simply pray that you stand steadfast in faith. And afterwards—when it's over and you've repented—that you'll turn and comfort your brethren."

Turn with me to 2 Corinthians the twelfth chapter and let's look at Paul's thorn in the flesh. For years I wouldn't talk about Paul's thorn. Let's face it: this is not a very popular passage for charismatic Christians, but there are some things we can learn from Paul's thorn. First of all we need to recognize it really was something from Satan. Let's begin with verse 7:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Therefore I take pleasure in infirmities, in



reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (vss. 7–10).

Well, there's a lot we could say about Paul's thorn. Notice how at first he did just what we all have done. He prayed, earnestly and repeatedly, that God would take it away. But God didn't take it away. Isn't that strange? Here was a man who could cast out demons, who could heal the sick. He'd had such an abundance of revelations that he saw things no other man had ever seen, and here he was wrestling against something that came against him in his personal life.

Anyway, the point I want to make is that when Paul finally heard from God, he had a revelation of what God was after in that situation. And Paul got victory through it *not by rebuking it, but by embracing it*. There are times when you and I are going to have to

still remember this prophecy Derek gave, although I can't quote the exact words. I know it had to do with our coming into a time of testing and pruning and purging, and we were to remember that God loved us. We were not to consider those tests as punishment, but were to know that God was working His purposes out in them. And I think that's a word God would have all of us understand today.

When these harassments and prunings come, it can seem so difficult that at times we're ready to quit. Most of us have been in that situation at some time during the past twelve months. Well, don't get too discouraged because you're in good company.

Let's look at Acts 27:20 where Paul and his company were on the ship that got into the storm. He was supposed to be taken to Rome to stand trial, but the storm had driven the ship about 700 miles off course. Things had gotten so bad that verse 20 says,

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

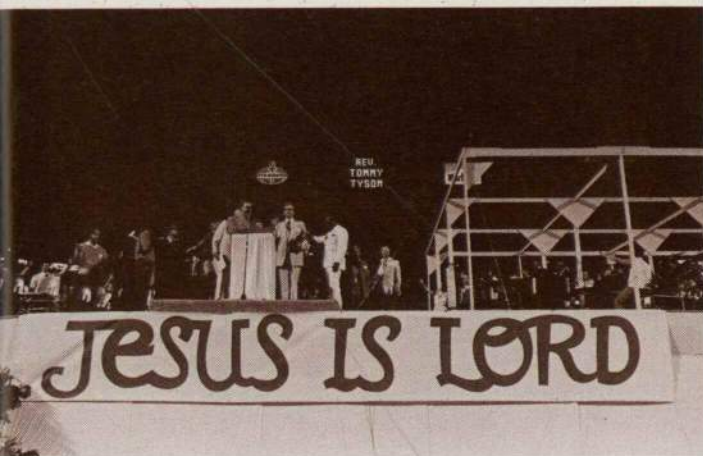
That's a pretty honest statement, isn't it, even for the Scriptures? One of the things I appreciate about the Bible is it doesn't cover up the trials and the tribulations, the weaknesses and fears, of God's people.

Now Paul had received a word that the storm was coming, and he warned the captain and the officer who was guarding him not to launch out. Paul said, "I see terrible trials ahead. An angel stood by my bed last night and told me a storm was coming. It will come out all right; because I'm in the purposes of God, so I and everybody with me will be saved. But this voyage is going to be grievous."

Now isn't it amazing that God would go to all the trouble of sending an angel to Paul to warn him about what was going to happen? If God went to the trouble of sending him an angel, why didn't He just eliminate the storm? Wouldn't that be a lot simpler? No, what God said to him through the angel was, "Paul, the storm's coming; you can't escape it, but I'll be with you in it." That's a part of the testing, a part of the pruning, and we need to understand when those trials come that we shouldn't accept the devil's accusations that we're out of God's will. We need to be able to stand firm and say, "God, I know You'll see me through."

So God wants us to be able to withstand the accuser in the day of trial, and God even uses the devil to get His work done.

Charles Simpson and Joe Garlington and I had the privilege a few weeks ago of being in Aliquippa, Pennsylvania, with Rev. Melvin Clark at his church for a week. One of the other speakers was Rev. Jesse Winley from Harlem, New York, who preached one night from James 1:2–3. And I want to share a point with you from those verses.



do that to move on with God. He will allow things to harass us in order to perfect us, and we're going to have to embrace them and work our way through them.

We don't have any way of knowing if Paul ever got rid of that thorn, but we do know he accepted it as part of God's discipline—a part of what God was working out in his life—"I will therefore all the more glory in my infirmities. For when I am weak, I am strong."

In the testing, in the purging, in the pruning, in the hardships and in the harassments—even in the things the devil does—we discover God's own purposes are being worked out. He wants us to be able to withstand those difficulties, not feeling we are out of His purposes or out of His will, but rather to see that God is using those things to shape and form and make us ready for all that He wants.

Derek Prince and I were in a camp in Kentucky about three years ago at a council ring meeting one morning, and Derek brought a prophecy along this line. Now I don't always remember prophecies because I hear a lot of them. Some are very meaningful at the time, but they're only meant for momentary encouragement, so they slip from our minds. But I



"Normal Christianity has always been miracle-working Christianity; God never established any other kind."

My brethren, count it all joy when ye fall into divers temptations;

Knowing this, that the trying of your faith worketh patience.

But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (Jas. 1:2-4).

Jesse Winley was saying as he preached that night, "You see what God is saying to you, brethren? He's saying we're to count it all joy when we fall into temptation!"

I was sitting in the back of the auditorium with Alice that night as Jesse was preaching, and it hit me like a ton of bricks when he said, "God is telling us to count it all joy when we *fall* into diverse temptations." Suddenly it occurred to me that I couldn't recall a time in my entire Christian life when I'd really done that or even made the effort to do it. It had just never occurred to me that God wanted me to take that scripture seriously: "Count it all joy! Brethren, count it all joy when you fall into diverse temptations." Let's all say that together, all right? "Count it all joy when ye fall into diverse temptations." Now, did you mean it? No, you didn't really mean it. It's too hard!

You know what God is after? He wants us to learn to see those temptations from His point of view. We're to count it all joy because God's purposes are being worked out. What are His purposes? One of them is patience. "Knowing this, that the trying of your faith worketh patience." Faith doesn't work patience; it's the *trying* of your faith that works patience.

"But let patience have her perfect work that ye may be perfect [or mature] and entire, wanting nothing." What is it God wants? He wants to mature us. He wants us to be complete, mature, perfect. And part of that means we're going to have to learn to be patient. And how does patience develop in our lives? By our learning to count it all joy when we fall into diverse temptations.

Understand, it's not God who tempts us. It's the devil who tempts us. But God lets us fall into temptation. Well, what are we to do when we stumble and fall back into that old thought pattern or that old habit or

do the grievous thing we thought we'd gotten victory over? When we realize Satan has tripped us up all over again? What does the scripture say we are to do? Count it all joy! That's a part of being able to withstand the accuser in the day of trial.

### Forsaking Our Independence

The fourth thing God wants now is for us to forsake our independence. Bob got into my message here last night: Independence—a major feature of the charismatic renewal. "Bless God, I serve Jesus Christ! *No man tells me what to do.*" What we call independence, God calls rebellion. So, God is having to change His way of doing things in us and with us. He's not only doing things *for* us anymore; He's doing things *to* us. That's different.

Bob and Charles and Derek and I have testified to it again and again, and we will throughout the rest of our lives—the strength and blessing we've shared since God sovereignly joined us together back in 1970. I remember a time right after that happened when we were still in the honeymoon stage of our relationship.

Charles and I were in Phoenix, Arizona, and Bob was to come in and join us for some meetings. Charles and I had already been there ministering for two days. We were having a meeting that night. Bob was supposed to speak but his plane was late. The service had already started, and we were sitting on the platform while the worship leader led a song service, stalling for time, and suddenly here came Mumford striding through the door at the back of the auditorium. Man, I felt like weeping I was so glad to see him. There was my brother, coming down the aisle!

The way God knit our hearts together and the joy and the comfort and the strength of that relationship were amazing, and that happened before any of us had much teaching about relationship. We didn't know how to do it; God just did it sovereignly. And it's been such a joy and such a comfort and such a strength and such a blessing! And such a frustration!

We were having a meeting at CGM in the board room one time not too long ago—Bob and Charles and Derek and I—and there were some things we had to iron out between us—especially between Bob and me. You know, the problem is I'm so bombastic and so enthusiastic and so eager about things, and Bob is so calm and easy-going that we occasionally have our differences!

Anyway, we were having some kind of differences and Dick Leggatt, my son-in-law who is Managing Editor of *New Wine*, walked past the corridor outside the board room. I was laying into Bob about something and my voice was loud enough that Dick could kind of overhear, and it got him a little upset. He said to me after it was over, "I wondered if you and Bob would still be speaking after the meeting!"



Well, we were just having one of our nice fellowship meetings; I don't even remember now what the problem was, but Bob and I are different in temperament. We're committed to one another, but at times I get so frustrated I don't know whether to hug him or slug him. So God's working things out in us through our relationships. He's changing His way of doing things.

Did you know there are times when miracles and answers to prayer can become a hindrance to the will of God? There are some prayers that God isn't answering anymore for some of us. (You're awfully quiet, out there.) Let me explain why. Because if He didn't refuse to answer some of our prayers, we'd remain prideful and rebellious and independent.



Don Basham, Cardinal Suenens and Charles Simpson

Now, hear me carefully! *If I could get all I needed from God alone, I wouldn't need you!* If I could get all I needed from God, I wouldn't need Bob and Charles and Derek. And God knows I need them, so there are certain things I can't get from God anymore. He makes me dependent on my brothers and my sisters in the Lord.

He is withholding some of His grace and His blessings. He knows there are some responsibilities, blessings and power that we can't be trusted with on our own, but only in our corporiety. Only in our unity is God going to give them to us.

It's my conviction that God is working faithfully and steadfastly and inexorably and inevitably to get rid of our independence. The time is rapidly approaching when no man or woman is going to be able to stand alone and say, "It's just You and me, Jesus." We need our Christian brothers. We need our Christian sisters. We need the whole family of God. God wants us to forsake our independence.

### Yielding to Unity

The final thing God wants is for us to embrace the

unity *He* is bringing. Now Larry Christenson touched on this the other night, and Bob touched on it again last night. I get my chance at it this morning. What we're all saying is that the time has arrived when we're going to have to be willing to turn loose of some traditions and some practices and maybe even some convictions that we've held dear in the past.

Our traditions and our doctrines will take us only so far. And in looking back on my own years in ministry, I've come to see that we've tended to let our theology, our doctrine, and our traditions be our mainstay rather than our relationships. Because we haven't had the relationships we've needed in the past, we've relied on traditions and doctrines. Now those doctrines and those traditions are precious, and they're valid to a point, and they've carried us a long way, but I believe God is showing us now that they can't carry us much further. Some of those things that brought us as far as we've come are now becoming barriers and hindrances to what God wants to do from now on. So we're going to have to be willing to put our trust and our faith and our commitment not in just *what* we believe, but also in *whom* we believe and *whom* we trust—the brothers and sisters God has given us.

We're coming to see that the Lord Himself doesn't commit Himself to doctrines. He commits Himself to people. Jesus loved His disciples, and He loved them to the very end. He put His life into His disciples, not just into His public ministry. It is true that He ministered to the multitudes, but He gave Himself to those twelve. He invested Himself in them. He loved them right through to the end.

God is moving us toward unity, but it's not going to be the kind of unity we once thought it would be. It's not going to come by standing up in theological debate and trying to argue the other fellow down until he surrenders some of his convictions or some of his traditions. Nor will it come by compromise. It's not going to come by an alliance of doctrines or each one holding his differences in abeyance while he tries to look good to the other fellow. God's doing it another way, and one of the things He—and it—is going to require is that we be willing to lay aside some of those traditions for the sake of personal relationship.

### WHAT GOD IS AFTER

Now I want to tell you the end of the dream I had in Oklahoma City. After that cloud of demonic creatures came out of that big, old ponderous church building that was being shaken, I saw one more thing. Just opposite the balcony where I was standing on one side of the street, looking across at that old building, was a kind of courtyard or level area alongside one of its walls. On it stood a massive statue—about 8 feet tall—a big, ponderous stone statue of a robed figure. I could tell by its appearance that it represented a church father or some



religious patriarch. The face of this robed figure wore a pontifical expression and he held a big book or volume in his hands, and the whole thing seemed of soft sandstone that looked crumbly and decayed. As I watched, suddenly that angel who had been driving the steam roller into the church appeared on the balcony beside the statue. Again, he had that same serene, confident expression as he stood and looked at the statue. The angel gazed at the statue for a while and then with just a little gesture, raised up his hand and knocked its head off! As the head toppled to the ground, I was again aware that the thing was just about ready to fall over by itself.

Well, in a way, that statue symbolizes some of the things that we've held dear—traditions of the past which have had value to a point, but which may have outlived their usefulness and now stand in the way of the present purposes of God.

The other night in the opening session, Dennis Bennett spoke about a book that Bishop Leslie Newbigin wrote which described three streams of Christianity. That book was titled *The Household of God*. I quoted from it in one of the books I wrote—*A Handbook on Holy Spirit Baptism*—and in closing I want to add to what Dennis said.

Bishop Newbigin's insights were that there are three streams in Christianity. There's the Catholic stream, which is the stream of authority. That stream has said historically that where the bishop is, there is the Church; where the authority is, *there* is the Church.

The second stream, the evangelical or Protestant stream, has said, "No, it's not a question of authority. It's where the gospel is preached, where the Word of God is proclaimed, *there* is the Church."

Then Newbigin said, "Now we find there is a third stream which we've come to call the Pentecostal stream that says, 'No, it's not primarily a question of

authority. That's not where the Church is. Nor even where the gospel is preached is where the Church is. It's rather where the Holy Spirit is present with power; *there* is the Church.' "

Now I want you to understand that all three of those have validity. We've come to embrace all three of those. Most of us have come out of an evangelical Protestant tradition where we've put all our emphasis on the preaching of the gospel and the Word of God. Lately, we've come to see that there *is* authority in the Church that's a part of the Church structure. And thank God, we've embraced the charismatic renewal and discovered the additional truth that where the Holy Spirit is present, there is the Church.

But I believe those three streams alone have taken us about as far as they can. God is after something else, and I want to suggest to you in closing, a fourth stream. Not just the stream that says, "Where the authority is, there is the Church." Not just the stream that says, "Where the gospel is preached, there is the Church." Not just the stream that says, "Where the Holy Spirit is present with power is the Church." But a fourth stream that consists of covenant love and loyalty, that proclaims loud and clear that *where God's covenant love and loyalty is present, there is the Church!* It will not be the whole Church until we have that fourth stream. That's what God is after.

That's why He's taking us beyond where we've been to where we're going. All of us are going through times of harassment, times of strain, times of pruning, times of difficulty, times when we'd like to say, "It's not worth it. I give up."

But we're caught in something greater than we are! We're caught in a stream, in the River of God, and the current is getting stronger all the time. I want to encourage you to believe and to understand that if we hang in there and don't climb out of that stream, we're going to make it. God is working inexorably and inevitably to bring us to a point where we're going to be joined forever in covenant love and commitment.

We'll not only have the authority; we'll not only have the gospel preached; we'll not only have the power of the Holy Spirit; but beyond that we'll have those joints, we'll have those committed relationships that will withstand every test. Then God will have done the thing that He started out to do: *to make His people one*. It won't simply be called the Church or even the united church; what we'll have is the Kingdom of God on earth. Amen. 🕊

## Conference Tapes Available

Many of the messages given at the 1977 Conference on Charismatic Renewal in the Christian Churches are available from CGM. Please see pages II and III of our catalog for further information.

