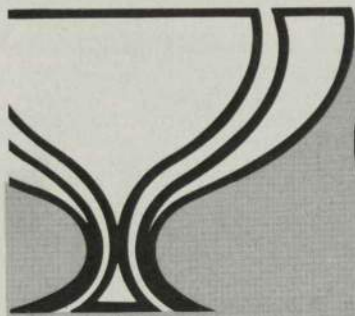




OVERCOMING FEAR

Facing Your Insecurity • Reid • 4
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editorial

Literally hundreds of times throughout the Old and New Testament we are commanded, cautioned, counselled and encouraged not to be afraid. Why is the Bible so full of "fear nots"? Simply because the people of God are so full of fear. The struggle against fear is a basic human struggle. Except for that brief idyllic period in the Garden of Eden before the fall, fear has been man's constant nemesis. Immediately after eating the forbidden fruit, Adam and Eve experienced two tragic

consequences. The first was shame: "The eyes of both of them were opened and they knew that they were naked . . ." (Gen. 3:7); the second was fear: "I heard thy voice in the garden and I was afraid . . ." (Gen. 3:10).

Through years of experience in the ministry of deliverance I have found that of all the evil spirits which can plague the people of God, the demon of fear is by far the most common. Fortunately, our redemption in Jesus Christ includes redemption from fear.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

And we have known and believed

the love that God hath to us. God is love . . .

There is no fear in love; but perfect love casteth out fear: because fear hath torment . . ." (1 John 4:15,16,18).

We trust that this issue of *New Wine* will prove to be of significant practical help to Christians everywhere in the continuing struggle against the Accuser of the Brethren and his ancient and powerful weapon of fear. Let us thank God for helping us fully appropriate the victory already wrought for us on the cross.

Don Basham
Editor

I have thoroughly enjoyed your magazine for years. As we press on in our Christian ministries, we find less and less time for reading, and so we are *careful* about what we read.

I have cancelled most of our other publications, but have kept *New Wine* because it is so much "with" what the Spirit is doing in our lives and the lives of the Body here.

Carroll R. Horner
Rio Dell, CA

I just received my January issue of *New Wine* and I'd like to take this opportunity to thank Jim Croft for his article, "A Prisoner of Hope." The Lord really ministered to me through this article, giving me fresh encouragement and new hope.

Dorothy Swenson
Moorhead, MN

It has been our pleasure to receive *New Wine* for the past five years and we would like to thank those responsible for getting it out every month. *New Wine* is an important part of our lives so we'd like to express our appreciation to you for your part in delivering an exceptionally well put-together

magazine.

Along with the wonderful teaching, I like the topical approach to the monthly articles. This enables me to see a more complete picture of a given subject. Another thing I like are the pictorial illustrations; they communicate very well. A graphic example of this is the cover on "Binding the Strong Man." The absence of advertisements is another area that sets *New Wine* apart.

John and Pat Miller
Chardon, OH

I want to express my thanks to you for the article, "What Makes God Angry?" Only yesterday, I read the scripture, "Behold therefore the goodness and severity of God" (Rom. 11:22), putting a question mark by it. It is hard for me to *understand* God—to *know* Him, to try to put together the balance of His wrath and His love, His judgment and His grace.

My experiences have brought me through His severity and I have felt His anger dwell on me, and yet I have felt His wonderful, compelling, and yes, even gentle love through it.

Paula Graf
Kent City, MI

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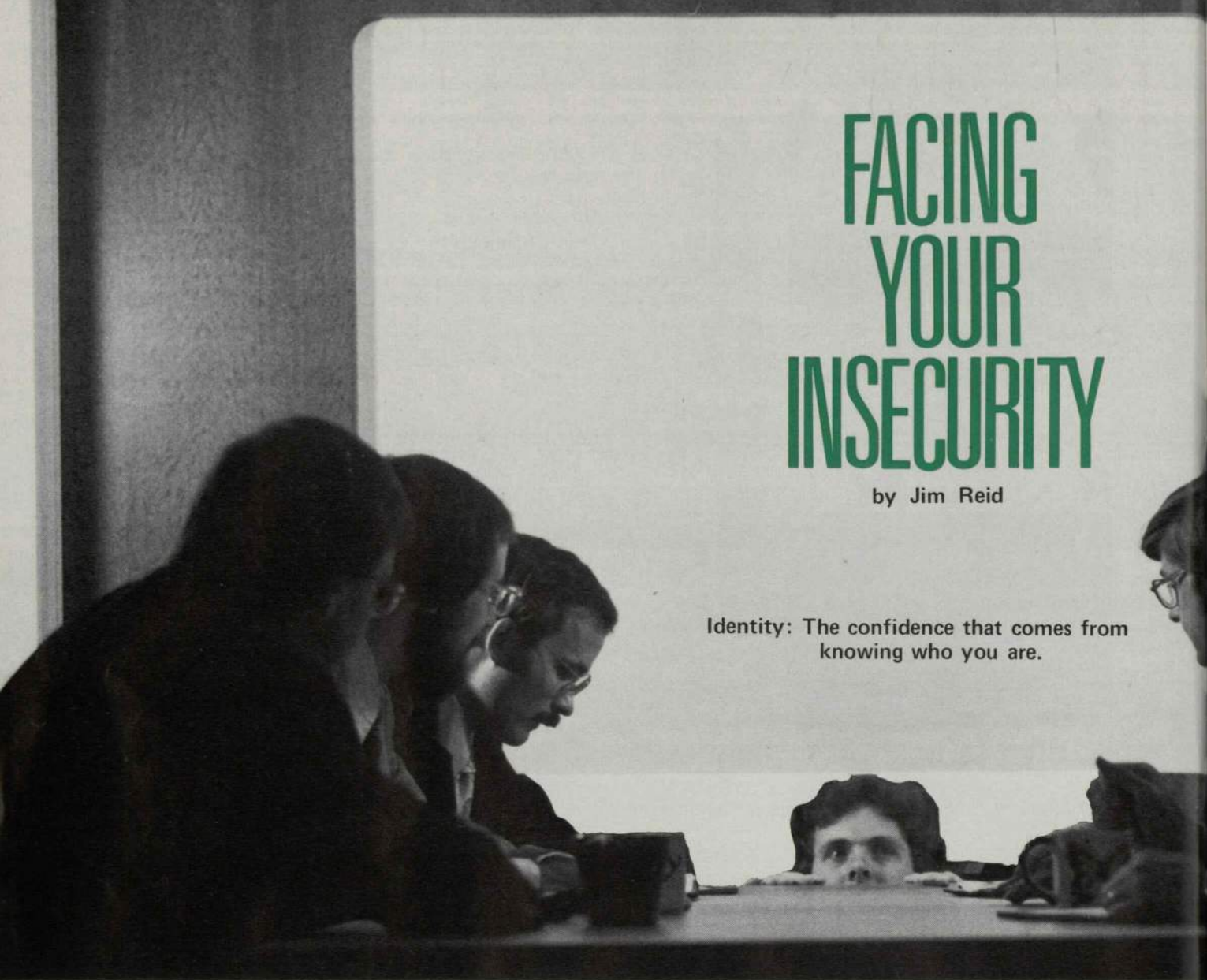
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FACING YOUR INSECURITY

by Jim Reid

Identity: The confidence that comes from knowing who you are.

I may shock some of you by announcing that the subject of this article is "The Eternal Security of the Believer." But I'm not going to talk about some future security of where we're going to spend eternity, but rather a present security which enables us to overcome the persistent problem of *insecurity* in our lives as Christians. I'll be largely speaking out of personal experience because I've had a real problem in my own life with insecurity.