Don's message, "What God Wants Now," from the 1977 CCRCC is available on cassette. Order tape number KC555, using the form on catalog page XVI and please include \$4.95 for each tape. For other conference tapes, see pages II & III of our catalog.





by Alan Wallace

**B**esides the 50,000 full and part-time registered participants at the 1977 CCRCC, a group of some 250 news reporters and media personnel were on hand to provide information to the public about the events of the five-day gathering and to interpret their significance. The Associated Press, United Press International, *Time* Magazine, and two television networks were there, as well as a myriad of reporters from the Christian press.<sup>1</sup>

Although the *Kansas City Times* and the *Kansas City Star* provided the most thorough coverage among the major dailies across the nation, most other papers also carried news of the conference. For instance, the *Miami Herald* reported, "The meeting brings together, for the first time in history, three streams of charismatics—classical Pentecostal, Roman Catholic and mainline Protestant."<sup>2</sup> The *Herald* also commented that "Speakers called the unprecedented ecumenical nature of the conference a 'stepping stone' for all of Christendom, which has been divided since the Reformation."<sup>3</sup>

The *Washington Post* also told of the ecumenical nature of the CCRCC,

and quoted the Rev. Robert Hawn, executive secretary of the Episcopal Charismatic Fellowship, as saying that Church unity is "not only the hope of the church, it's the only hope of the world."<sup>4</sup> To illustrate the denominational diversity of the participants, the *Post* listed the following breakdown of the delegates' affiliations:

|                       |      |
|-----------------------|------|
| Roman Catholic        | 45%  |
| Nondenominational     | 30%  |
| Lutheran              | 6%   |
| Episcopal             | 4.5% |
| Presbyterian          | 3%   |
| United Methodist      | 2%   |
| Baptist               | 2%   |
| Classical Pentecostal | 1.5% |
| Mennonite             | 1%   |
| Messianic Jewish      | .5%  |

The secular press also regularly took note of the basic tenets which have united charismatics. For example, the *Los Angeles Times* explained, "Charismatics demonstrate a strong reverence for the person of Jesus Christ and the Bible, and practice the 'gifts' of the Holy Spirit traced to the Day of Pentecost in the New Testament Book of Acts. These include supernatural healing, visions, prophecy and speak-

ing in tongues."<sup>5</sup>

Just below a write-up about the release from jail on bond of Black Panther leader Huey Newton, the *New York Times* carried a story four times as large on the CCRCC. After commenting on the basic beliefs of charismatics and reporting on the ministry of healing at the conference, the article went on to the subject of Christian unity. The *Times* quoted this remark by Dr. Kevin Ranaghan, a Roman Catholic and chairman of the conference planning committee: "I've seen so many barriers fall, so many hostilities crumble, that there arises the real possibility of moving together toward some lasting form of Christian unity."<sup>6</sup>

The article went on, "Another official, Dr. Vinson Synan, referring to the degree of ecumenism here, added 'Of all things God has done in this century, nothing surprised me more than this.'"<sup>7</sup>

#### LOCAL REPORTS

Meanwhile, the *Kansas City* papers carried articles on each of the main evening services, and on several of the ten denominational conferences as



well. They also interviewed leaders such as Rev. Harald Bredesen, and talked with delegates about such subjects as speaking in tongues and being slain in the Spirit.

The headline for one article on the front page of the *Kansas City Times* read: CITY ENJOYING BIGGEST, CLEANEST, HAPPIEST RALLY. The following excerpts will give you an idea of the way Kansas City felt about the gathering.

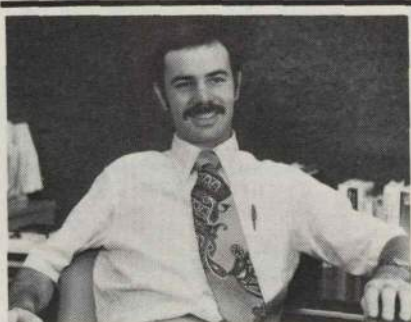
It is the biggest gathering in the history of the city with more than 45,000 attending. . . .

The bar business is down slightly in downtown taverns and hotels, but restaurant sales are up, especially breakfast.

Sales of ice cream and Bibles . . . are up.

Yet the above are just statistics. What is not in those statistics is that downtown has been filled for the last three days with genuinely nice people.

"These people are just amazing," Ray Bennison, director of the Convention and Visitor's Bureau of Greater Kansas City, said. "They always have a smile on their faces."



Alan Wallace spent his early years in Dothan, Alabama, where he became a Spirit-filled Christian and served as a deacon in his home church and as a leader of a local youth ministry.

After receiving his bachelor's degree in English at Auburn University, he married a school teacher from Dothan, Sandy Price. They moved to Gainesville, Florida, where Alan continued his studies and taught English at the University of Florida.

In September 1976, he joined the editorial staff of *New Wine*. He and Sandy are active in Good News Fellowship and reside in Pompano Beach, Florida.

Sgt. Hayden Kirk, a police traffic supervisor, said one of the strongest pictures he has in his mind is of a woman getting out of a car . . . in front of Municipal Auditorium and turning, after about five steps, to see that a facial tissue had fallen out of the car in which she arrived.

"She went back over and picked it up," Kirk said. "Now when's the last time you saw that?"

Employees of Arrowhead have looked open-mouthed at the neat piles of refuse the convention delegates have left around trash cans at the stadium as they clean up after themselves.

George Bartlett, district manager of A.P.C.O.A., Inc., the second-largest parking lot operator in the city, said some of his attendants are amazed by the delegates.

"There's no argument when we ask them to park in a certain slot," Bartlett said . . . These folks are terrific."8

## CHRISTIAN MEDIA

Besides the news coverage in the secular press, Christian periodicals such as *Christianity Today* and *National Courier* have also carried stories about the conference.

While the report in *Christianity Today* covered much the same information as that in the secular press, one of the articles in *National Courier* was slightly different from the others. It reported on the joint worship service of nondenominationalists on Sunday morning, and emphasized the growing cooperation between "pro" and "anti" discipleship groups. It told how Judson Cornwall, one of the speakers at that joint session, "noted he may not be in 'total ideological agreement' " with those who teach discipleship, but that "that did not matter. 'You are what matters,' he said in reference to God."9

If these reports are a fair indication of what the world saw at Kansas City the third week of July, we can glorify God that what Jesus prayed for in John 17:21-23 is beginning to come to pass. He prayed,

"that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in

Us; that the world may believe that Thou didst send Me.

"And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one;

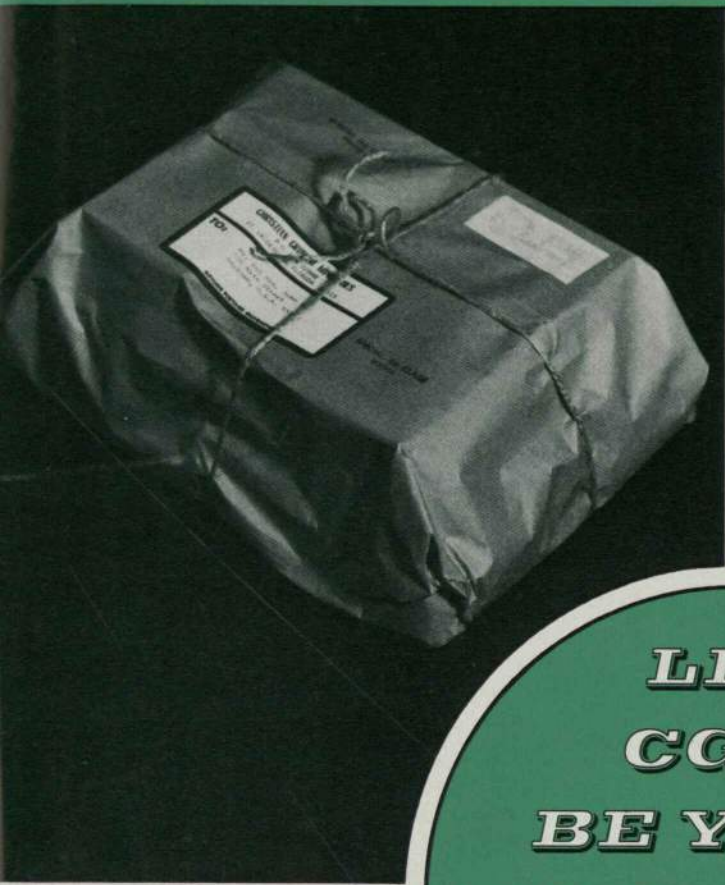
"I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me."

Although most of the news coverage talked about the other subjects as well, the fact that they all noted the significance of the conference as a definite, positive step toward unifying the diverse parts of Christ's Body is an encouraging sign that progress is already taking place.

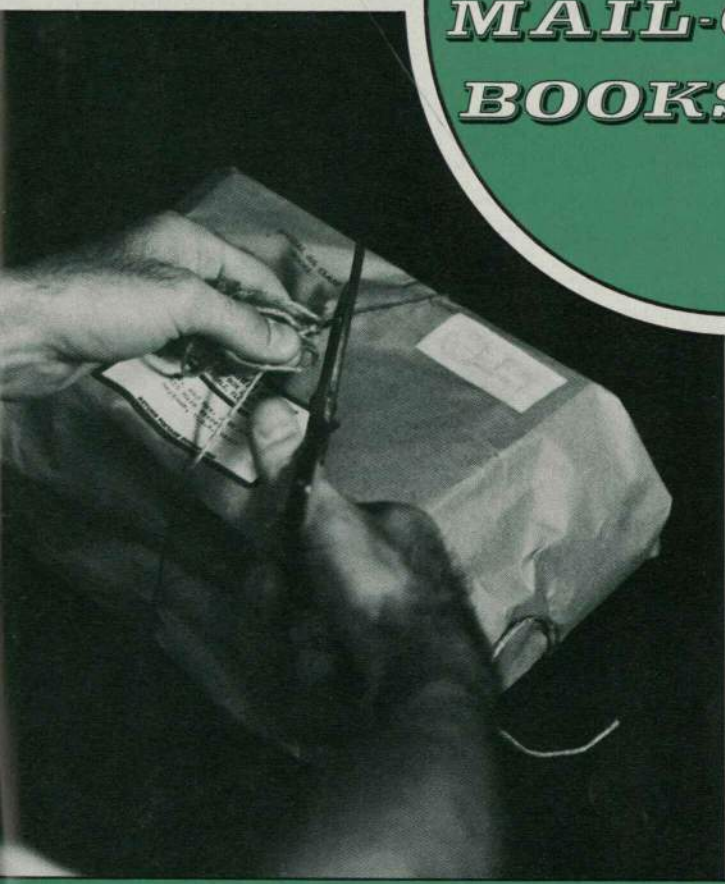
In his Gettysburg address, Abraham Lincoln said, "The world will little note, nor long remember, what we say here, but it can never forget what they did here." Perhaps we could make a similar comment about the CCRCC. In time the world may not recall the teachings or the songs that ministered to the Lord and His people at Kansas City, but it can never forget that for the first time since the Reformation—indeed, since the early history of the Church—Christians with all kinds of doctrinal persuasions and liturgies came together as one, to the glory of the Father and the Son He sent to reconcile us to Himself and to one another—Jesus Christ, the Lord. ☞

1. "Charismatics Draw Media," *Kansas City Star* (July 23, 1977) p. 3.
2. "Charismatic Christians Hoping for Religious Unity Movement," *Miami Herald* (July 22, 1977) p. 16-A.
3. Ibid.
4. Marjorie Hyer, "Charismatics of Many Churches Meet," *Washington Post* (July 22, 1977) p. C8.
5. Russell Chandler, "Charismatics Gather for Unique Religious Conclave," *Los Angeles Times* (July 22, 1977) p. 1, 22.
6. Kenneth A. Briggs, "A Change of Heart Bolsters Charismatics," *New York Times* (July 23, 1977) p. 24.
7. Ibid.
8. James J. Fisher, "City Enjoying Biggest, Cleanest, Happiest Rally," *Kansas City Times* (July 23, 1977) pp. 1A, 8A.
9. Robert Nolte and Michele Berry, "Discipleship Division Disappears into Oneness," *National Courier* (August 19, 1977) p. 3.





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# ***New Tape Releases***

## ***from the 1977 Conference on Charismatic Renewal in the Christian Churches***



The 1977 CCRCC will long be remembered as possibly the most significant Christian gathering of our time. Those in attendance will attest to the fact that these four days of worship, teaching and prophecy made it a history-making event.

The tapes listed on these two pages are a representative sampling of what God was saying to the conference participants and what He is presently saying to His Church today. We are pleased to have the opportunity to offer them to you.



### **GROUP 1 — NONDENOMINATIONAL MORNING SESSIONS AT KEMPER ARENA**

KC-551 Thursday: The Government of God by Ern Baxter

KC-553 Friday: Commitment to God and His People  
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KC-555 Saturday: What God Wants Now by Don Basham

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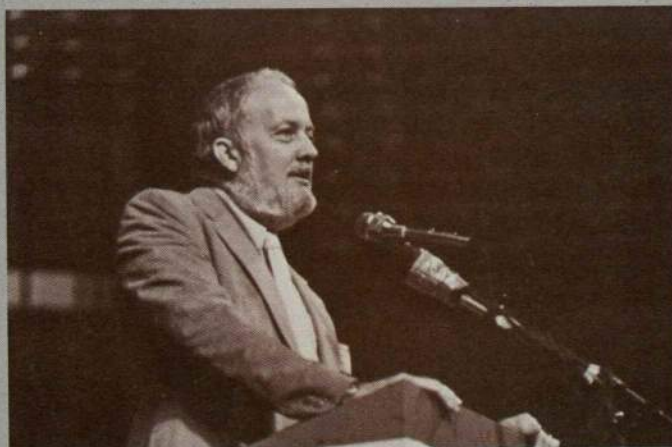
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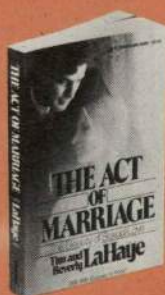


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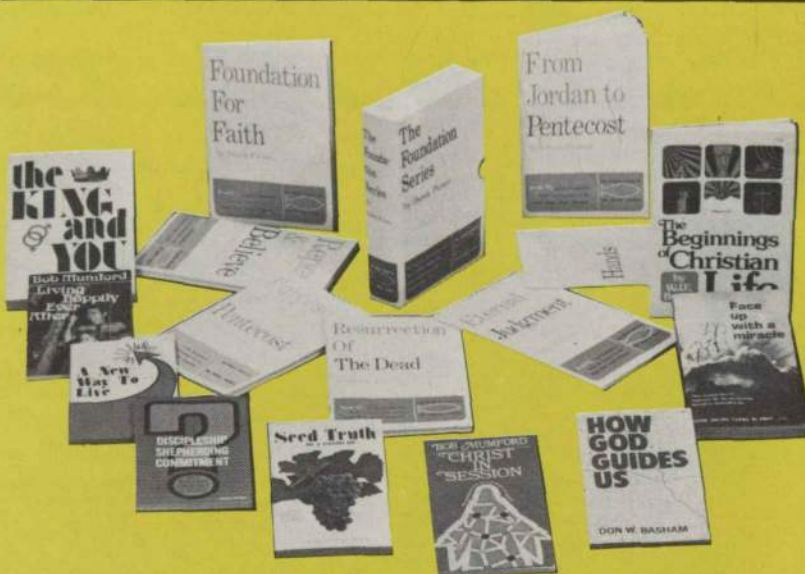
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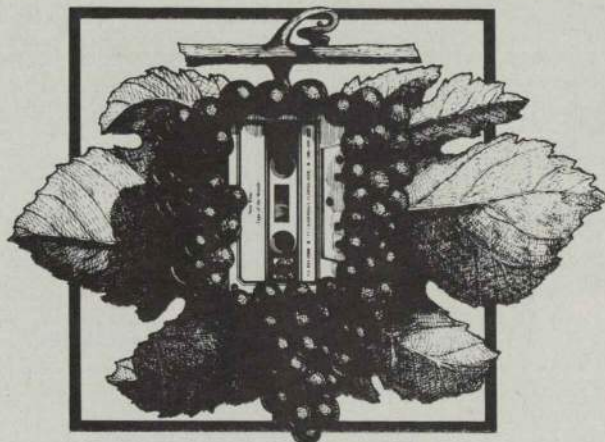
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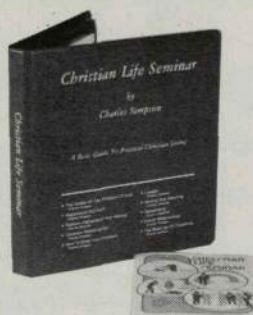
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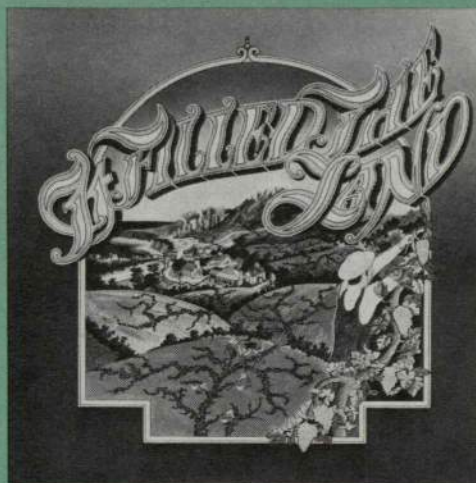
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# THE BEAUTY OF HOLINESS

by Bob Mumford

*Bob Mumford gave this message as the main address at the Friday evening session at Arrowhead Stadium. That session was one of the highlights of the conference, especially in the middle of Bob's message, when, after he said, "If you take a sneak look in the back of the book . . . you find out that Jesus wins!" the entire crowd spontaneously broke into a five or ten minute period of uninterrupted praise and worship.*

What God is saying, I believe, is that He wants something *practical* in the realm of holiness—presenting our bodies and then the members in particular to Him.