I want to begin with a scripture in Genesis that was particularly helpful to me. After God had created Adam, it had been His custom to fellowship with Adam in the cool of the evening. But Genesis 3:8 tells us that Adam and

Eve sinned and disobeyed the commandment of the Lord, and that after sinning, Adam and Eve "heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden."

Then the Lord God called to the man and said to him, "Where are you?"

Adam answered, "I heard the sound of Thee in the garden, and *I was afraid* because I was naked; so I hid myself."

Something happened to Adam. It wasn't just that he disobeyed God, introducing sin with all of its consequences (Romans 5). I see something else in this passage. For the first time, *fear* entered the heart of man.

God had not created man to live in

fear (2 Tim. 1:7). He created man to live in confidence in his relationship with God. God desired to fellowship with Adam and with Adam's descendants, and to establish an ongoing relationship that was enjoyable—one that would be fruitful and beneficial to both God and man—but because of disobedience and Adam's sin, *fear* came into the heart of man, and Adam became insecure in his relationship with God. He knew something was wrong, so he attempted to hide himself.

I believe that mankind as a whole has inherited that fear. I'm speaking in practical terms, not from a theological point of view. More often than not, men are fearful or insecure in their relationships with other people and with God, and I want to share some



things with you that God has recently given me that have been helpful to me. Most of them have not come from studying the Bible; most of them have come out of fellowship with other men.

AN ACCURATE APPRAISAL

I was sharing with a brother a few weeks ago that one reason I felt God brought me to live in Mobile, Alabama, was to learn more about my own identity—about who I am. In Romans 12:3 Paul said, "For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith" (NAS). Basically,

this verse is saying that a man ought to have an accurate estimation of his self-worth, and not think too highly of himself, because that's pride. (Of course, none of us have that problem, but it's a good verse to keep handy anyway).

On the other hand, some of us have had the reverse problem of thinking less of ourselves than we ought. To tell you the truth, I've had a problem with both. But my desire before God is to find a balance. It seems I go awhile in one direction and then get turned the other way. Something good will happen and somebody will say, "Man, that was terrific," like a good shot on the tennis court. Then the next set I can't even get the ball across the net. And before I know it, I'm thinking less of myself than I ought.

Let me just ask you: is this something you can identify with—that vascillation between exaltation one day and depression and discouragement the next? For awhile you're doing great, and the next moment you feel that you'll never amount to anything. Paul is saying in Romans 12:3 that a man ought to have, through the grace that God's given him, the ability to have a sound judgment, an accurate appraisal, of who he really is.

INSECURITY AND IDENTITY

I want to talk about two problems that are really tied together. The first is the problem of insecurity, and the second is its relationship to one's identity. As long as a person is insecure, he's going to have a difficult time understanding who he really is.

It seems that all my life I've had a difficult time with insecurity. Now, I don't want to blame my parents, and I don't want to blame God. I happened to be born into a fine Christian family, and never had any brothers or sisters, which I believe God ordained. My dad was a very successful businessman, and faithful to God in the calling he had in the local church. But it seemed like the example he set in the community, the church and the home was always something greater than I could live up

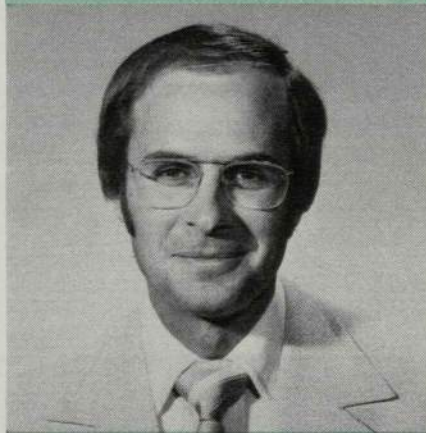
to. From time to time people would say that I ought to be like my dad, and that when I grew up, I should take over the family business. But I never felt secure in that situation. I felt I could never measure up to what he was and as an adult, that problem hung onto me. It has been like a dog that has followed me around for a long time.

Only recently have I begun to see some of the serious implications of living a life of insecurity. Insecurity makes it difficult for a person to gain identity because he never moves in real

I have known Jim Reid since 1972 and we have been related since 1973. He is a man of deep commitment and spiritual insight. He has an excellent background—both his parents are fine Christians and his father has been a leading Southern Baptist layman for many years. Jim has a real gift of prophecy and is an able teacher.

Charles Simpson

Charles Simpson



Jim Reid was reared in a Christian home in western Texas. He attended Wayland Baptist College in Plainview, Texas, and Texas Tech University in Lubbock. He graduated from Adams State College in Alamosa, Colorado.

For five years he served as the pastor of a local fellowship in Colorado, until moving to Mobile, Alabama in late 1977. He presently serves as an elder in Gulf Coast Fellowship in Mobile, where he lives with his wife, Sandy, and their three children—Kris, Jay, and Laurie.

confidence and assurance. Without question, there is an identity crisis in America today. If you look at the Gay Movement, as sickening as it is, you can't help but have compassion for those men who could not find an identity. Something is basically twisted and deformed within them that would make them want to identify themselves with one another.

Then, too, you can look at the Women's Lib Movement. These women are crying out for identity. They've lost their anchor, their moorings, and they're floating, trying to find an identity in places that are not going to give them a true identity.

Even in our government we find the problem of insecurity. If anybody should demonstrate a humble confidence, it should be the President of our country. However, along with other problems that former President Nixon had, it seems a large part of his problem was a crisis of identity and insecurity. He was never sure of himself, so he tended to surround himself with men who made him feel secure and protected from his "enemies."

God is looking for men who can take a word to the nation, and that word has to come through a man who is secure, confident, and sure of his identity, one who speaks forth for God and is strong in the Lord.

I believe that the problem of insecurity and the crisis of identity goes even into the Church. The Church is definitely struggling to find its identity. It's clothed itself with all kinds of caricatures. It has an appearance of prosperity and security with its chandeliers, expensive pews and buildings, yet it's still crying out inside, "Who am I? What is my place in society? What word do we have?"

Then, of course, there's the individual. Who are you? Who lives inside of you?

"LITTLE IN HIS OWN EYES"

Turn with me to an interesting scripture in 1 Samuel 15 about King Saul. God looked over all the sons of Israel, chose Saul, and had Samuel

anoint him and bring him into kingship. God did some good things for Saul, and Saul did some mighty deeds, but there was a basic weakness in Saul that crippled him. I never saw this until about a year ago. Let's begin at verse 16:

Then Samuel said to Saul, "Wait, and let me tell you what the Lord said to me last night." And he said to him, "Speak!"

And Samuel said, (he's speaking on behalf of the Lord) "Is it not true, *though you were little in your own eyes*, you were made the head of the tribes of Israel? And the Lord anointed you king over Israel, and the Lord sent you on a mission? (vss. 16-18, NAS)

Saul was a man who had been anointed by God to be king—to be the demonstration of authority and government for God's people—but he had a basic problem: being *little* in his own eyes. Now, Scripture gives us a physical picture of Saul as a man who stood head and shoulders above all the other men of Israel. He had physical abilities and prowess that would commend him to other people. Yet in his own eyes, deep inside, he saw himself as insufficient and inadequate. He was insecure. If we read on, we'll see his problem demonstrated.

The Lord told Saul to take no spoil after defeating the Amalekites, but Saul disobeyed and let the people keep the best of the spoil "to sacrifice to the Lord."