Now it is my challenge to share with you on the theme of "Helps and Hindrances to Holiness," and as the basis for this message on holiness, I want to begin by reading from the brief New Testament book of Jude.

I'm especially grateful for the choice of the theme "Holiness" as tonight's theme. I believe we need to lay hold of this principle as one very, very important in the overall understanding of what God is doing in our midst.

Prior to my message, we have had two of the great men of God, both spiritually and ecclesiastically, speak to us tonight. Bishop J.O. Patterson, presiding Bishop of the Church of God in Christ, who laid out for us the need to present our bodies as a sacrifice to the Lord; and Leon Joseph Cardinal Suenens, Archbishop of Malines-Brussels, Belgium, a very beautiful, precious man of God whom I have come to love in a very meaningful way. Cardinal Suenens shared with us the need to be Christianized in that special way which leads us to a kind of holiness which is not something abstract, but really "ours" in experience. He described for us our need for "eyes to see, ears to hear, a face full of love, hands to reach out, a heart to embrace and feet to go forth."

From Jude, servant of Jesus Christ and brother of James; to those who are called, to those who are dear to God the Father and kept safe for Jesus Christ, wishing you all mercy and peace and love.

My dear friends, at a time when I was eagerly looking forward to writing to you about the salvation that we all share, I have been forced to write to you now and appeal to you to fight hard for the faith which has been once and for all entrusted to the saints. Certain people have infiltrated among you and they are the ones you had a warning about, in writing, long ago, when they were condemned for denying all religion, turning the grace of our God into immorality, and rejecting our only Master and Lord, Jesus Christ.

But you, my dear friends, must use your most holy faith as your foundation and build on that, praying in the Holy Spirit; keep yourselves within the love of God and wait for the mercy of our Lord Jesus Christ to give you eternal life. When there are some who have doubts, reassure them; when there are some to be saved from the fire, pull them out; but there are others to whom you must be kind with great caution, keeping your distance even from outside clothing which is contaminated by vice.

[Listen to these beautiful words.]



Glory be to him who can keep you from falling and bring you safe to his glorious presence, innocent and happy. To God, the only God, who saves us through Jesus Christ our Lord, be the glory, majesty, authority and power, which he had before time began, now and for ever. Amen (vss. 1-4; 20-25, Jerusalem Bible).

## THE BEAUTY OF HOLINESS

Now my theme for this message is "The Beauty of Holiness." For many years, many of us who preached holiness didn't have the emphasis just exactly right, because we preached the beauty of *holiness*, with stress on the word *holiness*. Then, as the Lord began to temper our understanding as He worked in our lives, the emphasis began to change, so that it has now become something like this: the *beauty* of holiness, with the emphasis on *beauty*. It's a kind of beauty that God is expecting to be written on the faces and the countenances of His people.

Some years ago in the holiness movement when somebody said, "Tonight we're going to preach on holiness," all of the men could automatically go home. The reason was that the view of holiness at that time was centered in external things—how we dressed and how we conducted our physical or external appearances. But as we began to move farther into the concept of holiness, we began to recognize that what God really is after in His people is something deeper than just external appearances.

Now before we discuss what God is after, there are two basic fears in this regard that we need to deal with and resolve into a proper balance. The first one is the fear of *legalism*. When anybody talks about holiness, we're afraid there's going to be some kind of legalism or bondage. But legalism, as I understand it, is that which is *more* than the Scriptures, or whatever goes beyond Scripture. Now we don't want legalism, and the holiness we're talking about isn't legalism.

The other fear is the fear of *lawlessness*. That means that men and women are living *less* than the Scriptures. So the two problems we face are people who add to the Scriptures and those that take from the Scriptures. But in the middle of this, as God's Word is opened to us, there is the beautiful concept called "The Beauty of Holiness." And this is the concept that God wants to write upon our hearts.

## WHAT GOD IS AFTER

Now, the problem most often cited in the Scriptures is this: our lives do not measure up to our testimony. There is a dichotomy here, a difference between what we say and how we live. One of the things that God is after and that He is seeking to do is eliminate that dichotomy. He is seeking to produce an approximation in our lives between what we say and what we live.



Arrowhead Stadium, Kansas City

That's what Cardinal Suenens meant when he talked about Christianizing people. It means we bring them to a place where they live what they are talking about.

Now, the hardest thing for God to penetrate so He can write holiness into our lives is religious security and doctrinal barriers. We get so barricaded behind these that we shut out God's continuing conviction and instruction and deaden the impact of His words upon our hearts.

When John the Baptist appeared on the scene, the burden of his heart was for Israel. You see, Israel had truth in their heads, but they didn't have it in their hearts and daily lives. Something had gone astray; the dichotomy had been stretched to its limits. Israel's response to the truth of John's preaching was: "We are children of Abraham." John the Baptist's response was: "Don't you say you're a child of Abraham. God is laying the axe to the root of the tree!" And in our day and age, God is still seeking to penetrate the barriers we have put up against Him and His Word; and even now, the Lord is still exhorting us to hear His command to us to present our bodies to Him in the beauty of holiness.

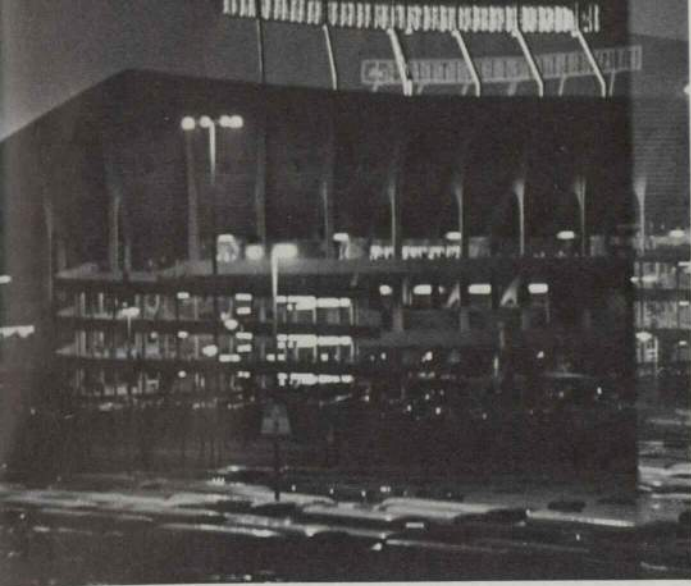
The biblical kind of holiness affects every area of our lives. Someone said to me one time, "Don't you think you're going a little far in dealing with the lives of people? Don't you think you ought to just be kind of superficial?"

I said to him, "Listen, if you can find an area of life that God is not interested in, then we ought to leave that part alone." Let me tell you, God is interested in our intellectual approach to life, in our morals, in our ethics, in our sexual behavior, in our finances, in our home, and in our marriage. He's interested because it's His desire to close up that dichotomy in our lives between our testimony and our actions so that we might be, in actual fact, a holy people.

## WHAT HINDERS HOLINESS?

Now, as we approach the hindrances to holiness, I want to give you a new definition of holiness. The





definition is this: *Holiness is dedicated involvement*. Holiness is dedicated involvement. It's when I get involved with my whole person—body, soul, mind and spirit—in what God is doing.

What hinders holiness? So many times we make this external. We take it to be some habit or human failure or something obvious in the external realm. I don't think that's what the Lord wants to say to us.

Rather, I think we should look carefully at deeper forces which keep us from living a holy life in God. The first thing is this: *secular humanism*. Now I wish that I had the rest of the night to talk to you directly about secular humanism. It's more of a threat than antichrist and communism and anything else you could ever describe.

Secular humanism has *man* at its center, not God. Secular humanism has *man* for its glory, not God. I could say many things about secular humanism, but let me tell you what it is in essence. *Secular humanism is when the world evangelizes the Church*. And when the world evangelizes the Church, we lose God's Word. We lose His standard. And then as a result, we lose our orientation to such an extent that we don't know what is right, what is wrong, what is holy, and what is unholy. That's what happens.

Now, the second hindrance to holiness is *individualism*. It's when we have a concept of salvation that says "me and mine." "Jesus saved *my* soul." I often wondered what people meant by that. I got the feeling that there's a soul down there somewhere and the Lord reaches inside you, picks out a certain part of you and saves it. But the Lord doesn't want to save your soul; He wants to save your whole life. It's not some mystical thing that He's after. He's after you, dear.

One of the great hindrances to holiness is personal salvation that has no social impact. When we become individualistic, living in our own little private world, we have no effect on the world and our life of holiness is to no avail.

The third hindrance is a very important one: *the loss of vision*. Now I think these things are progressive: When

we embrace secular humanism, we become self-centered and find ourselves living within our own world, and then we start to have a clouded vision, so that we're unable to see what God is doing.

There's a scripture in Proverbs that says, "without a vision the people perish." One translation (I believe it's Knox's translation), says, "without a vision, people cast off restraint." The thing that is going to keep me holy is when I have a vision of the Lord Jesus. When I lose that vision, I have a tendency to cast off restraint and do things that are unscriptural and wrong, because I have nothing to live for. I have no goal, no motivation.

One of the things that tends to cause people to lose holiness is what I call a short-timer's attitude. The short-timer's attitude in the military is a disease. It's when a man is signed up for four years, does three of those years, and then the last year he's not worth anything: "Cause I'm getting out in a year."

I say, "Wait a minute! You're not going anywhere 'till He *lets* you!" The short-timer's attitude is *unholiness*. Jesus said, "Occupy *till* I come."

The fourth hindrance is *the lack of unity*. I'm beginning to understand that I cannot know God's holiness in its fullness until I find the missing parts of the Body of Christ. I need you.

When I was a young man, I bought a motorcycle. Don't I look like the kind? I bought this motorcycle, and it was really a junker, so I took it down in my basement and took it all apart. Now, I didn't know anything about motorcycles, and I had no books or manuals, but I took it all apart and laid it out in pieces. I washed it all up and replaced the pieces that needed replacing, and then I was going to put it all back together. Ha!

I had all these parts, and I would look at one part and think, "That's a weird-looking thing. I don't think I need that anyhow." I'd pick up another part and say, "Look at this thing. Where does it go?" I tried it all over the motorcycle, but it didn't fit. So I put that part on the shelf.

Finally I got the motorcycle all back together and tried to start it. It didn't run. Isn't that a surprise?

Do you know something? The Bible says God has so fashioned the Body of Christ that it really doesn't function in all of its power until all of the parts are together. Do you know what I see in the gathering of all the different parts of the Body of Christ in a conference like this Kansas City Conference? *I see a motorcycle about to start!* And I say, "Crank it up, man, let's go!" Hallelujah!

Now, the converse of the lack of unity, the other side of it, is what I call "sloppy agape." This is also a hindrance to holiness. Sloppy agape is a love that has been prostituted. It is not biblical love. Bible love has definition and limitations and order. Sloppy agape just mushes all over everybody, and I am not a man who subscribes to sloppy agape.



## HELPS TO HOLINESS

Now that we've cited some of the hindrances to holiness, we want to go on and pick out some helps to holiness. Number one is *God's Word as our life source*. That means we're going to know how to effectively reject secular humanism. I settled something with the Lord several years ago. I said, "Lord, I am not going to accept what is considered 'normal' in the eyes of the world."

Jeremiah 31:33 says:

"But this is a covenant which I will make with the house of Israel after those days," declares the Lord, "I will put *My* law within them, and on their heart I will write it; and I will be their God, and they shall be *My* people."

This is a scripture that we, as Christians, may be overlooking when we accept God's Word as our standard and our life source. God, by His Holy Spirit, wants to take His pencil, diamond tipped by the Holy Ghost, and write His laws on the tables of our hearts.

Do you know why in the Old Testament book of Esther that Haman wanted to hang Mordecai? When Haman said to the king, "I think Mordecai needs to be hung," and the king asked, "Why?" Haman answered, "Because his *laws* are *different* than ours." You ask, "Do you mean we're going to live by a different set of laws than the world?" Oh yes! And I want you to know I'm talking about much more than just reading and memorizing the laws. For God in His faithfulness is taking us through one experience after another by which He is writing His laws on the tables of our hearts. That, my friend, is holiness!

Help number two: *The change from "me" to "us."* What does that mean? That means I can't sing the chorus anymore that says, "I don't need anybody but Jesus." I

can't sing that anymore. You know why? Because I found out that one place where Jesus is found is in *His Body*. I want you to understand that the whole life of holiness is wrapped up in making the change from your individualistic concept of what God is doing, and expanding the borders of your mind and heart to embrace the change from "me" to "us."

Number three of our helps to holiness: *We need to see a victorious Lord*. Now I don't know where we got some of our concepts in the earlier days of the pentecostal movement. I know from my own background, we used to sing songs like "Hold the Fort for I Am Coming." I don't know where we got a text for that, but that was our mentality—we had a *seige* mentality. We were content just to get behind our four walls, nail the doors shut, and wait for Jesus to come. But in contrast to this attitude, the Lord says, "No, I want you to take a sneak look at the back of the Book." And you know what? If you take a sneak look at the back of the Book, you find out that *Jesus wins!* Hallelujah! Jesus is Lord!

Now listen. I'm asking you in Jesus' name to refuse to give the world and the future to the devil and the antichrist. Even though the devil is real, and he is attempting to dominate the world, that's not the message of the Bible. The message of the Bible is holiness unto the Lord: a holy people filled with the Holy Ghost who have God's Word as their life source, who have made the change from "me" to "us," and who have a clear vision of a victorious Lord.