Samuel responds by telling Saul that obedience is better than sacrifice, and Saul answers, "I have sinned; I have indeed transgressed the command of the Lord and your words, because I *feared* the people and listened to their voice" (vs. 24-25). To me, this is a tragedy. It's a tragedy not only because it happened to Saul, but because many today fear people in the same way.

I know from personal experience what it is to fear people. I remember a particular situation in Colorado that God used in my life. I was running a cattle-feeding business, and I had a problem of lying to my clients. Men would bring their cattle into the feed

lot, and they would want to know periodically how their cattle were doing. Because I feared their reaction or their opinion of the job I was doing and was afraid they would be dissatisfied and take their cattle out, I would lie to them. They would ask me, "How are the cattle doing?" I knew they might be gaining two pounds a day, but out of fear of their disapproval, I would say, "They're gaining two and a half pounds a day. They're just doing great!" If it was costing thirty-three cents a pound to put the weight on, I would say, "Just costing a quarter—twenty-five cents a day! Just doing great!"—even though I knew when they got the feed bill, the lie would show up.

This was a real problem, and I was ultimately confronted by a brother about this deception and exaggeration. But he didn't know it had been a problem for me all my life.

As a boy, I did not have a lot of physical ability. I had to wear glasses, and I couldn't play football, so I felt very insecure in my relationship with other kids. Since my dad had a Chevrolet dealership, I had access to some automobiles, and I'd brag to my buddies, "Man, I drove the fastest car I've ever driven. Faster than anyone in high school!"

"How fast did it go?" they would ask.

If I had driven it a hundred, I'd say, "A hundred and fifteen miles an hour!" That may sound slight, almost laughable. But it was an indication of a problem inside. Why couldn't I just say it went a hundred miles an hour? Or that it was costing thirty-three cents a pound to feed the cattle? The reason I couldn't was because I had a big problem with fear of people.

Moses had a problem with fear. In fact, in the lives of many of God's servants, you will find they had to overcome a problem of inferiority or insecurity. Moses said, "I can't speak, God. Get somebody else."

God said, "Listen, I chose you. The 'I AM' is going to be behind you. I'll be your word. I'll be your mouth. I'll be your strength."

Moses said, "God, I can't do it,"

and God had to deal with Moses repeatedly to get him to do the job for Him.

THE EFFECTS OF INSECURITY

What are the effects of insecurity? I want to give you four of them, although there are more. One is the *fear of oneself*. Relating to other men who, like myself, are involved in leading others has helped to encourage me in that area; because one thing I've learned in coming close to other brothers is that they are a lot like me. The problems I thought were peculiar to me—problems I thought only a few people had—I've found to be common to many of the men. So, the first fear is the fear of oneself, of just being insecure, and afraid that you can't do the job. That's a very crippling thing. I call it the "paralysis of fear," because *insecurity paralyzes with fear*.

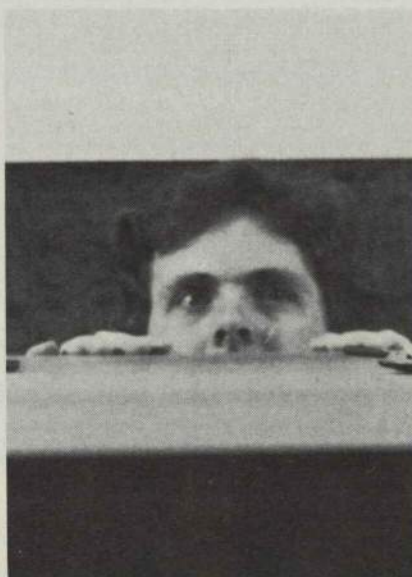
The other night, right before a meeting, Brother Charles Simpson grabbed me, hugged me, and said, "Brother, would you mind leading the worship tonight?" And there was just a fear that gripped my heart—fear that I couldn't do it, and immediately I began to make excuses. Personally, I want to get over that, because that's not what God wants for us. Now, God doesn't want men of the other extreme either—men who go around boasting—self-confident, proud and arrogant—but He does want men who can take a stand and say, "By the grace of God, I can do it!"

A second result of insecurity is the *fear of others*. I've already alluded to that in my own personal experience. I heard a tape one time of Derek Prince speaking about the fear of man as a spirit, and God spoke to me in that tape. When I had occasion to be in one of his meetings, I asked him if he would minister to me. He prayed, and I felt there was a marked deliverance in my own life from being afraid of people.

People who know me might say, "Man, I can't believe that you were afraid of people. You seem so confident." Maybe you have thought you're the only one with that problem, but

I've discovered that many have a fear of other people. This comes from the seed we inherited from Adam. He came into insecurity and became afraid of God, afraid of others, and afraid of himself.

A third effect of insecurity is the *fear of decision*. Indecision is a real paralysis. This is one of the things that's motivating the Women's Lib Movement. Women are seeking security in themselves because they can't find security in men. God has been saying a lot lately about one of the greatest problems in America being men who are indecisive and who can't take authority in the home as fathers and husbands. And that's caused by the fear of decision.



One verse of scripture that has really spoken to me is Matthew 25, about the parable of the talents. Let's take a look at the third servant—the one who was given one talent.

And the one also who had received the one talent came up and said, "Master, I knew you to be a hard man [Do you think he was any harder on that one than on the one to whom he gave the two or five talents?], reaping where you did not sow, and gathering where you scattered no seed.

And I was afraid, and went away and hid your talent in the ground. See, you have what is yours."

But his master answered and said to him, "You wicked, lazy slave . . ." (vss. 24–26, NAS).

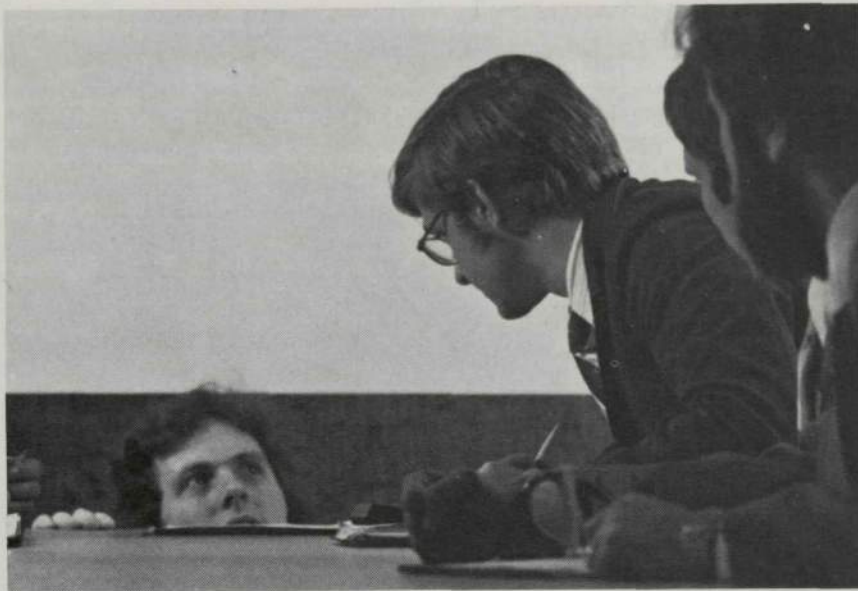
We could go on, but let me just stop here. Fear produces what has the appearance of laziness and indecisiveness. "What will I do with it? What if I lose it? What if somebody steals it? What's going to happen to the other guys? They'll probably do better than I will . . ." I believe he held that talent out of indecisiveness and looked at it day after day and wondered, "What should I do with that thing?" Possibly the Holy Spirit was showing him something to do—some place to invest—but he was afraid to make a decision. He was looking at what the other guys were doing with their talents and theirs were multiplying. And so he became even more paralyzed, and the fear further gripped his heart. Thus, to his master, he appeared to be just plain lazy.

Contrast that with the parable of the prodigal son who, even though he had gone out and sinned and wasted his inheritance on riotous living, had enough confidence, enough security in his relationship to his father, to say, "I'm going to go back to him. He'll take care of me even if I have to serve as a slave." There's *security*. He wasn't afraid of his father. He knew that his father might mete out just punishment for his disobedience and rebellion, but at least there was a security in the father-son relationship that prompted him to go back to his father.

The fourth effect of insecurity is the *fear of failure*. It probably doesn't even need any comment. I've talked to a few people who were always afraid that they would fail. I remember one time I was walking across a parking lot with one of the brothers and he said to me, "I'll never amount to anything. I'll always be struggling to pay my bills." The Spirit of God rose up within me and I spoke to him in such a way that he must have felt soundly rebuked. But I felt God saying to him through my stern words, "You *will* amount to something. I have chosen you as a son." Hallelujah!

FIVE CRUTCHES OF FALSE SECURITY

The contrasting problem to insecurity



ity is false security, and false security produces a false identity. You begin to trust in certain things, feeling successful on your own, and you begin to feel secure. One of the best examples of this is Jacob. In Genesis 27, he pretended to be Esau. When he went to Isaac to receive the blessing, Isaac said, "The voice is of Jacob but the hands are the hands of Esau" (vs. 22). "For out of the abundance of the heart his mouth speaketh" (Lk. 6:45). You can try to present a false security, but out of your innermost depth, the insecurity of false security will ooze like pitch coming out through cracks in pine. It just comes out. And people begin to sense it: "That brother's not real. He's not genuine."

For forty years Jacob lived with a problem of a false identity. The interesting thing is that before God gave him the blessing he looked for, He said, "Who are you?"

And for the first time in his life, Jacob said, "I'm Jacob, the schemer, the cheater, the insecure person that always hung onto mama's apron and never was a man."

And when he honestly confessed this to God, God said, "I'll make you a man. I'll make you a prince over Israel."

Let me show you five crutches of false security. I'm sure there are more, but these are the five that come to my mind. A crutch is a false support. When you can't stand on your own

legs, you have to support yourself with a crutch. Paul says, "Be on the alert, stand firm in the faith, act like men, be strong" (1 Cor. 16:13, NAS). Stand on your own two legs. Stand as God made you. Accept yourself as God has made you. But a lot of us have relied upon crutches.

The first crutch is *our abilities*. God gave many of us in the early stages of the charismatic movement, certain anointings, abilities or ministries. In the midst of a time when I was being used by God in a certain measure, deep down in my heart I knew that it wasn't really me. I wanted to *think* it was me: Glory to God! Me—in front of the large crowd and speaking at Full Gospel conventions. I wanted to think that somehow the baptism in the Holy Spirit had changed me, that I was all of a sudden a great man of God. I wanted to think that, but inside I knew I wasn't. It was at that time that I came into relationship. I really needed someone to say, "That's not really you. That's the anointing!"

The second crutch is *our knowledge or education*. Have you ever been around an "educated" person? Do you know what I'm talking about? There are some people who have college educations, and then there are people who are "educated." Maybe all they've read is *National Geographic*, but they're educated. They can talk to you on any subject. They know all the answers. They're opinionated. They

are always saying, "Oh, no, *that's* not the way you fix a carburetor; it's *this* way." Or, "No, that's not the way you sing a song; it's *this* way." And they depend upon that knowledge.

A third crutch is *our achievements*. Having been a businessman, I've been around men who were leaning upon the crutch of business success. They're a little bit better than somebody else. They've made a little more money, drive a bigger car, own a little larger shop. They lean upon that as a crutch.

Achievement in athletics is another crutch. Some people rely upon their athletic abilities for identity and security.

A fourth crutch is *our placement in society*. Some guys may be hot at the pool hall. He's a pool shark, and he's known as the king of the pool hall. Another guy's daughter is a debutante. They lean upon their place in society for security and for identity. Or they rely upon their name. I appreciate the message that Brother Charles Simpson gave on "The Tale of Two Cities," where he told how Nimrod wanted to make a name for himself. The reason he wanted that name was that he needed it for security—to be known as Nimrod the Great.

The fifth crutch is *religion*. Karl Marx said that religion is the opiate of the people. A lot of people lean upon religion for a crutch. Rather than a right relationship to God and to their brethren, they lean upon religious activities and religious position in the church. They sit in their personalized pew; they pray their prayer, pass the offering plate, go through all the motions, and they feel secure. It's a false security. God says, "I don't like that. It's lukewarm. It's neither hot nor cold. I don't want to have anything to do with it."

Jesus had a problem with religious people, especially those who depended upon religion to make themselves feel secure. They would contest His word because they were secure in their position. But it was a false security. I'm not talking necessarily about a religion that is "out there somewhere." I believe there are traces of religion in *us*—that we lean upon

certain religious activities, doctrines, experiences, etc. for security.

GOD'S SOLUTION TO INSECURITY

Now, let me give you some solutions to the problem of insecurity or false security. Security, I believe, is found in acceptance and approval. Again, I've just recently been blessed by an article that Brother Charles wrote for *Pastoral Renewal* where he spoke of a brother who came to him and said, "Your approval means a great deal to me." I believe that one of the greatest benefits that has come to me has been the security that I've found in the relationship with brethren, of being gradually delivered from a life of fear and insecurity and of knowing these brothers will accept me. They will stand with me. Security is found in acceptance and approval.

Identity is found in right relationship—relationships in our family, relationships among our peers, relationship with our father or our shepherd, and a right relationship with God.

I want to close by looking at three portions of scripture. The first is Romans 8, a scripture portion that I really love:

For all who are being led by the Spirit of God, these are the sons of God.

For you have not received a spirit of slavery, *leading to fear again* but you have received a spirit (or the Spirit) of adoption as sons, by which we cry out, "Abba! Father!" (vss. 14–15, NAS).

I looked up the definition of this word *abba*. Let me just read it for you. "It was a word that was forbidden to be used by slaves. They addressed their master as, 'Father,' but they could not address their master as, 'Abba, father.' *Abba* was a word that was framed by the lips of infants and betokens unreasoning trust and security. 'Father' expresses an intelligent apprehension of the relationship of the son with the father. The two together express the love and intelligent confidence and security of the child—

'Abba, father!'"¹

We've not been called into slavery and fear again, but we've been brought into a relationship through the Spirit of adoption, where we can cry out, "Abba, Father. You are my personal Father, and I'm related to You in the same way that Jesus was related to You."

I have never found a trace of insecurity, of fear, or of false identity in Jesus. He could look to the Father and say to the disciples, "If you've seen Me, you've seen the Father because We're one. We're just alike." Hallelujah! Their relationship was their glory.

Now let's look at John 17:22–24.

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, and the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. [The same love that the Father had for the Son, He has for us.]

Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold my glory [the glory of Our relationship] (NAS).

I believe that the Father and the Son have something in relationship that we are looking at from a great distance, and God is saying, "Come on in. You don't need to be insecure. You don't need to be fearful. You don't need to stand far off for fear of being rejected. You've been received as a son."

If you read the rest of those verses in Romans 8, it says that the inheritance given to the Son is also given to us—that same inheritance. What He gets, we get! Hallelujah! That sounds good!