Now, the next help to holiness is a very delicate area which I call the sacrifice of unity. By this I mean simply that there are some things we can sacrifice in order to have unity.

On the other hand, there are some things we don't feel we can sacrifice in order to have unity. Now there are differences in our doctrinal stances, as well as differences in policy, habits, customs, liturgy, manner of worship, etc. But our differences aren't the problem. Our problem is we have not been willing to sacrifice for unity in the realms where we really and truly can.

If you acknowledge that the Body of Christ depends on all of the parts coming together in a functioning and working relationship, then I ask you to be willing to sacrifice so that can happen. We are not talking about one world church. We are not talking about absorption. We are talking about fellowship and coming together in the unity of the Spirit.

If we want to know the life of holiness, we're going to have to learn what it means to love one another. 1 Thessalonians 3:12–13 says:

May the Lord be generous in increasing your love and make you to *love one another* and the whole human race as much as we love you.

And may he so confirm your hearts in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus Christ comes with all his saints.

“It's not some mystical thing that He's after. He's after you, dear.”



In this scripture, I see one fact which is so clear that none of us should ever be able to miss the lesson. And the lesson is this: one thing that will prepare our hearts in holiness, that we might stand before Him in confidence, is learning to love the brethren. Holiness and love and unity go hand in hand.

#### FOUR PRINCIPLES FOR HOLINESS

Now I want to go back briefly to the book of Jude to extract four important principles. There are a lot of beautiful, exciting things in this book. I challenge you to study it and read it because it's applicable for our time. Jude is a beautiful balance between exhortation and encouragement on one hand, and warning on the other.

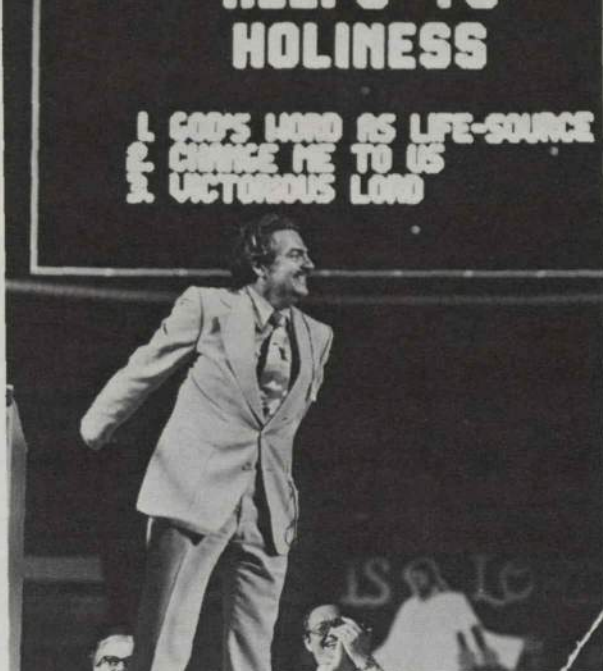
Now the first principle we want to talk about is *contending for the faith*. Contending for the faith means we are actively rejecting the humanistic standards of the world. Jude says, "Dear friends . . . I have been forced to write to you now and appeal to you to fight hard for the faith" (vs. 30). Now *the faith* in Greek is a very definite article and it means a specific one. The faith described in the pages of the Old and New Testaments is *ours*—it belongs to us. And if we're going to strive for the faith, we will have to effectively reject humanism and learn to embrace God's word, His law-word, as the standard for our life.

The second thing Jude says in verse 3 illustrates the second principle: "There is a *salvation which we all share* . . ." You say, "I don't want to share it with anybody. I like my own salvation. Me and mine. Jesus and me. I just want to see Him. I have one desire in life—that's to make heaven my home." That's not the issue. If you're a Christian and you die, you *have* to go to heaven. There's no place else to go. Going to heaven isn't the issue in this verse. The issue is: learning to *share* the salvation which He gave to us.

Ephesians 1:4 says this: "He has chosen *us* . . ." His choice falls upon *us*. He has blessed *us*. The Bible doesn't talk in the individual sense; it always talks about a corporate life. One of the texts I always loved was, "Christ in you, the hope of glory" (Col. 1:2). I always thought the "you" was singular, directed to the individual. But it isn't individual. Go to the Greek and you'll see. It says, "Christ in you (plural), the hope of glory." It's Christ coming to His Body, forming that Body together as a living, moving, dynamic organism in the world that so desperately needs to hear the proclamation of His truth.

The third principle is *the victory of Christ over this present evil*. There's a whole description from verses 4 to 19 about how we wrestle with present evil and conquer it.

The fourth principle is *the duties of love*, and there are four duties here. Do you see the first two duties in verse 20?



You must use your most holy faith as your foundation and *build* on that, [that's the first duty] *praying* in the Holy Spirit [and that's the second one].

Oh, what a pentecostal or charismatic could do with that text! What does it mean to pray in the Spirit? As I understand it, to pray in the Spirit means to pray in other tongues and learn how to worship Him in the Spirit.

The third duty of love is in verse 21: "Keep yourselves . . . clean and holy and unspotted from the world."

The fourth duty of love is to "Wait for the mercy of our Lord Jesus Christ," and what He is to do in the earth (v. 21). Then he says, "There are some who have doubts, reassure them; when there are some to be saved from the fire, pull them out" (vss. 21–23). In other words, learn how to evangelize and bring forth the witness of Jesus Christ, snatching those who are at the edge of the pit away from the burning fire.

Jude ends his epistle with a doxology which I believe carries the essence of the beauty of holiness. He says, "My God is able to keep you from falling and to bring you [I like this translation] *safe, innocent and happy* into his glorious presence."

That is the beauty of holiness—the Body of Christ and its individual members walking as one in victory and unity in the world, ultimately stepping *safely, innocently and happily* into His everlasting presence. Amen. 🍷

Bob's message from the K.C. conference, "The Beauty of Holiness," is available on cassette. Order tape number KC05, using the form on catalog page XVI. Please include \$4.95 for each tape. For other conference tapes, see pages II & III of our catalog.



# CGM AT K.C.

## THE WAY WE SAW IT

by Tom Redmond

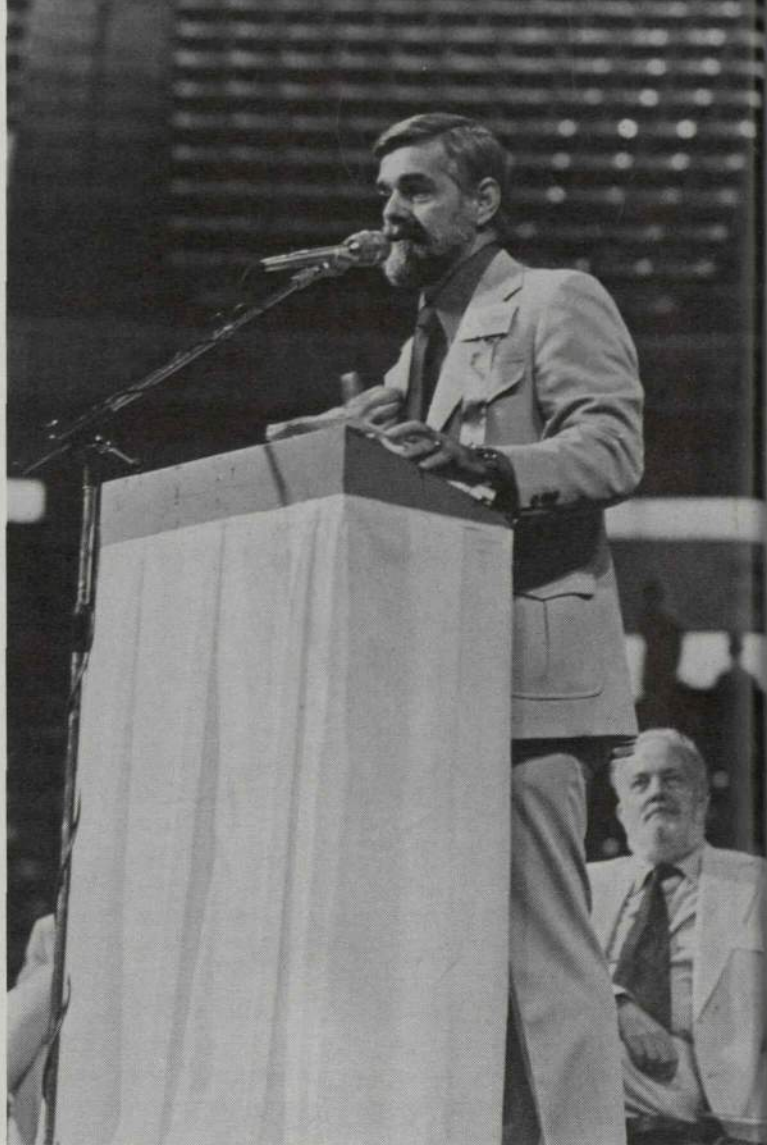
**I**t was a comparatively slow afternoon at Christian Growth Ministries just a few months before the 1977 Conference on Charismatic Renewal in the Christian Churches was to take place in Kansas City. To shake off a case of the mid-afternoon drowsies, I had just walked down to the mailroom to check on the afternoon mail, when our receptionist's voice came over the intercom: "Tom Redmond, you have a call from Bob Mumford."

Bob had just returned from a meeting with the conference planning committee and was calling to tell me of their decision that CGM was to have a bookstore as part of the nondenominational conference presentation. I picked up a flow of excitement from his spirit, and as he continued giving me the details, a bubble of joy began to well up within me as well. From past experience, I had learned to resist jumping to conclusions too quickly over feelings of excitement like this. But even so, as Bob and I talked, I genuinely sensed that somehow through this bookstore opportunity, the Lord was going to do far more than even I could envision at that time.

Just prior to the trip to Kansas City, another unexpected opportunity came our way. Don Basham, the president of CGM and the editor of *New Wine Magazine*, informed me that because of a change in our nondenominational conference schedule, some time had been allotted for me to get up in the first morning sessions at Kemper Arena to—in his words—"talk a little bit about CGM."

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*TOM REDMOND, administrator for CGM/New Wine since July 1975 has worked for twenty years in general business management in the fields of sales, marketing, and corporate operations. With his wife, Billie, and their four children, he is active in Good News Fellowship of Ft. Lauderdale, Florida, where he is in relationship to Don Basham.*



The thought of trying to express "a little bit about CGM" to ten thousand people from the same platform where speakers such as Derek Prince, Bob Mumford, Charles Simpson, Ern Baxter and Don Basham would be teaching was as frightening to me as it was exciting.

In preparation for my talk, I began to reflect seriously about what Christian Growth Ministries is in its essence, and what facts, shared in a relatively short period of time, would communicate most clearly and informatively the many aspects of CGM's ministry.

Perhaps many of you, like me, have at some point in your life imagined yourself speaking to a vast audience of wide-eyed, waiting people; and those imaginations can run the full gamut from being an oratorically witty and brilliant speaker to being a bumbling, mumbling, stuttering mush-mouth. But I suddenly realized that the time for imagining was finished—the real thing was about to happen to me.

When the opening morning of the conference finally arrived, I found myself surprisingly calm as I stood up in Kemper Arena to speak. The following is a fairly close approximation of what I said that morning:



If I were to define Christian Growth Ministries for you this morning, I would begin by saying that CGM is essentially three groups of people.

The first group consists of five Bible teachers: Derek Prince, Bob Mumford, Charles Simpson, Don Basham and Ern Baxter. And I want to point out that *CGM in its essence is a corporate expression of the relationship they share.*

This God-made relationship between these five men, and their influence on each other has made a significant impact upon most of our lives. I know that no matter which one of these men of God has the word for me at any given time, I'm actually getting a portion of all of them because of the influence and life-changing effect they've had on each other. And again, CGM is the corporate expression of that very unique God-made relationship.

The second group of people is *you*, the readers of *New Wine Magazine* and all of you whom we serve through CGM. Christian Growth Ministries' prime function in serving you is just what our name says: encouraging people to seek Christian growth and maturity, or just plain "growing up in God," and ministering in such a way as to promote that spiritual maturity. In that regard, our best-known and most widely recognized voice is *New Wine Magazine*. Our goal for *New Wine* is that ideally, every person who wants the magazine receives it on a regular basis.

Christian Growth Ministries, in its most practical sense, is a corporate business organization in which we employ the best natural disciplines, principles and practices that God will release to us. We view this as an essential part of our stewardship and responsibility to our thousands of contributors.

CGM has been given the opportunity by the conference planning committee to operate a bookstore and there you will find our newest cassette books, as well as Derek Prince's new book, *Faith to Live By*. These newly released books are a result of a new phase of our ministry, CGM Publishing, which has been formed to produce and make all of our teaching materials available through your local fellowship or local Christian bookstores.

Finally, I want to introduce you to the third group of people making up CGM—the members of our staff. You know, for years, prior to coming to Ft. Lauderdale, I envisioned CGM as a white tower somewhere on Miami Beach that sent out beacons of perfect truth. And I thought that undoubtedly, the people who worked for CGM had to be so spiritual they didn't need elevators to go up and down in that tower. What's more, I thought in order to receive *New Wine Magazine* you had to be a person who was so spiritual you probably didn't need to receive it anyhow.

I say that because if I had that impression, maybe many others of you have had similar ideas about CGM, *New Wine*, and our personnel. All of us from CGM and *New Wine* hope that nobody goes home from this conference with that erroneous, far-from-the-truth idea.

So I want all of the CGM workers to stand up at this time so that everyone can recognize you. And I invite all of you here in Kemper Arena to come and meet all of us personally in our bookstore area. We want you to get to know us, and we want to get to know all of you . . . the people we serve through this ministry. Thank you.



The CGM bookstore.

Following that short talk, as many of you know who were at the conference, our bookstore was flooded with people responding to our invitation to "come and see us." Also many people were coming to greet some of the Bible teachers of CGM who had volunteered to autograph copies of their books in the bookstore area . . . and I want to thank them publicly in this article for their time and efforts. There in the bookstore, as the crowd mingled with the staff and Bible teachers of CGM, we were like one big happy family.



Don Basham and the Mumfords sign autographs.

As I mentioned, before the conference I had no way of knowing exactly what to expect or what to tell our CGM staff to expect. Certainly, I knew that at the conference there would be great times of anointed worship, teaching sessions and workshops, but I was hoping that the time at the conference would be even more meaningful in some special way for all of us on the CGM staff. I wanted it to be an opportunity for the CGM people to just be together as a group—a special time out of town in a working and fellowship situation under a little positive pressure.



But most importantly, I wanted it to be a time when *you*, our readers attending the conference, could have a chance to meet as many of our people as possible. I felt it important that we become real people to you and that you become real people to us rather than just a vast group of readers out there somewhere. Well, that's exactly what happened. Just so you could hear it from the people themselves, we asked many of the staff at CGM to share some of their impressions of their time at the conference and in the bookstore. The following is a potpourri of reactions and feelings from those workers of their experiences in the store, visiting with those of you who could come to see us.

As you read these brief testimonies of our people, we hope you will realize how much your visit blessed and ministered to us.

#### CINDY KIMBRO—KEY PUNCH OPERATOR



"One of the most beneficial and fulfilling experiences I've ever had. Before, I had never felt in touch at all with our readers and contributors, no matter how much was said about them. But now I feel I've had some personal contact with them and it reminds me to pray for them. I was scared to death at the

thought of working with all those people at the conference. I really did not want to do it. I felt incapable, inadequate, and insecure in handling them and the work required of us. I studied our instruction sheets like crazy, hoping that if I did my part, God would honor and do His. Well, He certainly did. After it was all over I could walk away with a new confidence and security and wholeness I'd never known before."

#### NANCY CLARK—SECRETARY



"I sensed a real unity among the Body represented at the conference in general and this overflowed into the bookstore.

In my personal life right now God is showing me that as I fit into my placement into the Body as a server, He'll give me the fulfillment that I need. This He really proved to me while at the conference

as I had a real joy the whole time I worked in the bookstore and a special thrill in meeting so many different members of the Body."

#### GEORGE GUNDLACH—MARKETING MANAGER



"As the major planner of the bookstore I felt a great responsibility that it be a success. In our first day of operation I had spent most of the morning doing the final touches. As 12:00 noon rolled around, the staff began to assemble at their stations, anticipating a rush of customers following dismissal of the morning meeting in

Kemper Arena. I looked at my watch and seeing that it was 12:15 and that nobody was in the store, a heaviness came over me. With my head down, looking at the floor, I remember saying to myself "Well, it was all for nothing." It seemed that all the months of preparation were in vain.

But as I raised my head and looked toward the doorway leading into the arena housing our store, the scene had changed. Coming toward me were probably 100 or more curious visitors who looked to be in a rush to see who would be our first customer. They were followed in the next three days by another 3500 more customers.

In all, the bookstore was an experience that I am grateful to have been a part of. I think it will be prominent in the minds of the workers and customers alike for a long time."

#### CHRIS ZIEMBA—KEY PUNCH OPERATOR



"I took it lightly when our elders told us to go to Kansas City with the attitude of serving, but each time I worked in the bookstore I could feel the rewards of being a servant—this truly was the highlight of my time in Kansas City.

It was an honor to take care of all the customers we had—I was so impressed with our supporters' love and respect for the teachers and for CGM."

#### JANET BAUM—EDITORIAL ASSISTANT

"In the CGM bookstore, there just seemed to be one glorious blend of greeting, sharing, love and fellowship.

Meeting hundreds of persons who form a part of our *New Wine* readership family was extremely gratifying. They seemed just as delighted to meet those of us on the staff as we were to meet them. They came in all shapes and sizes, all ages and stages of acquaintance with our magazine.



I also feel that God Himself drew those of us who were to work together into a special circle during this time. Personal needs and preferences were set aside as we were knit into one working, functioning unit that overrode weariness, hunger pangs, and the many small inconveniences and irritations that are a part of a corporate venture in serving. I thank Him for this."



#### ELSIE SPARKS—BOOKEEPER

"All of the people were courteous and friendly and didn't mind the wait to pay. I was blessed to meet and serve these people, many of whom were already acquainted with CGM. It really thrilled everyone that the teachers made the effort in their busy schedules to autograph their books."



#### DEBBIE CRITTENDEN—TYPESETTER

"I felt privileged to be a representative of CGM. That feeling grew as I saw and felt the general response of the people who came into the store. To me they seemed hungry and appreciative of CGM's ministry. (I actually felt like some kind of celebrity with my bookstore i.d. card on.)"



#### JACK BIGGER—DATA PROCESSING MANAGER

"Getting ready for the bookstore was quite an experience. I never realized that it would take a day and a half to set it up. When we were through with the set up, we could tell that God's anointing was on the store."

I didn't realize the volume of people that came through the bookstore. For example, at one

time I looked in the bookstore and there must have been 2,000 people in there, with 20 people working the 6 checkout lanes. This was far beyond my expectations."

#### CHARLEEN GAYLORD—RECEPTIONIST

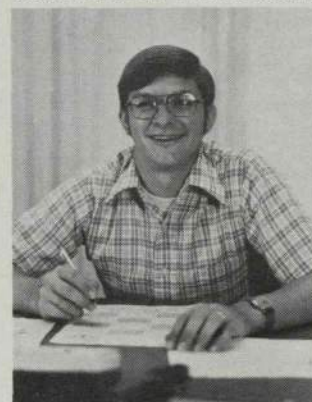


"It was so rewarding to me to see the love in the faces of the people for us and hear the comments and encouraging remarks of gratitude for our being there. Because of the personal contact they had with all of us, I feel that the people who were there and met all of us at CGM have a lot warmer feeling about us that they will

share with others.

I count the Kansas City conference and the privilege of working in the CGM bookstore as one of the greatest experiences I have walked through."

#### JOHN ZEPPA—PRODUCTION MANAGER



"I enjoyed serving; representing CGM and the teachers; just feeling useful."

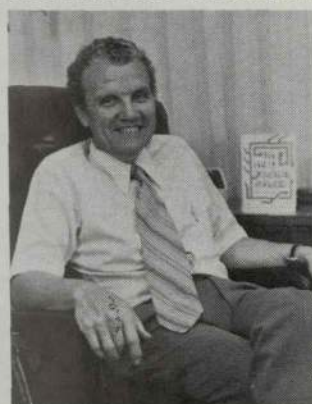
I found myself able to relax and enjoy people more than I ever have while working. Usually I get uptight with long lines and I get so busy I am rude to people. But I enjoyed taking time out to chat with the people and

to see that *New Wine* means a lot to a lot of people.

I was blessed that I was a part of what God was doing. I felt honored to work at CGM."

#### CONCLUSION

As you can see, for all of us at CGM, the time in Kansas City with you, our readers and supporters, was a rich experience and a real joy . . . truly above and beyond any of my expectations of what the Lord would do. For those of you who were unable to attend the conference and visit with us there, we hope this article and pictorial visit with us will communicate to you our appreciation for you as part of the *New Wine* family. And for those of you who were there, we hope this article has brought back some happy memories for you, just as it has for all of us who put it together. 🍷





# WHAT NEXT

by Derek Prince

**T**he theme I found myself accepting for today was "What God Wants Next." I am going to treat this in a different way from what I might normally do. I am basically a systematic preacher and I tend to be rather objective and impersonal. I think that is because I have always feared projecting myself in front of the Word of God. As a result, people have sometimes thought that I am a rather unemotional and impersonal person which isn't altogether true.

But, I feel the Holy Spirit would have me share this message in a rather personal way.

This month I have been a Christian, baptized in the Holy Spirit, for 36 years. Although I feel like a beginner, nevertheless, there are things that have happened in my life and lessons I have learned that could be a help and a blessing to my brothers and sisters who haven't yet had that length of Christian experience.

If I were to look back over my 36 years, I could sum up all the lessons I have learned in three short words—*God is faithful!* If I had to leave a message behind to posterity—to my family, my children, my brothers in Christ—that's what I would say. "God is faithful!" Many times over the last two years, tears have come to my eyes, and many of you might have imagined

that those were tears of grief because I lost my wife just under two years ago. But they have long since ceased to be tears of grief and have become tears of gratitude. What brings tears to my eyes is not grief or loss, but the overwhelming sense of God's goodness to me as a person. I am literally overwhelmed when I think how good and how faithful God has been to me, and I am absolutely lost in the sense of the faithfulness of God.

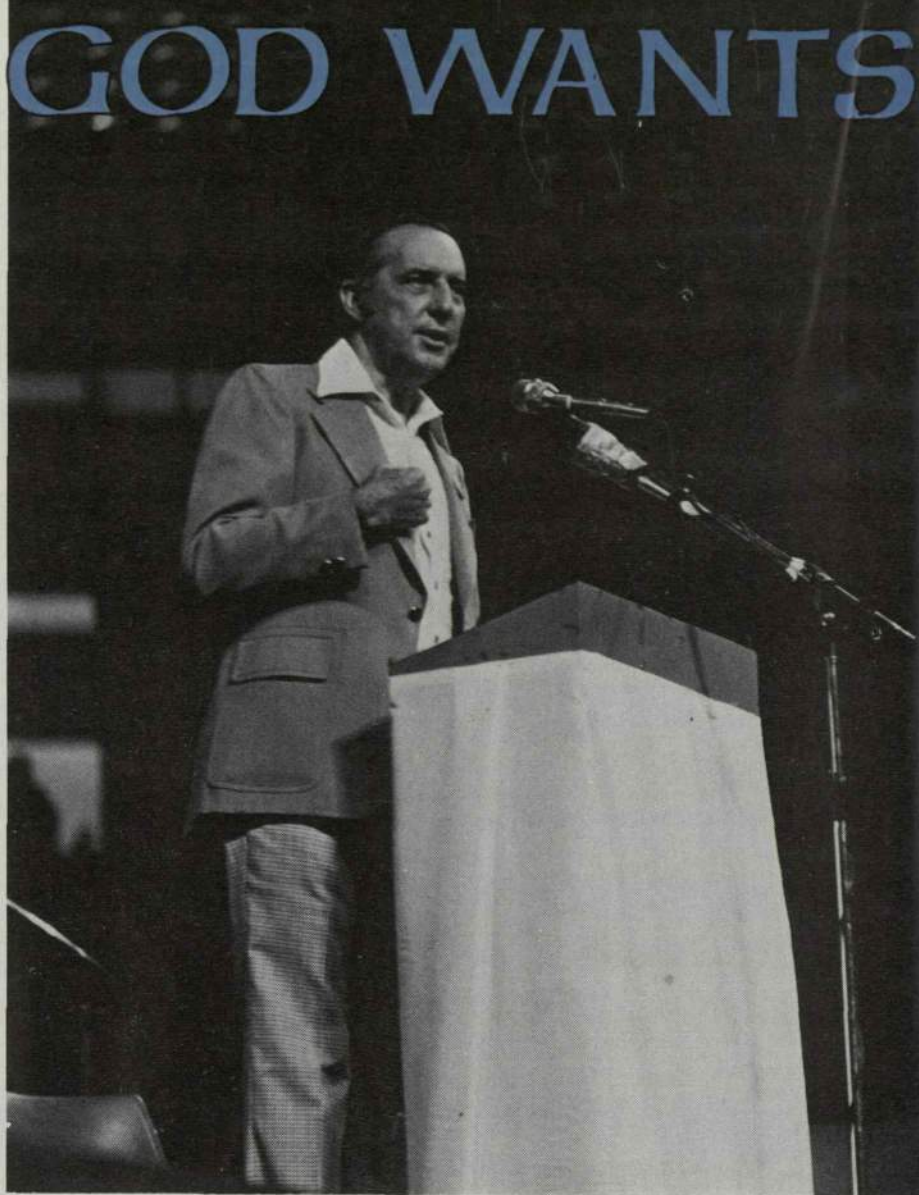
One thing we need to understand is we never deserve the grace of God. Anything we can deserve is not grace because by its definition grace cannot be deserved. However, I do believe it is possible to meet God's condition for receiving His grace. That's very different from earning it. God has set certain conditions for His grace and

for His blessings, and I want to point out three principles of Scripture to you which, in some measure, have worked in my life. They are rather unusual, and so they might not occur to many Christians.

## CONDITIONS FOR BLESSING: CARING FOR THE WIDOWS AND FATHERLESS

The first principle is found in James 1:26–27. Looking first at verse 26 we find that it is essentially negative. It rules out any type of false piety or godliness.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.





That's a very profound statement. We cannot claim to be religious or godly if we do not control our own tongue. The real measure of godliness is how well we control our tongue.

James then goes on to give a positive definition of godliness or religion in verse 27:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Traditionally, I believe religious people major on negatives. I believe there are a lot of good evangelicals,

widows. How many of our churches have that today?

And what about visiting the fatherless? They are never far away. I say this because, through the grace of God in my life, my wife and I have had the privilege of raising nine adopted girls who would have been fatherless if we hadn't fathered them. I do sometimes believe, when I measure God's goodness in my life, one of the things that has pleased Him most is doing that. Now I am not proposing a program, I just want to ask you to consider what would happen if every Christian family that was capable of doing it would take care of one unwanted child?

If you want a ministry, there are a

when the Psalmist wrote those words, he was not talking about the heavenly Jerusalem. He was speaking of the earthly city of Jerusalem. That's an objective, historical fact.

I first went to Jerusalem in 1942 as a soldier on leave from the British Army in North Africa. I had spent nine months in the desert without even seeing a paved road, so I am sure that had something to do with my reaction when I arrived in Jerusalem. When I got there, I fell in love with Jerusalem, and I have loved that city passionately ever since. I do pray for the peace of Jerusalem, and I just want to tell you that those who love Jerusalem will prosper. That's guaranteed. If you want to prosper, that is one recipe.

I want to give you two other scriptures that are very personal to me. Psalm 102, I believe, speaks of the days in which we are living. The psalmist says,

Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

For thy servants take pleasure in her stones, and favour the dust thereof (vss. 13-14).

I can say "Amen" to that. I take pleasure in Jerusalem's stones and I love even her dust. To me it is precious. Now I don't believe that God will put exactly the same love and burden in the heart of every one of us, but I am glad He put them in mine. And I know that is one major reason why God has prospered me.

I remember also the faithfulness of God when my wife and I returned from the mission field in East Africa in 1962. Somewhere in London in a rather miserable, broken-down apartment we had a miserable night. I was then 47 years old and my wife was much older. We began to talk about the future, and the picture was gloomy. We didn't have a thousand dollars in the bank. We didn't have a car. We didn't have a house. We didn't own any furniture. We didn't have any life insurance. We were guaranteed nothing by anybody. At the end of our summation of where we were at



fundamentalists, and charismatics who would agree we need to keep ourselves unspotted from the world, but that is only the negative part. There is a very strong positive which I think 90 percent of professing Christians hardly give any attention to. It is to visit, care for, or provide for the fatherless and the widows. That is the first practical expression of true religion.

We have many, many committees in our churches. We have committees for growth, visitation, expansion, finance, etc. Now I am not saying these are wrong, but I don't find any of them in the New Testament. But in every New Testament congregation there was specific provision and practical arrangement for taking care of

lot of fatherless children needing parents and homes. I think the Kingdom of God would be tremendously extended if every Christian home would accept just one fatherless, unwanted child and raise it for the Lord.

#### CONDITIONS OF BLESSING: PRAY FOR THE PEACE OF JERUSALEM

The second principle is found in Psalm 122:6: "Pray for the peace of Jerusalem: they shall prosper that love thee." Now, I know that there is a heavenly Jerusalem, and I believe that in a certain sense it is the mother of all the communities of God on earth. But



that late stage in our lives, I remember feeling really depressed. And I almost complained to the Lord. But looking back I would have to say it was almost as if the Lord said, "Now I will show them what I can do."

Sometimes I think we are almost afraid to receive God's blessing. We almost feel condemned when God blesses us. But one of the things that has blessed me is to see how the Lord blessed my wife, Lydia, in our life together. For many years she knew real poverty. She came from a wealthy, privileged home, but gave all that up. I also came from a wealthy, privileged home. For many years we lived together with a very bare margin. But before the Lord called her home, He bent over backwards to demonstrate that He could provide everything she'd ever need. And I don't know whether you can understand this, but to me it is to the glory of God that she went home from a beautifully furnished, beautifully appointed home where every need was met, and two of her daughters were always there to care for her. To me that is the faithfulness of God!

I want to give you one other scripture concerning Jerusalem. Psalm 137 says:

If I forget thee, O Jerusalem, let my right hand forget her cunning.  
If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy (vss. 5-6).

Now I would not ask you to say "Amen" to that unless it comes from your heart by the Holy Spirit. Just recently the Lord challenged me out of that scripture, and in effect He said to me, "Can you say that? Can you say, 'If I prefer not Jerusalem above my chief joy?'"

And I said, "Lord, I can." Now I am not ignorant about what it means to love Jerusalem. Jesus told us the truth when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee . . ." (Mt. 23:37). With that in your mind, can you still say, "I prefer

Jerusalem above my chief joy?"