The last scripture lets us know why it is possible for us to find security. Let me say first that in a practical sense, on a day-to-day basis, our relationship to our shepherd can be a great help to us in bringing us into security. As a matter of fact, it's part of his job as a pastor. As Jesus said,

"My Father desires to bring many sons into glory" (Heb. 2:10, NAS), and a shepherd's desire is to bring us into the security of the fold.

However, the ultimate act that has enabled us to come into security was performed by the Great Shepherd, Jesus, in the final moments of His life.

And when the sixth hour had come, darkness fell over the whole land until the ninth hour.

And at the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, Lama Sabachthani," which is translated, "My God, My God, Why hast Thou forsaken Me?" (Mk. 15:33–34).

In that moment, the Son of God took all of our insecurities unto Himself. The Father, for the first time in eternity, turned His back on the Son. The relationship was broken and Jesus felt the insecurity of rejection, of aloneness. The fear that gripped our hearts came upon Him. Our insecurity He took to Himself. He said, "Father, why have you turned away from Me?"

I believe that the purpose for Jesus experiencing this ultimate insecurity was that God wanted to deal a final blow to Adam's fear and rejection that all of us inherited. The Father rejected the Son in order that we might find acceptance and security—security in God, and security in the family of God—that we may behave and act like sons of God. Hallelujah! ♥

1. *Expository Dictionary of New Testament Words*, W.E. Vine, page 9.

Day of Prayer and Fasting

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

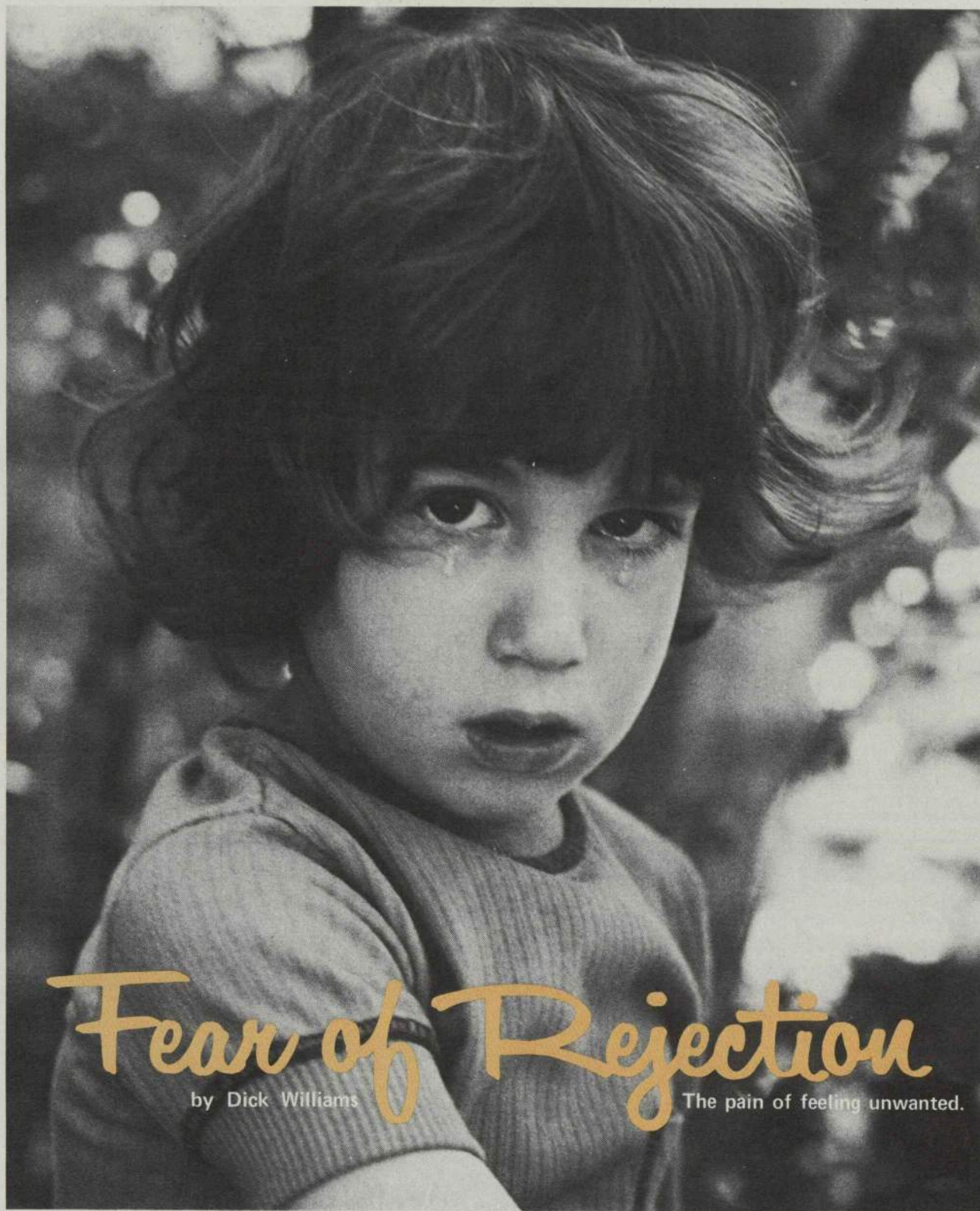
As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **March 3.**

One of the words the Spirit of God is presently emphasizing is community. This word is being used more and more, yet I am not sure that we all understand what is meant by that

word. It sounds good; it has the right kind of ring to it. Community comes from the Greek word *koinonia*, from which we also get our word "fellowship." The definition which I feel is the most clear and simple is *living a*

common life. God is beginning to show us how to build communities of believers where we share a common life.

We started out learning principles such as coming under the Lordship of



Fear of Rejection

by Dick Williams

The pain of feeling unwanted.

Christ, finding what it means to be joined together by the Spirit of God (Eph. 4:16), committing our total lives to one another (Acts 4:32), and submitting ourselves under spiritual authority (Heb. 13:17). These are the foundational principles which are essential for developing a community of believers. In our establishing covenant relationships we are beginning to experience an unrestricted flow of life and love between us.

For many of us it has been difficult to come out of independence and to come out of our protective shells. Our relationships have been guarded and seldom have we been secure enough to let others inside—to know us as we really are. Now we are beginning to come into increased community life—living our lives in common. Of course, that includes possessions, which we count not as our own but as belonging also to our brothers and sisters. Living a common life goes way beyond the material. And these protective shells we had built around ourselves prevented us from fully coming into community.

We sing a chorus about showing forth the praises of God. The New American Standard Bible rephrases it, "proclaim the excellencies of Him. . ." (1 Pet. 2:9). I would like to word it another way: "demonstrating the character of our God," because that is actually what the word "excellencies" means. His character is excellent. And He is calling forth communities on the earth that will demonstrate His character. What we are legally and redemptively, as the people of God, must become true experientially. This can only be accomplished as believers are built together, finding expression in community. There are many today who are using the right terms and establishing small groups, but are failing to call for full commitment and submission to authority, which are foundational in order for people to be fully disciplined. Most Christians will not come into maturity unless they are taught (disciplined) by a more mature believer. As we come into maturity corporately, we begin to attain the full measure of perfection

found in Christ (Eph. 4:13), thus demonstrating His character.

DEMONSTRATING HIS CHARACTER

Where or to whom are we to show forth His character? The Scriptures indicate three realms where we are to do this: (1) to other parts of the Body of Christ, (2) to the world, and (3) to the principalities and powers arrayed against Christ and His Church.

First, the Body of Christ. We live in a time when many leaders of God's people are seeking answers. They have tried various programs only to find that they produce very little lasting fruit. Others despair at the lack of spiritual growth and increased worldliness within the Church. It is a time when men are reevaluating the methods they have been using.