### **"FOR JERUSALEM'S SAKE I WILL NOT REST . . ."**

I want to share personally what I feel God is saying to me. I feel my life has fallen into two main periods of thirty years each. Now that I am approaching my sixty-second birthday, I feel the Lord has challenged me: "Are you willing to begin the third period of your life?" Now I am not saying it will last thirty years, though the Lord is quite capable of that. But in my life, it's as though I have come to a certain climax—in some sense achieved success—and then laid it down to go on to something else.

And I believe that very shortly I will be beginning, or am already entering into, some third phase of my life and ministry. I also believe in some sense I am going to have to lay down some of the things I enjoy, and some of the areas in which I have been a success, for Jerusalem's sake. For God has renewed my call to the city of Jerusalem.

God has also given me Isaiah 62:1,

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

I think God has asked me to say, "For Jerusalem's sake I will not rest."

The Lord's service is not easy. It is pretty tough. It is pretty exacting. There are a lot of battles, and I would have been quite willing to say, "Lord, let younger men take over, and I will support them and pray for them and contribute to them what I can." But I feel that is not what the Lord has said.

I was in a time of real personal crisis just a few weeks ago at home where I live in Florida. For one thing, I kept having accidents. First of all, I broke my little finger playing basketball with Charles Simpson. Then I broke my left arm doing my health exercises. And the first time I got back on the tennis court I sprained my right ankle. At

that point I said, "This is not natural! There is more to this than just accidents."

I think I had been rather naive not to realize sooner that the devil was on my case. Finally I gathered a group of brothers and sisters, Jim and Prudence Croft, Mahesh and Bonnie Chavda, and George and Shari Gundlach, and asked them to pray for me. I said, "I think the devil is trying to stop whatever God has for me." As we were praying, I was desperately longing to know from God what would be the unfolding of my future.

I want to just share here that although God has given me a ministry in prophecy, and many times I have ministered to others, I very often go to a meeting hoping there will be somebody there who will minister to me . . . but seldom is there anyone who will do that. But on this occasion, Jim Croft got a beautiful utterance in an unknown tongue, and we all knew there was going to be an interpretation, although it was slow in coming. Finally, one of the sisters, Shari Gundlach, came out with it. At least three times in the interpretation, God said, "You have not nearly come to the end of what I have for you to do."

I said, "All right, Lord, I am ready. I'll start out." Who knows where it will take me. Who knows what is involved. It is probably going to be exciting. But I have made up my mind—I am going to set my face for Jerusalem. I think I would be happy in many ways to give up a lot of public ministry and somehow get buried in what God is going to do for Jerusalem. I don't have a blueprint! I don't know how it is going to happen. I do know it won't be through any normal missionary or evangelistic method. Our normal, accepted missionary and evangelistic methods may be good, but they're not biblical! And I do believe that God has reserved the right to do things His way.

I know there are many of you who cannot fully identify with what I am saying about Jerusalem. I don't altogether expect it. I know I have a particular calling to that particular





Kevin Ranaghan, Conference Chairman

city. But I just want to say that it is my conviction that the next major spiritual explosion is going to take place among the Jewish people. And the Lord tells us that when Israel is renewed, it will be "life from the dead" for the rest of the world. You cannot measure the importance of Israel by statistics. There are only 14 or 15 million Jews in the world—just a drop in the bucket of the world population—but when God touches them, the whole world is going to feel the impact!

In the airplane on my way to Kansas City from Fort Lauderdale, I was sitting in the aisle seat, and there was a lady in the window seat. Since the middle seat was vacant, she put something down on the seat and said to me, "You can use it, too, if you like." So I put down my new book, *The Grace of Yielding*, which I had just received from the printer. Immediately she got interested in it, so I said, "If you want to, you may read it. I can't give it to you, though, because it is the only copy I have, and I am the author."

She picked the book up and in thirty minutes she had skimmed through and read it. For the rest of the journey we were in intimate, personal conversation. She quickly let me know what I had already discerned—that she was a Jewess. She was in her late fifties or early sixties and had been twice widowed. She told me she was on her way to the University of Colorado for some kind of course on self-awareness.

After we had talked a while, she said, "I am a very unhappy woman. I don't show it, but inside I am very

unhappy." Then she turned to me and asked, "Are you happy?"

I said, "Yes, *very!*" And I was so glad that I could say that with absolute honesty. I am a very happy person!

I began to share with her about my Christian experience—how I turned from philosophy to Christ. When I mentioned Jesus Christ she said respectfully, but firmly, "I don't really like that kind of talk." But she went on listening and pulling more and more out of me all the time.

After a while I looked her in the eye and said, "I just want to tell you this. I'm not trying to convert you. All I want to do is introduce you to the Messiah." I said it with all my heart, and at that moment every barrier dropped. Thank God, I've gotten out of the days when I want to get people into my church! I don't believe that we should try to make Jews into Gentiles, nor Catholics into Protestants. I think there is a different way of doing things.

At any rate, by the end of our journey, I had promised to send her four of my books. Later, I left my seat, and when I returned, she was reading my Bible, which I had likewise placed on the seat between us. She looked at me and said, "I have never read a Bible." So I am going to send her a copy of the New American Standard Version.

Now if I can get off the subject of Jerusalem, I will move on. But I want to say this sincerely: I really feel I need your prayers for God's guidance and direction in the next few months and years of my life. Now, don't do it unless God prompts you, but if God prompts you, I will appreciate it.

#### CONDITIONS OF BLESSING: WITNESSES TO THE UTTERMOST PART OF THE EARTH

The third principle which I believe has brought God's blessing in a measure in my life, is found in Acts 1:8-9,

But ye shall receive power, after that the Holy Ghost is come upon

you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up . . .

As far as we know, these are the last words Jesus spoke to His disciples on earth. I think it is very normal when we are parting from people whom we dearly love and about whom we are deeply concerned, that what we say at the end is the thing that matters most. I really believe we need to understand what it was that mattered most to Jesus.

First of all, He told them they were going to be empowered by the Holy Spirit. Then He said, "Ye shall be witnesses unto *me* . . ." I do believe we are learning that. The power is given us not to be witness to a doctrine, nor to an experience, nor to a movement, but to *Jesus*. And what blesses me as I look back to my conversation with that Jewish lady was all I was doing was telling her about Jesus. So many times we have made the mistake of using the power of the Holy Spirit to witness about the Holy Spirit, but that is not the purpose. We are to be witnesses to Jesus.

Then Jesus said, "This witness is going to extend in ever-widening circles, beginning in Jerusalem and then in all Judaea and then in Samaria and unto the uttermost part of the earth." The final words He spoke before He lifted up His hands and blessed them were, "Unto the uttermost part of the earth." I feel that the disciples must have had those words echoing in their minds as they walked back into Jerusalem from the Mount of Olives. "The uttermost part of the earth . . . the uttermost part of the earth . . ."

I do not believe we are in tune with the mind and the heart of God if we can ever forget those words, "The uttermost part of the earth." God will never be satisfied until this testimony of Jesus Christ has been carried to the uttermost part of the earth. I believe that I can thank God for His grace in my life that He called me to be a



missionary. And, as I've said many times—once a missionary, always a missionary! I don't think I have ever been in a meeting where a missionary was sent anywhere without saying in my heart, "Father, can I go?" It doesn't matter whether it is to Nicaragua or Timbuktu, I would like to go. I think if we ever lose that sense of compulsion to reach everybody with this testimony, God will withdraw the anointing of the Holy Spirit.

I do believe, however, that we've got to be practical. We've got to start in Jerusalem, but we've got to reach the uttermost part of the earth. Otherwise we've failed the Lord. We are living in a generation when it is

There is prophetic revelation in that. It's very clear, and abundant other scriptures confirm it, that this age is going to close with what we traditionally call the latter rain—the last great worldwide outpouring of the Holy Spirit on all flesh. We rejoice in that. We proclaim it. We enjoy it. And with that latter rain outpouring is associated the return of the Lord. When the latter rain is outpoured, the coming of the Lord is at hand. I'm sure most of us accept that without setting dates or periods.

But I want to point out to you a very basic principle: the rain is given for a purpose, and that purpose is the harvest. The husbandman isn't waiting

since Adam); the explosion of travel; the explosion of technology and communications. If God were to pour out His Spirit upon a Church that would allow itself to be disciplined, ordered and equipped with the gifts, the power, and the ministry of the Holy Spirit, and an army of workers were to go out into the earth today, I do believe under God that in a space of five years more souls could be saved than have ever been saved since Jesus died! I believe that is a sober, realistic estimate. I am not saying it will happen exactly like that, but I expect it in my spirit. I expect the harvest to be very swift, universal and tremendous.

Another scripture, Jeremiah 5:23–24, says,

But this people hath a revolting and a rebellious heart; they are revolted and gone. [That's Israel in the days of Jeremiah.]

Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season . . .

It is a mark that we are not God-fearing when we ignore what God is doing in giving the former and the latter rain. It is the mark of a hardened and rebellious heart to refuse the manifestation of God's grace in the outpouring of the latter rain.

And then we notice this final comment, ". . . he reserveth unto us the appointed weeks of the harvest" (vs. 24). What is the rain given for? The harvest. Notice, it is not going to be a lengthy period. It is a few appointed weeks that God has set aside to gather the harvest.

I like the word "reserved." It makes something very vivid to me. I remember walking into a restaurant once and seeing a table in the corner where I wanted to sit. When I got over to it, there was a little card on the table with just one word on it which let me know immediately that I couldn't sit there. Do you know what that word was? **RESERVED**. There is a certain period in the immediate future—a few weeks of God's weeks—over which God has put the

## "The outpouring of the Holy Spirit is not an end in itself. It's the necessary vision for reaping the harvest."

possible to do it. This is the first generation in human history when it has actually been technically possible to reach the whole earth with the testimony of Jesus Christ in one generation. Why don't we make up our minds we'll do it?

I'll give you a scriptural basis for what I've said. James 5:7–8:

Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

for the rain; he's waiting for the harvest! But he knows he can't get the harvest until he receives the rain. I think a lot of Pentecostals (and I am a Pentecostal) sometimes get sidetracked into waiting for the rain and not for the harvest. The outpouring of the Holy Spirit is not an end in itself. It's the necessary vision for reaping the harvest. But the harvest is the end.

What is the harvest? As I understand it, it is the last, great, worldwide ingathering of souls into the Kingdom of God. When we consider the various explosions in the earth today—the population explosion (nearly four billion people on earth today—more people than ever lived at one time



word **RESERVED**, and He says, "Satan, you can't have them; I have set them apart for the ingathering of the harvest." They are going to be very, very brief. We're going to have to be ready when those weeks come, and they could come almost any day.

### A FAMILY OR A CENTER

I want to share one final thought before I close which I hope may help you. When I returned just recently from six weeks in Europe, I got together with Jim Croft. Now it wasn't an organized meeting, but rather it just happened—which is sometimes the most fruitful kind of meeting. At any rate, I had been thinking about the future of the particular fellowship that I am connected with in Ft. Lauderdale. And because Jim is mainly responsible for that fellowship, I wanted to share my thoughts with him.

Well, before I could say anything, he said to me in so many words, "We've reached a point where we have to make a decision in our fellowship. We've got two options: we can become a charismatic center with an emphasis on discipleship, or we can become a family." We looked at one another and we both knew what God wanted. It was a family, not a center. I began to think about the difference, and I think I will just close by sketching this out, because I think it is an option that probably confronts many of us today.

To me a charismatic center is like a cafeteria. You go there when you want; you pick up what you want; you pay for it, and you have no further obligation. The only people obligated in the cafeteria are the staff, and they're only obligated during the period for which they have been hired.

Now I do not want to be critical, but I think the majority of our churches function like cafeterias. The only people who are really committed are the staff, and they are only committed for as long as they are hired. Other people come in, get what they need, pay the price, but are in no way obligated or committed beyond that point.

Sometimes a cafeteria may be run by a family, and the family members really are committed to the cafeteria because it is their livelihood, their possession, their inheritance. But the customers can never become members of the family. There are some churches like that. They're "family churches." There's a family that's committed to that church, but the people who attend the church are just like customers at the cafeteria.

Personally I'm still exploring this whole subject of family, but I've discovered a few things about what is involved in a family. I am almost reluctant to bring them out because I know I don't have them fully developed. The New Testament word for a family is *patria*. Paul says in Ephesians 3:14 and 15,

For this cause I bow my knees  
unto the Father of our Lord Jesus  
Christ,

Of whom the whole family in  
heaven and earth is named.

The Phillips translation says, "From whom every fatherhood in heaven and earth derives its name." That brings out the one essential feature of a family—fatherhood. No father; no family! God is impressing us with this fact: Where there is a family, there must be a father; there must be a life source. All the thriving communities, churches or fellowships that I know today are thriving because they recognize, honor and receive from their life source. I've discovered that a fellowship cannot flourish if the life source is not recognized. And the life source is a man.

The second thing involved in a family is permanent commitment. Whether there is food on the table or not, it's my home. Whether the budget is being met or whether we are in arrears with the bills, it's my home. I'm not free to go across the street to get a better lunch if I don't like what is on my family table. I am committed for better or for worse. And in order to be *committed*, I have to be *submitted*.

So I want to leave you with this thought. Do you want a charismatic center—a nicely run cafeteria with stainless steel equipment, people coming in and out, a lot of cars in the parking lot, and finances all being met? Or do you want a family with all its problems—diapers, bills and a whole lot of other things? You can have one or the other, but you can't have both.

Turn with me to Psalm 68. This marvelously wraps up what I was saying. "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (v. 5). That means whether or not we care for the fatherless or the widows, God takes care of them. And woe unto us, brothers and sisters, if we ever trespass against the fatherless or the widows. I wouldn't dare to offend, slight or dishonor the widow. Then look at the next verse. It is the climax. "God setteth the solitary in families . . ." (vs. 6).

Do you know what I discovered, travelling around as a minister, preaching in many churches? Almost all of our churches are full of lonely people. They go to church every Sunday, but they never get rid of their loneliness. They are solitary people. "He bringeth out those which are bound with chains . . ." (vs. 6). Our churches are full of people who have been bound with chains. In the ministry of deliverance, the thing that shocked me was the number of people in churches who were bound with chains. Actually, I almost backed out of the ministry because I thought this couldn't be true. It couldn't really be the way I saw it.

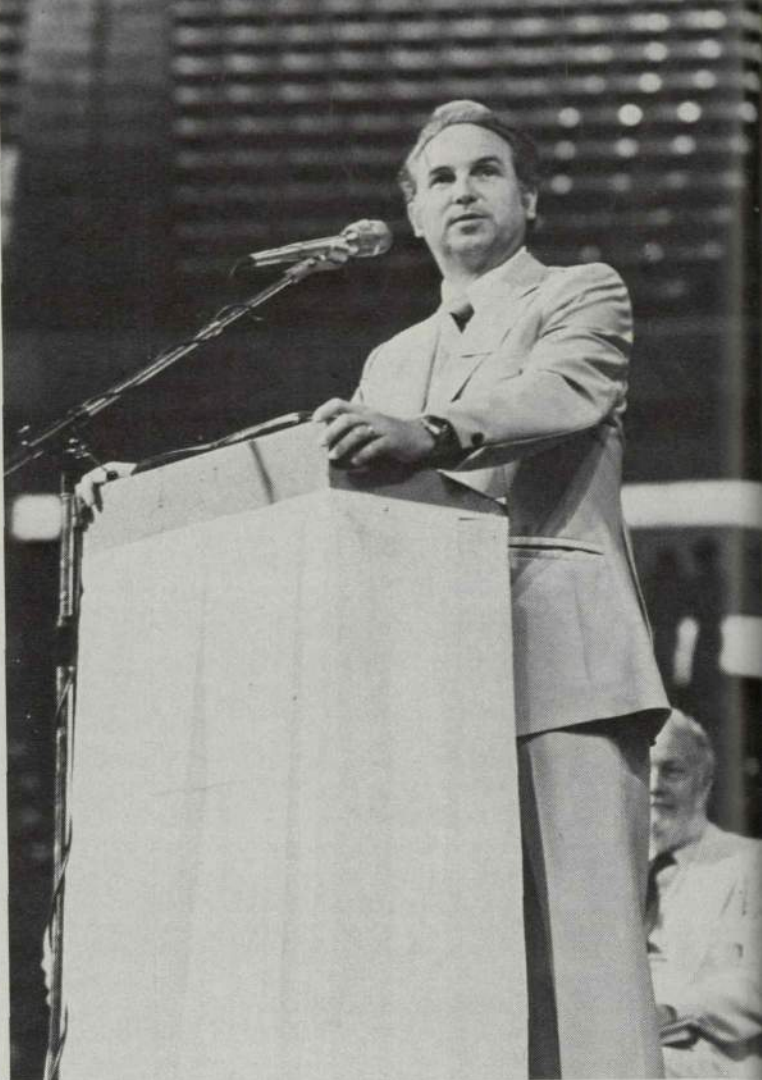
Our churches are full of solitary people and they are also full of people bound with chains. God wants to set them in families, but here is the punch line: ". . . but the rebellious dwell in a dry land" (vs. 6). The condition for being family is submission. Amen. ♡

Derek's message, "What God Wants Next," from the Kansas City conference is available on cassette. Order tape number KC556, using the form on catalog page XVI. Please include \$4.95 for each tape. For other conference tapes, see pages II & III of our catalog.