Many of the recent books and articles regarding evangelism, church growth, discipling, Body life, the Kingdom of God, etc. are being written by men who have reached some good logical conclusions as to what changes are needed. Some have begun to come to grips with the clergy-laity separation, the need for small groups, body life versus "one man ministry," and the need to discover how Jesus disciplined men.

Yet most of these writers have not proven the principles by having lived them out in a community of believers. It is not enough to have a hearing ear and an ability to articulate some of what the Spirit is saying to the churches. It is only as we "prove all things" by actually experiencing principles at work over a two or three-year period of time that we can speak with authority.

Many leaders are hearing what God is saying by His Spirit, but they do not know *how* to make what they are hearing work. What is needed are *models* that demonstrate how to effectively bring believers to maturity—communities that demonstrate the character of our Lord Jesus Christ.

Quoting from the New International Version, we are to ". . . consider how we may spur one another on toward love and good deeds." (Heb.

10:24). As the communities we are part of continue to emerge as models, we will stir up other leaders in the Body of Christ to build by the Kingdom principles that God is presently emphasizing.

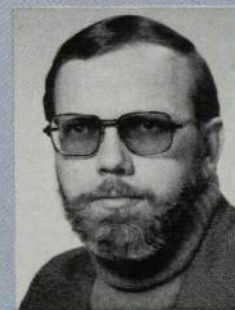
The Word of God Community in Ann Arbor, the most fully developed Roman Catholic community, handles over two thousand visitors a year.

Dick Williams has been associated with me for the past ten years, and in the time that I've known him, has applied himself with industry and dedication to the work of the Lord. In his work in the Chicago area, he has seen the development of a sound Christian community and has been instrumental there in drawing Christian leaders together in a plurality of ministry and intercession.

Dick is also a devoted husband and father. His practical support of myself through the years, in addition to his local ministry, has been exemplary of the depth of relationship many of us are finding in these days.

W. J. Ern Baxter

W. J. Ern Baxter



Dick Williams, his wife Karen, and their six children live in Downers Grove, Illinois, a western suburb of Chicago. After attending Bible school in Canada, in 1968 they moved to Chicago to be disciplined by Ern Baxter. In 1970 with Ern's moving from Chicago to British Columbia, Dick began to build a community of believers in Downers Grove. He serves as senior elder of Christian Fellowship there, and oversees communities in several other cities.

These visitors come to examine and experience the life and love being lived in that community of believers. This same pattern is beginning to happen with many of us. Responsible leaders are willing to humble themselves and come and learn how to build by observing what we have proven—we are beginning to serve as models that show forth His character—to stir up to love and good works.

LIGHT FOR THE WORLD

We have been left in the world that they might know the reality of Christ by what we live. Their humanistic approach to life with the best of man's wisdom is coming to a crisis point. The world (all that man is and does outside the life and purpose of Christ) is running out of options socially, economically, morally, politically, etc. They have seen enough of institutionalized religion—of a powerless and compromising church—to convince many of the younger generation to turn to Eastern religions in search of reality.

It is only as communities of believers emerge that are made up of disciples totally sold out to Jesus Christ that the world will see that our Lord reigns. We have made void the Word of God by our tradition. It is time we searched the Scriptures and began to obey the commands of Christ.

We have used every gimmick to tempt people to join our churches. We have watered down the cost of discipleship both for our own comfort and in order to entice those outside Christ to accept the benefits of Calvary. There are no benefits without the cost. No crown without the cross. Life comes out of death.

As we begin to live as communities of believers that truly demonstrate His character, many of the world will press to get into the Kingdom of God. As we find what it means to commit our lives to each other, to submit to authority, to care for one another, to share our abundance with those who lack, to have families with happy, obedient young people, to be out of

debt—we are finding the ways of God that the world will respond to. Yes, it is costly, but we will never reach the world with what we have been living. Our lives have to become a challenge to man where he lives life.

We progressively became bold in presenting the cost of the Kingdom. We thought if we said "It will cost your whole life to be a Christian," that they would turn from us. We are finding the opposite to be true, and God is adding to the Church daily such as should be saved.

THE SPIRITUAL REALM

The third realm where we are to show forth the excellencies of our King is to the satanic principalities and powers. In Ephesians Paul said, "the manifold wisdom of God will be made known to the principalities and powers through the church" (Eph. 3:10).

As Satan looks on at what the Church presently is, he must find great satisfaction with the lukewarmness, selfishness, compromise, divisions, jealousies and pride—with all that is not of the Spirit of Christ. We must not have a very wise God if that is a demonstration of His wisdom. Oh, God, bring us to the place of obedience so that when Satan looks on, he sees what Your wisdom really is! I believe that in the purpose of God the Church is to serve as an eternal object lesson to Lucifer—that he made the wrong choice. As we pay the cost of what our Lord is saying to us, we will increasingly function by His wisdom. We will emerge as an alternate society that will truly function under the government of God.

When we become Christians, we are crucified unto the world, and the world is crucified unto us (Gal. 6:14). The world holds no attraction for us with its wealth and its prestige of accomplishment. We have been translated out of the kingdom of darkness into the Kingdom of our God. But a lot of us never become completely free of all the darkness inside of us.

What is darkness? Anything that is covered over and hidden—that which

we don't want others to know about. Anything that is exposed and confessed and brought out into the open is light (Eph. 5:13). We are called to walk in the light as He is in the light—in Him there is no darkness at all. It is only as we learn to walk in the light with one another that we really experience a depth of fellowship (1 Jn. 1:5-7).

As we are learning what it is to live our lives in common with each other, it includes living a common life in terms of what is within us. How difficult it is to learn to open up inside—to let someone know us as we really are.

People say, "I don't know if I've got anything hidden or not." I'll tell you how to know. Is there any area in your past or present that you don't want anybody to know about? If there is, you have a hidden area of darkness within. Now I don't mean that we expose everything to everybody. I'm simply saying that we may have areas of our past life we have kept hidden from everyone, even our shepherd. We walk in fear that someone who is mature will discern what is wrong in our life. One of the main reasons we fear discovery is that we think we will be rejected. And we need clear understanding concerning rejection because it affects our ability to serve one another.

THE STRONGHOLD OF REJECTION

When people have a servant's heart, they have turned from an inward focus on personal need to giving themselves to the needs of others. The proper order is to serve the ones over us first (Gal. 6:6), then others in the Body of Christ, and then people in the world. But why is it that some people don't have the ability, the capacity or the motivation to give their lives to serving others? Sometimes it is because they have unmet needs within, turning their focus inward.

Most of us grow up, for various reasons, feeling some rejection. And it makes little difference how well our parents have raised us. In 2 Corinth-



ians 10:3–4 we read:

For though we walk in the flesh, we do not war according to the flesh: (For the weapons of our warfare are not of the flesh, but they are mighty before God to the tearing down of fortresses;) [strongholds]

Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Now Paul is saying that we have weapons with which to tear down our spiritual strongholds. The weapons to which he refers are not psychiatrists or human relation labs. These weapons aren't our natural abilities. God has given to us mighty, supernatural weapons in His providential purpose and in the work of the Spirit.

What is a stronghold or fortress? If you were to go to Europe and see some of the castles there, you would realize the labor required to build those tremendous fortresses. And you would wonder, "How in the world did we get something like that in our spiritual lives?"

Here's what can happen. When a child is three, four, or five, his dad may disappoint him, and the child is hurt. Along comes a lying spirit and says, "Your dad doesn't love you." Now when you're four years old, what do you do with that? You receive it.