# GOD CAN USE ANYBODY

by Charles Simpson



*Just prior to the following message by Charles Simpson, given at a joint Sunday worship service of the two nondenominational conferences, Judson Cornwall had spoken, and in one of the most moving moments of the conference, had publicly asked forgiveness of the CGM teachers for any part he might have played in the discipleship controversy, reaffirming his love and admiration for each of the men. One by one, Derek, Don, Bob and Charles then came forward to embrace him and forgive him, and some of the comments in Charles' message refer to this moving incident.*

**F**irst, I want to pray that in this time of sharing, God will do and say what He wants.

Father, we just don't know how to say thank you. You have been so good. You've answered prayers that we didn't even pray and while we were yet speaking, You were working, and before we thought of it, it was already in Your heart.

We pray, Father, that You would preside over what is said and what is heard and what is done. We feel that we're on the threshold of something which we can only see now as a light over the horizon. But with our brother Judson Cornwall being here and all that represents, and all that this conference has represented and all that we've heard and glimpsed, we're

excited, Lord. And I pray that You would help us in this hour to give utterance to the unutterable . . . to give sight to the unimaginable . . . and to give strength for the impossible.

Let this meeting do what Brother Judson said. Let it bring life to all of us so that life would flow to the moving and accomplishing of every need because the Life is in our midst. We commit ourselves and one another—our families—our possessions—and what we have and are to Your disposal, that Jesus' name would be exalted in the earth and in the heavens and throughout all dominions and powers. For His name's sake—Amen.

Brother Judson, I don't know if you owed us an apology or not. If you did, I didn't know it, but what you just did is about the most wonderful and gracious thing I ever saw anybody do. You know, it's wonderful when a man comes to you privately and says, "I believe I've wronged you and I want to apologize." But when a man stands up publicly and humbles himself in the presence of God's people and takes a spiritual position that our Lord has taught us to take, with all that's involved in that kind of action . . . and for him to do what he did, it just melts all of our hearts. And we love this man.



## JESUS WANTS YOU!

I want you to turn with me to the first chapter of First Corinthians. This morning I wish I had a *big* poster like the one where Uncle Sam is recruiting men for the army and he's pointing out of the poster and saying, "Uncle Sam wants you!" Only I wish I had a big one like that with a picture of Jesus on it, pointing out, saying, "Jesus Christ wants you!" I believe Jesus Christ *wants us*—that the Holy Ghost is pointing to us and saying, "Jesus Christ wants you!" I want to read from verse 23 through the sixth verse of the second chapter . . .

But we preach Christ crucified, to Jews a stumblingblock, and to Gentiles foolishness,

but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your call, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;

but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things that are strong,

and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are,

that no man should boast before God.

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

that, just as it is written, "Let him who boasts, boast in the Lord."

And when I came to you, brethren, I did not come with superiority of speech or wisdom, proclaiming to you the testimony of God.

For I determined to know nothing among you except Jesus Christ, and Him crucified.

And I was with you in weakness and in fear and in much trembling.

And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

that your faith should not rest on the wisdom of men, but on the power of God.

Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away.

Now the apostle Paul is saying to us that, in the initial stages of God's dealings with people, He doesn't approach them as though they were wise or powerful. How many of you remember what you were like when you first met the Lord? Some of us remember that we were really poor. Others of us may not have been literally poor, but we realized our spiritual poverty.

What I see from this scripture and others is that God can use anybody—for the power is not in the man but in the God who calls him. Now God may give him wisdom and strength. God may give him wealth. God will equip.

But it's important to see that God can use anybody.

## ORDINARY PEOPLE: EXTRAORDINARY DEEDS

Historically, God has used ordinary people to do extraordinary things. Later, we deify those ordinary people because we see what God has made of them and we attribute what they became to themselves, when in fact they were nothing until God laid hold of them. We think, "Well, I could never be like that." But if we could have known them as God first knew them, we could identify with them.

One of the things God is doing is helping us see the people He uses *the way they are*. God is helping us to realize that He doesn't need much—He just needs someone that's available, that's all.

Turn with me to James 5:17.

Now, this scripture tells us about Elijah—one of my favorite prophets. Elijah was a man with a nature like ours, yet he prayed earnestly that it might not rain, and it didn't . . . not for three and a half years. Then he prayed again and God poured out rain on the earth.

The King James version says, "Elijah was a man subject to like passions as we are . . ." He had the same problems. He had the same temptations. He had the same nature. But God used this ordinary man in an extraordinary way.

Elijah went in before the king unannounced and said, "It won't rain or dew 'til I say so. See you later."

For three and a half years it was bone dry until he appeared again. By that time, all the nations around were looking for him . . . he had the water handle in his hand. When they found him, he stood and prayed a very simple prayer of around 18 or 20 words, and turned the water on. Fire came down from heaven and burned a saturated offering on the altar of God, so that all of Israel fell on their faces and said, "The Lord He is God. The Lord He is God." Elijah was a man just like we are. The difference between him and any other man was *God Almighty*. That was the difference.

You know, I can't help but wonder what we would have done with Elijah had he appeared today. Elijah comes into town, looks up the local elders and says, "I feel like I have a word."

"Where are you from?"

"Tish."

"Tish? Tish? We don't know anybody from Tish. Where were you trained?"

"I have a word that I feel I need to deliver . . ."

"Well, brother, if you'll just spend a few years in seminary . . ."

How many of you know that if he had gone through the traditional religious training to get ready to deliver that word, it would have been too late to deliver it, anyway? And when they got through with him, he probably would have doubted everything he thought he had from God in the beginning. Often we minister so



much doubt to ordinary people that they can never do extraordinary things because they lose the simplicity of their faith.

I'm not saying it's wrong to train people and to equip them. But their function in God depends on God's choice of them and their availability—because God uses ordinary men to accomplish extraordinary things.

Jesus violated all the known norms of His day. He called ordinary men to change the world. Scripture goes to great lengths to point out that the men Jesus called were from among the people—rank and file; not some group that had already been chosen and accepted by their society. Yet look at what God did through them.

God has likewise promised to do a mighty work in the earth in our day. Do you believe that's true? You know if there's one thing that I've gotten out of this conference, it's a new hope and a new faith that God's going to do something bigger than I thought He was going to do.

Many of us, when we came to the Lord, were hopeless . . . "without hope and without God" (Eph. 2:12). But when we came to God, a spark of life came into us by faith, and as we've gone on with God, that life has increased and our hope and our faith have constantly grown.

### OVERCOMING PESSIMISM

God has promised to do a mighty thing in the earth. Now I didn't always believe that. There was a period in my ministry when hope had dimmed to a flickering flame ready to be snuffed out completely by even the slightest breeze. Cynicism and sarcasm took over my personality. All of my jokes bit, and behind every smile was acid because hope was gone. During that period of time, I became very politically oriented and joined the John Birch Society. I became gripped by a negative feeling that if nothing changed, the whole world would be communist by the mid-70's or late 70's. As a result, I became a negative preacher. I talked regularly about the need for a return to the faith, but I'll tell you, without the Holy Spirit, faith doesn't make any sense. And with the Holy Spirit, that faith is a live, raging fire. With every attempt to preach a return to the Bible and to warn people to look out for liberals, communists and modernists, things got worse. Each week, my sermons consisted of the latest crime statistics and how much worse things had gotten since the week before. I preached about apostasy and I got it every week.

It was in that condition, stewing in a squalor of pessimism and cynicism, that I somehow began to preach through the Book of Acts. And God began to thaw out my own heart. Finally, one Thursday morning in a little prayer meeting in a tiny storefront building in Pensacola, Florida, Jesus baptized me with the Holy Ghost and fire! Oh, hallelujah, what a day of rejoicing that was! Now, that day I happened to be with an exuberant group, and I didn't get the baptism quietly. I

have no complaints. You can get it any way God will give it to you. But I got it loudly, thank God, laughing and crying and rejoicing. I did everything but speak in tongues because I thought Baptists didn't have to speak in tongues. A few days later, though, God wonderfully liberated my tongue. But the first thing I did was prophesy.

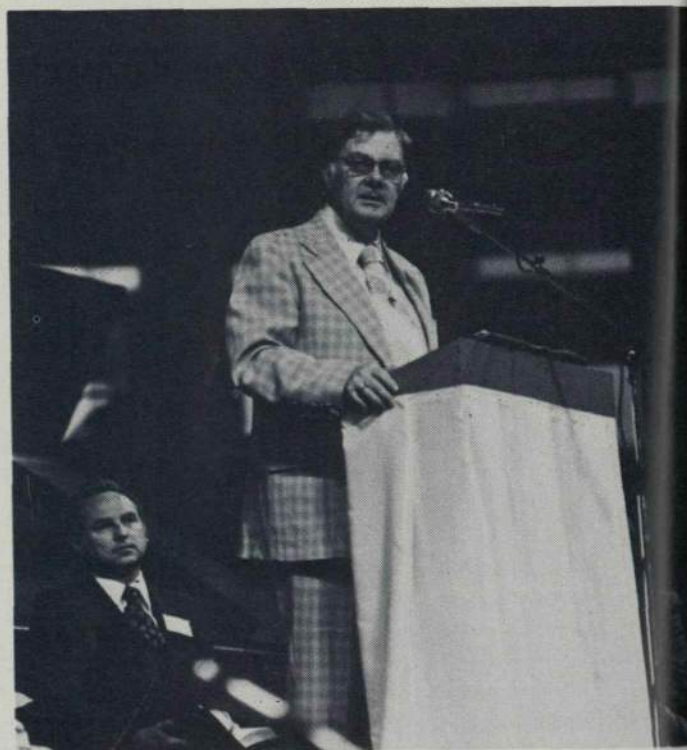
The interesting thing was, I prophesied something that I did not know. What I heard coming out of my mouth was that God was going to do something mighty in the earth . . . that He was pouring out His Spirit and there would be a great revival! Now there was no room for that in my theology. My theology was that the Church was going to get sicker and sicker until, on its deathbed, Jesus would come and get it and give it mouth-to-mouth resuscitation on the way to heaven. But all of a sudden, that theology exploded and I was talking about a glorious church without spot or wrinkle and a wonderful, exuberant, beautiful bride that the Bridegroom was coming for. Glory to God, that's a better picture.

My mind had to catch up with my spirit, which sometimes takes years. At times I found myself trying to preach the old doctrine with a new anointing. You talk about getting messed up! I was trying to warn people to look out while at the same time wanting to shout "Glory!" It's hard to get those two things to go together, so you can guess which one I let go.

### ARISE AND SHINE

I found that when I talked about the glory of the Lord, a joy came in and people wanted to serve the Lord

Judson Cornwall, final session in Kemper.





more than when I beat them. I also found that when I fed them the word of God and began to lift their hope by preaching the scriptures like Isaiah 60, where it says, "Arise and shine for your light is come and the glory of the Lord is risen upon you," that people wanted to rise to it.

Glory to Jesus! I began to preach that. As I shared on the glory of the Lord, I saw our people come alive with smiles and a new desire to be in church to worship the Lord and pray and read their Bibles. Something beautiful and wonderful was happening. We were rising to a vision, yet unclear—but its truth was dawning; God was going to do something awesome and mighty and splendid in the earth.

With the help of the Holy Spirit, I began to see scriptures I never saw before. Have you ever come across a scripture that you had read before but never really seen? God starts to show you something, and you say, "My goodness, Lord . . . You mean You're going to do that before You do this? I thought that was all going to happen over there. You mean that's going to happen here? Praise the Lord!"

God's word teaches us. We've heard Joel 2 quoted: "It shall come to pass, saith God, that afterwards . . . (after all that fasting and prayer Joel talks about) I will pour out My Spirit on all flesh." Now Peter quoted that on Pentecost, and it was fulfilled in a measure at Pentecost. That was a foretaste. But Joel 2 is still being fulfilled. It's not finished. It's connected with the end times.

We have quoted James 5:7, "The husbandman has patience for the fruit of the earth until it receives the early and the latter rain." There's going to be a great rain.

The Scriptures demonstrate that even the prophets who prophesied destruction and great problems always ended their prophecies with words of comfort. "Comfort ye! Comfort ye My people, saith the Lord. I will yet do a great thing . . ." The Lord begins to lift their hope. He rebukes them and even brings judgment at times in order to purify them for what He is yet to do. Even God's judgment is redemptive, for on the other side of the chastisement is both a glorious reward and additional work that God wants to do. The evidence is all around us.

Who could come to this conference here and deny what God is doing? It is unthinkable that a movement less than 15 years old should assemble the largest ecumenical gathering or convention of any kind right here in Kansas City. That alone is a fantastic testimony that Jesus is doing greater and mightier things in our midst.

## PREPARATION: THE EVIDENCE OF FAITH

Now, if you believe the Scriptures, the evidence that

you believe is preparation. It is foolish for us to testify that we believe God will do a mighty work in the earth . . . that the knowledge of the Lord will cover the earth as the waters cover the sea . . . and make no preparation. Preparation is the evidence of faith.

The Lord spoke to a man named Noah, whom the New Testament calls "a preacher of righteousness." According to the Scriptures, he's the only man in his family who found favor in the eyes of God. He lived in the midst of a crooked and perverse generation—very much like the secular society in which we find ourselves. But his heart was right toward God. He was a covenant man with a covenant family. He was an example to his wife and his sons. His sons, in turn, had apparently been an example to their wives—and their families were intact. They were walking in the ways of God in the midst of a disintegrating society.

Now God spoke to Noah one day as they were walking along. "Noah, you know what I'm going to do?"

"No, Lord."

God said, "I'm going to destroy the world by a flood. But you've found grace in My eyes." Now Noah believed that.

"So I'll tell you what I want you to do, Noah. I want you to build an ark . . . a ship 450 feet long, 75 feet wide and 45 feet high. I want you to get right to work on it."

Notice, Noah didn't go home and teach on the ark. He didn't start the ark prayer group. He didn't put out an ark periodical. I'm not against any of those things; all I'm saying is: what Noah had to do was *build the thing*. A lot of us have been content to study the blueprints—to attend seminars about it—and to read magazines about it—and sing songs about it—but we haven't *built* the thing. If we really believe God's going to do what He said, preparation is required.

That's not easy. Building is dirty and hard and toilsome. We've got to get beyond the seminar state into the building state; joint to joint; member to member; tying in; fitting together; working it out; reconciling ourselves to one another; and agreeing together in the Holy Ghost. It takes a long time to build. Scripture says that after Noah started building the ark, it was 100 years before he got in it.

Well, after Noah had this conversation with the Lord, he went home to his wife. She said, "What's the matter with you?" He said, "Let's have dinner first."

She said, "Have you and God been talking together again?"

"Yeah, I guess so."

"Well, what'd He say?"

"You're not gonna like it."

She said, "Tell me anyway."

"Well," he said, "God told me it was going to rain!"

"What's rain?"

"Well, you see all those clouds up in the sky? They're full of water and when that water falls out of the clouds



down to the earth, they cail it rain!"

"They do?"

"Yeah, and God tells me there's gonna be an awful lot of water—that it'll cover the whole earth. He says we gotta build a boat."

"I see. Are any of the neighbors gonna build boats?"

"I don't think so. I think we're the only ones!"

"You mean our yard'll be the only yard with a boat in it?"

"I'm afraid so."

"Well, how big a boat?"

"Real big! And we're gonna build it out of gopher wood and we have to put two of all the animals in the boat with us."

"Us and the animals all in one boat?"

"That's right!"

"How long are we gonna stay in that boat?"

"A lot longer than you'll want to."

So Noah and his sons started gathering gopher wood to build the ark. Remember, they didn't have any modern tools to work with.

Twenty-five years later, the boys were talking together one day while they were still cutting down that gopher wood, without a saw—just rough, crude old axes, and Shem says to Ham, "You think it's going to rain?"

Ham said, "I think so."

Thirty years later, "Daddy's never lied to us before."

Fifty years later, Japheth said, "Well, at least it's a different group criticizing us now. The other group died off."

Seventy-five years later, and they didn't call him Noah anymore, but "the guy with the boat in the front yard. You'll see it; it's on the right."

But a hundred years later, when it started raining, the boat was ready. It would have been sad if 95 years later—after things had continued to get much worse—Noah would have said to his wife one day, "You know, I think we ought to start on that boat." It takes as long as God says it takes to do what God says must be done. It's too late to wait until it's apparent. *Now* is the time to start preparing.

Zacharias was a man who prayed but didn't believe. Zacharias and Elizabeth prayed all the time that God would give them a child. A lot of years had slipped by, and they were up close to 90, well past child-bearing age. But Zacharias was a religious man, the kind used to praying without getting answers. And he had done it all the time. One day he was standing before God's altar and the angel of the Lord appeared to him . . . and he got scared—which tells you there's a lot of difference between ritual and reality. When reality hits a ritualistic person, it scares the daylights out of him. But the angel of God said, "Zacharias, your prayers have been heard. I'm going to give you a son."

Zacharias said, "You can't do that. What do you mean, give us a son? Why, Elizabeth and I are too old."

God said, "Well, you'll still get your son, Zacharias,



Charles Simpson and Larry Christenson

but you won't talk till it happens 'cause you didn't believe Me." And after that Zacharias went around writing for nine months. The Bible says he praised and prophesied when God loosed his tongue. I'll bet you he did.

Simeon was a different kind of man. The Bible says he was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. When Mary and Joseph laid the little baby Jesus in his hands . . . of all the hundreds of babies laid in his hands . . . when this one baby was laid, Simeon said, "Take me home, Lord. I've seen your salvation." He was looking. He was prepared.

#### PAYING ATTENTION TO WHAT GOD SAYS

Now if we believe, it makes no sense to believe and do nothing about it. The Bible says, "Take earnest heed of the things that have been entrusted . . . Don't neglect the salvation. War a good warfare. *Listen to the prophecies* that have gone on beforetime" (1 Tim. 1:18).

Now there are prophecies . . . and there are prophecies. Some prophecies are for exhortation, edification and comfort. Sometimes God will give you a revelation that will change your life. Other times, a prophecy may just be words of the flesh. But it pays to discern prophecy, and when you believe God has spoken, to take note of it. The Bible warns us not to despise prophesying. There have been instances when prophecy has affected the course of my life.

God once spoke a word to me when three of us



Baptist ministers—Ken Sumrall, Ralph Branham and myself—were together. The three of us had been filled with the Holy Spirit together and night after night we used to drive 60, 70, and 100 miles just to be together to pray. At that time, each of our ministries was in quite a state of turmoil—Ken had been asked to leave his church, Ralph was about to be asked to leave his, and I wasn't sure about mine. Back then there was no charismatic movement that we knew of. We just knew we were being asked out of something and into a sort of wilderness, to trust God. The night God spoke to me, we had been praying together late at night. All the lights in the church were out except the altar lights and it was about midnight. . . . Ken and I were walking up and down the aisle together praying, and Ralph was standing in front of the altar.

Now, Ralph had a way of prophesying colossal, stupendous things. . . . and I was always the careful, conservative one. God'll always put those two kinds of people together to do each other good. Ralph used to always get me into trouble and then I'd have to pray my way out.

Anyhow, this particular time, Ralph began to prophesy concerning Ken Sumrall and me. "Thus saith the Lord, even as you two are walking up and down the aisle together, so shall you now go around the world and preach the gospel." I said, "God, You've got to forgive Ralph. He gets carried away. I've hardly ever been out of this county preaching the gospel, let alone the world." But five years later, when Ken and I boarded a plane together in New York and sat down heading for around the world, it hit me. I said, "Do you remember that prophecy?" Ken said, "I was just thinking about it."

God's word is faithful. If God says it, He will do what He said. One night, when about 20 or 25 of us were gathered together, seeking the Lord in our prayer room, God spoke to us. We'd been through a real persecution—at least in our understanding of persecution—from other Christians. We'd been through the fire. In the middle of that situation, as we were waiting before the Lord, God gave us a word. He said, "When you are not gathering the harvest, don't sit around on the porch. Get your tools ready and get your barn ready because when the harvest comes, it'll be too late to do that. And the harvest is going to be so big that when you're bringing it in from the field, you're going to drop it along the way and weep because there are not enough of you to get it all in. Get ready. Don't wait."

There was just a handful of us then, but most of those men heard that word. And today, twelve years later, most of them are sitting right here in this room because they got ready. Nearly all those men are fulltime harvest gatherers now. Because they got their tools ready, they now know the joy of the harvest. And I want to say to you: This is not the harvest, this is just the laborers' meeting. The real harvest is out there! Let's get ready for it.

You say, "Charles, I'm not experienced in gathering the harvest." Well, let's just touch on the kind of laborer I'm talking about. I'm going to say something that will sound strange to some, but the calling that I see in Matthew 9:36 is not your typical evangelistic laborer—he's a shepherding laborer.

Prior to Matthew 9:36, Jesus had just toured the whole area and had great miracles, deliverance, healing, tremendous revivals. If I had conducted that campaign, and someone had asked me about the results, I would have said, "Hallelujah! We've just had great victory. God is moving." But what Jesus said was quite different. He was downcast. . . . He was sorrowful. . . . He was compassionate. . . . and He said, "The thing that impressed Me about the meetings was that there's nobody to take care of all those people. They are sheep without shepherds." Then He said to His disciples, "Pray that the Lord of the harvest will send forth shepherding laborers who will take care of the harvest."

### BEING AVAILABLE

Now, we can't ripen the harvest. God does that. We can't send the rain. God does that. But *conservation* and *care* are our responsibility. You say, "Well, I'm not experienced in that." Well, Peter wasn't experienced in it. Neither were John or Andrew. I want to stress one word—what God wants from you is *availability*.

Are you available to the Lord? Not everybody has the same calling. Not everyone will be a pastor or an evangelist or a prophet or apostle; but all of us, under God, need to be available to God.

In 2 Kings 6 and 7, the Scripture talks about a time when Samaria, which was the capital of the northern ten tribes, had fallen into such grave sin that God had allowed the Syrians to lay siege to them. A siege is the most horrible form of warfare. Those under siege were literally devouring one another. It's a hard chapter to even read. Two women having a controversy over eating a child sought out the king, and the Scripture says the king had rent his garments and he was humiliated. He wasn't humbled, because he didn't seek God—but he was humiliated and frustrated. This king got angry at God, which is what sinful people do when they get in trouble if they don't repent. He got mad at God.

Now Elisha, the prophet of God, was in town, but he wasn't starving to death. He was sitting in a house with the elders. And he said to them, "That son of a murderer (talking about the king) is going to try to kill me. Even now his messenger's at the door, and I'll bet he's right behind his messenger." Sure enough there came a knock at the door and the man walked in with the king right behind him. The king said, "Why should we pray anyway? God's the One that did this."

And Elisha said, "Thus saith the Lord, 'Tomorrow wheat and barley are going to be normal and there's going to be an abundance and it's going to be great.'"



Now the next verse could have said, "And the Lord raised up a mighty warrior in the land who went out and slew the Syrians." Or it could have said, "That manna came down from heaven and angels came with buckets of water and the people were satisfied." But it doesn't say that, either. You know what the next verse says? It says, "Outside the gate there were four leprous men."

"Aw, come on, God! You're not going to fool with them, are You?"

"Yeah, that'll be interesting. I'm gonna use four leprous men."

"Leprous men, Lord? But, they're not even in the city dying with everybody else. They're dying out here by themselves."

"Yeah," He said, "they don't have nothing to lose."

They were just there dying—at the gate in their filth and starvation—and logic overtook them, with the help of the Holy Spirit.

One of them said, "What are we doing sitting here? If we sit here, we're just going to rot. If we go in with those inside the walls, we're going to starve to death. We don't have anything to lose. Let's go over to the Syrians and see what'll happen." I like that.

Now the Bible says, "They arose early the next morning." I bet they hadn't been getting up early in the morning before that. You know, the minute you get into the purposes of God, something exciting begins happening to you.

So they went over to the Syrians, four excited lepers, not knowing if they were going to be killed or what.

God didn't fool with those Syrians. He didn't even get His hands dirty. He just thundered, and the Syrians said, "It sounds like the army of the Egyptians coming after us. So they fled in panic and left everything: the food on the stove, their horses, their goats, their tents, their clothes, everything!"

Can you see those four lepers coming into that camp? "Well, what have we here? My, my, barbecued goat—right on the grill." They began to eat and they began to try on clothes. One said, "How do I look in this?" They began to ride around on the horses. I don't think God bothered them for a while. He just laughed with them. After a while, one of them said, "You know, this is not good. We ought to go back and tell the king's household about this."

*Available.* That's all those lepers were. When John the Baptist said of Jesus, "Behold the Lamb of God that taketh away the sin of the world," there was a throng, but there were only two or three that were *available*. The Pharisees were there, but they weren't available. The scribes were there, but they weren't available. Somebody said, "Why doesn't God use the best people . . . the wise people?" Usually because they're not available.

When Jesus went up to Galilee He looked at Peter and He said, "You want to come with Me?" Peter said, "I'm available." Something about the way Jesus said it grabbed him.

Jesus walked by the tax collector's table and said, "Matthew." Matthew said, "I found all there is to know about money. I'm available."

"Thomas?"

"Well, I doubt if you can do anything with me, but I'm available."

"James and John?"

"Well, if there's a fight around . . . we're available. We always did want to see fire fall on somebody."

## GOD USES AVAILABLE MEN

Jesus believed the Father. The Father had told Him, "You're going to be a light to the Gentiles." He believed the Father in spite of Peter's denial, in spite of Thomas' doubt, in spite of James' and John's immaturity. He believed the Father, that God would fulfill His promise.

Pentecost was no surprise to Jesus. It might have surprised a lot of people, but it didn't surprise Jesus. God has promised, and if we'll believe Him in spite of ourselves and in spite of what we see, we'll see what He promised come to pass.

Jesus taught His men to look for other men like themselves and do in them what He had done. He said, "I want you to go fish for men—just ordinary men. It's not the kind of men they are, primarily. It's what you're going to do for them, and what you're going to teach them."

Jesus was the best fisherman there ever was. He could stand and see a man under a fig tree and He could cast





over there and hook him. He knew how to fish. He knew how to bait His hook. A good fisherman knows when, where and how to fish and what to fish with.

Good fishing is not an accident. Catching men is not a mass plan that gets some by luck, but misses most. It comes by the discerning of the Spirit. Now, I have nothing against mass evangelism. But right now I'm talking about fishing for men individually—personally. A good fisherman is not necessarily the man with the biggest boat and the most seats in it. He's the man with the *fish*.

I want to close with this story. Douglas Hyde, who was the number one communist leader in England years back and who edited the *London Daily Worker*, wrote a book after his conversion to Christ called *Dedication and Leadership*. In this book, he said, "There's one condition for making a leader, and that's dedication." One day he was challenged by a man who came up after one of his lectures. The man was obese, introverted and shy and he had a terrible stutter. He was an unlikely candidate for any kind of leadership, but he walked up to Douglas Hyde and said, "Mm—m—mister H—y —y—d—e, mm—m—make me a ll—I—leader." Hyde said he almost threw away his idea.

But Douglas Hyde took that man, and tutored him. He said he saw one thing in this man—he was dedicated. Hyde taught him dialectic materialism until he knew the book backwards and forwards. Soon the man became confident because he knew what he was talking about. And then Hyde gave him one man and said, "Tutor this man." And he tutored that man—and then he tutored another. Then Hyde taught him a trade, and he became

so successful in his craft that finally he became president of his union. Douglas Hyde said that when that man died, he was the leading labor leader in all England at that time.

That man had one quality. He was *available*.

God's going to do a mighty thing in the earth. He's looking for laborers, and as I give this message, I'm looking at a lot of laborers. Are you available? The job is open. We don't need to make the plan. God's got the plan. All we need to do is give ourselves to the will of God, to make ourselves available.

I want to ask you four questions and all I want you to do if you're available is to say "Yes" right out loud. If you're not available, keep silent. Now here are the questions:

Are you willing for Jesus Christ to be your Lord?

Are you willing to be controlled by the Holy Spirit?

Are you willing to be trained by someone who has proven they know how to fish?

Are you willing to commit yourself to walk faithfully with your Christian brothers?

If you're available, and if you've said "Yes" to those four questions, you can count on God; He's going to use you. 🍷

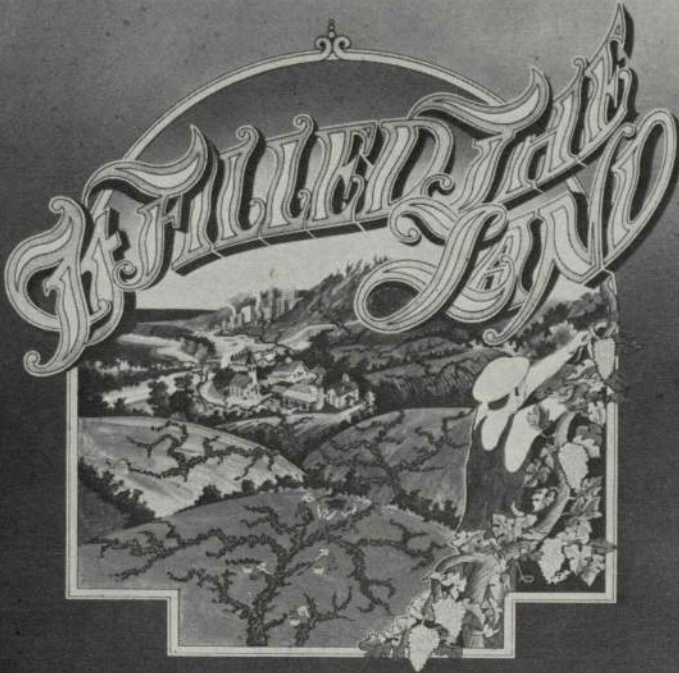
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