Another situation comes up and

our dad fails again. Maybe he makes a commitment that he doesn't keep. And the lying spirit says, "See, he doesn't love you." The child hurts more. Every time the child felt his father was too busy to take time with him the spirit would take advantage of that and say, "See, he doesn't love you."

And so, brick by brick, a fortress of rejection goes up in our lives. And it becomes stronger until we start to hurt so much that we can't handle it any more, so we compensate for it. We begin to close up inside. We put a shell up and develop various defenses to protect ourselves. Some, for example, say, "I like to be alone. I'm a loner. That's just the way I like to live." They have stopped trying to build relationships lest they be rejected and the hurt inside increases.

And so, as they're growing up and the pain and fear of rejection is increasing, they try to find ways of gaining acceptance.

THE PATTERN OF REJECTION

My grandfather gave himself totally to his work. And my grandmother told my dad openly that she favored his older brother. That hurt my dad so badly that until recently, when God ministered to him, he never communicated his true feelings with anyone. Not with my mother, not with his children, not with anyone. I can never

remember having a conversation where we got down into each other's life in any way until recently.

So I grew up feeling really hurt inside. I felt rejected. On top of that, I have a brother who is two years older, six and a half feet tall, and very good in sports. Can you imagine what it would be like to follow a guy like that through school? He was nicknamed "High Pockets," and his pants pockets came up above my waist. So I became a loner because I didn't want to compete with him.

I also hurt terribly from my father's rejection. He didn't purposely reject me; I just hurt like he hurt. Because I wanted acceptance, I pushed myself to excel in areas where my brother had less ability. His bag was sports, so I chose academics. And I began to prove myself. I would seek to work my way to the top in any endeavor. I didn't understand then why I pushed myself so hard, but I was trying to win acceptance.

My parents felt they accepted me anyway. But I didn't because I had a fortress of rejection inside. When I became a Christian and began to fulfill God's calling as a leader, the same traits were in my life. I would labor day and night to attain my goals. The fact is, I couldn't slow down when I wanted to. I taught a lot on family life, saying that family comes ahead of ministry. But over and over again my priorities slipped out of line, and then I'd have to make an adjustment to put my family first again.

I didn't know why I drove myself until God revealed to me, through one of the brothers to whom I give oversight, what it is to have a stronghold inside. When God let the weapons of our warfare be applied to this area to destroy it, my entire life changed. I could slow down. I could relax.

After about a week we sat down as a family, and I asked my kids, "What has this done for you, kids?" My twelve-year-old boy said, "Dad, I used to be afraid of you. But I'm not any more." That would have torn me up before, but it didn't now for I understood. And do you know what? He was hurting from rejection just like I

was. I ministered into his life, and I can't describe the depth of fellowship that we've enjoyed since Dad's free and he's free.

I almost feel that we should make a record of all the ways people compensate for the hurts of rejection. Recently in our work we were dealing with a leader who carried these hurts inside. We found that his whole life had been lived in indifference. He always said, "Well, it doesn't matter. I don't care." He had two older brothers who were good in sports and his dad loved sports. Since this leader was a poor athlete, he said, "It doesn't matter."

But as he came into the Kingdom of God and began to be a leader, he functioned the same way. When things weren't working well, he'd say, "Well, it doesn't matter." That was his defense mechanism for the hurts inside.

We were ministering to another leader who continually tried to provoke others, pushing them to get a reaction. Then when they didn't reject him, he felt secure in the relationship. He didn't understand why he did that. He was a supervisor in a boot factory where many of the brothers in his fellowship worked. The day after we ministered to him, the atmosphere in that factory changed, though he said nothing about what had happened to him. He simply stopped provoking others. His employer even asked, "What's happened to you?"

OVERCOMING THE FEAR OF REJECTION

Now, I know that rejection isn't the only stronghold we have, but it's one of the most common. And people will not be able to serve others when they're hurting inside. If their focus is inward, we don't find it easy to bring them into the life of service which should characterize our communities. So we must learn what our weapons are and how to use them to destroy strongholds, but first I need to give a few words of caution.

First, we dare not depend upon formulas. We have to be led by the Spirit. One of the temptations, once

we have some successes, is to treat every case the same. It doesn't work. God will give us situations where formulas won't produce lasting results.

Second, we must not view this as a once-for-all fix-me-up experience. Down through the centuries Christians have been looking for an experience that would fix up everything—entire sanctification some called it, or various other names. But even when we destroy strongholds in someone's life, the person still has the habit patterns. I am learning to stop driving myself. But because that's how I lived for thirty-eight years, the habit patterns are deeply ingrained. I'm learning how to put off that striving and put on resting in Christ. I'm having to discipline my life even though I no longer

rather expose them.

For it is shameful even to mention what is done in secret.

But everything exposed by the light becomes visible (Eph. 5:8–13, NIV).

We see a basic principle here. If any area is covered over, it is darkness. If it is exposed, it becomes light. Now the Scripture says, "If we walk in the light as he is in the light, we have fellowship one with another." We will not come into the depth of relationship and fellowship that God is after in our lives if there are areas of darkness, something we have hidden, because in Him is no darkness at all. So we've got to be willing to uncover what is hidden. This is where confession comes in.

"A lot of us are afraid of being rejected if someone knows what we are really like."

have the need to prove myself. So we can't destroy strongholds as a once-for-all remedy.

In fact, we've had a lot of people whom we have helped to freedom in one area, who would find another area of darkness in their lives a week later. So we'd destroy the stronghold in that area too.

For you were once darkness, but now you are light in the Lord. Live as children of light

(for the fruit of the light consists in all goodness, righteousness and truth)

and find out what pleases the Lord.

Have nothing to do with the fruitless deeds of darkness, but

James 5:16 says to confess your faults one to another. Is it only to God that we confess? No, but there's balance in this. You don't tell everything to everybody, particularly when it comes to sexual uncleanness. But I think we need to learn something about confessing to one another. A lot of us are afraid of being rejected if someone knows what we are really like, but when we have destroyed the stronghold of rejection and received healing, we find freedom from fear. The psalmist said our God would "heal the broken in heart and bind up their wounds" (Ps. 147:3). Many times this is accomplished as someone helps us use our spiritual weapons to tear down strongholds. I gave my testimony

before our people of how God had set me free from rejection. Of course, Satan told me, "Don't do it. They won't follow you if they find out you had all those weaknesses." But when I spoke, the people began to cry because my experience gave them hope. They thought, "God, if he got free, I can get free."

COMING INTO FREEDOM

The first thing we should do to come into freedom is get under spiritual authority. This is why shepherding is so important to us. We can open up our life to someone we can trust. It takes someone else's discernment—a word of knowledge and counsel—for us to even understand why we hurt. Someone begins to counsel and says, "Brother, you're hurting. Tell me about your relationship with your parents." Or God will give him a word of knowledge. "Tell me what it was like with your schoolmates when you were growing up." And we don't realize how deeply those things have affected us.

After we bring those things out in the open, we must repent of our wrong responses and forgive those who hurt us. Paul described repentance this way,

To open their eyes, that they may turn from darkness to light and from the power of Satan unto God (Acts 26:18).

A weakness in our own experience and in most teaching on repentance is that we have failed to show people that they must confess the darkness that they have lived in when they come into the Kingdom of God. They haven't come completely free of sinful habits in many cases, and carry them over into their Christian life. When I used to read 2 Corinthians 5:17, "If any man be in Christ, he's a new creation. Old things passed away . . ." I'd say, "God, what old things passed away?" I became a Christian and carried half of my old ways right into my new life. I didn't openly sin anymore, but I still had a lot of problems.

I want to suggest one of the reasons that some of those struggles go on is because there's not a clear break with the old ways. We do not expose, renounce and turn from them. Many who preach say, "Well, come to Jesus and He will forgive your sins. Turn from your ways . . ." What ways? We've made it so general that we've not dealt with specifics.

So strongholds in the life can result from two things—darkness which we are consciously covering or things we're not aware of, like the hurts of rejection. But in either case, Satan has ground to work in us; Now I'm not saying there's a spirit in us; I'm just saying he has ground to work. The stronghold is based on lies, and if we've accepted them, he keeps working in that area. If it's based on darkness, we've given him ground. So what we need to do is bring these things out into the open, and renounce and turn from them. The truth sets us free.

The stronghold is destroyed just like dynamiting a castle. When I counsel, I say to the person, "I want you to renounce that area of rejection and its hurts in which you've lived all of your life." Before my eyes a change comes over the countenance of so many people because we've exposed these areas to the light. The truth brings the freedom—we come against what the lies of Satan have built into the life, and then we pray for healing.

When the Scripture mentions gifts of healing, it doesn't mean only physical healing. Some of those gifts bring healing within the person. The Inner Healing Movement of today has a lot of distortions. Repentance is often omitted. Often there is a mixture of

humanism and spiritual discernment. But the movement has some truth, so let's not overreact to imbalances. God is teaching us how to bring inner healing to people, and it comes out of destroying strongholds, bringing them into the light, repenting of them, forgiving those who hurt us, and praying for healing.

When God opened this area of strongholds in our own fellowship, the leaders and their wives got together and we opened our lives to each other. I told things that none of those men knew, things I hadn't wanted any of them ever to know—things from my past.

I can't describe the depth of fellowship we've enjoyed since we've found we could walk totally in the light with each other. We're secure in our relationship. We know there's no gossiping of what we shared because of our covenant relationship. And the balm of Gilead flowed right down through the whole Body, joint by joint by joint, until it touched each little sheep. And our people found such a freedom coming into their lives.

Now, it's not a fix-them-all-up experience. I don't want it to come across that way. But I want to say this: As we're to show forth the character of our God and as communities are coming into maturity, there must be increased serving of one another—serving those over us first, then serving into the community at large. In time that service will spill over into the world. We've got to have a people that are free inside so they can focus outwardly. And then we can demonstrate the character of our God, showing forth His excellencies. 🍷

Just Around the Corner

Next month *New Wine* will take its first of two close-up looks at what it means to be a father. The April issue will feature an article by Bob Mumford, and will also carry related articles by Charles Simpson and George Martin.



A Personal Word from Ern Baxter

In the fall of last year, it became evident that Ruth and I were to move to California, where a number of fellowships had asked us to take some oversight in what God seemed to be doing among them. When we shared our conviction with the other brothers on the board of Christian Growth Ministries, Charles Simpson, Derek Prince, Bob Mumford, and Don Basham, they concurred with the move. While we have only been here in California a short time, it has already proven extremely fruitful, and we have every reason to believe we are moving in the mind of God.

I feel that my main purpose in being here is to answer the call of a group of Christian leaders who felt that out of my years of experience, I could serve them effectively in counsel; and that's what I'm endeavoring to do with several men of various occupations and in a variety of areas. We're seeing a number of exciting developments as a result of all these growing relationships, and it's very gratifying.

I am also grateful for my continuing relationship with Bob, Don, Derek, and Charles, and especially thankful that even though we're now in California, that fact doesn't diminish the joy and strength of the relationship with which we are blessed. Neither does it lessen my continued involvement in *New Wine* and Christian Growth Ministries as a member of their respective boards.

On the more personal side, Ruth and I are getting settled in all right. With Christmas and New Years, as well as a speaking engagement over those holidays, we experienced some minor delays, but we're settling in fine. We have really appreciated those who have prayed for us during this time. We've been wonderfully received here and served and blessed. Our reception here couldn't have been any warmer—it's been reminiscent of the way we were received when we moved to Ft. Lauderdale.

After being away from the West Coast for a few years, I'm enjoying the chance to adjust to it again, although I'm at the stage of ministry where geography is farther down the list in terms of importance. But the thing I'm most excited about is that we have come here in response to God's guidance and that we are here in the will of God.

In Christ Jesus,

Ern Baxter

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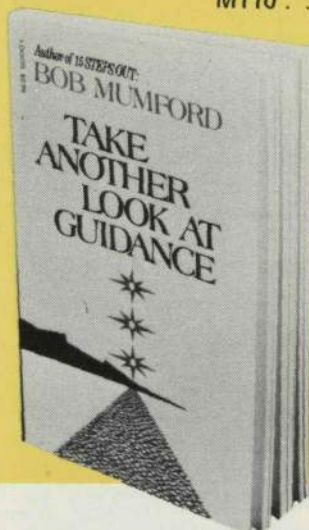
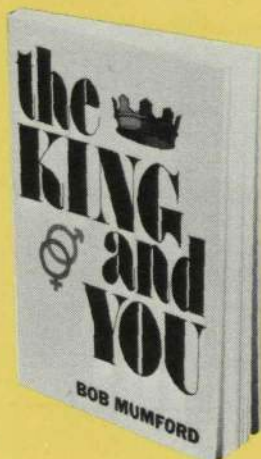
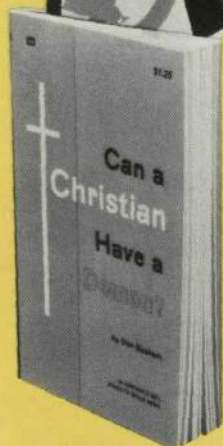
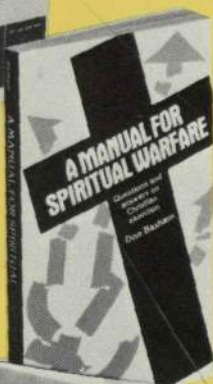
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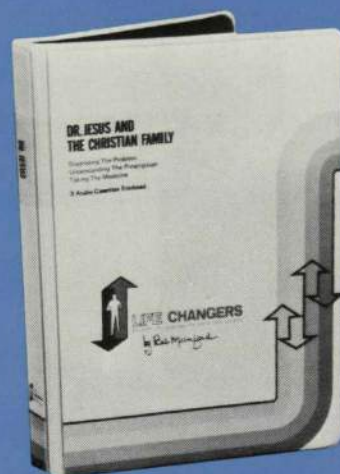
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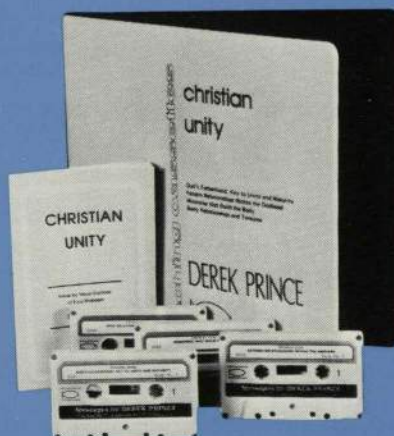
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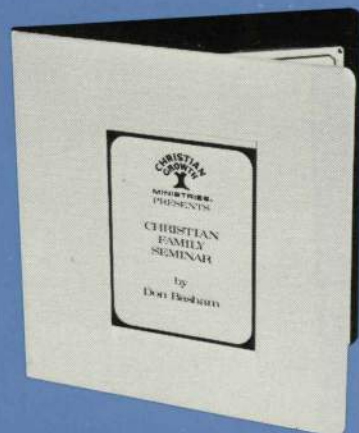
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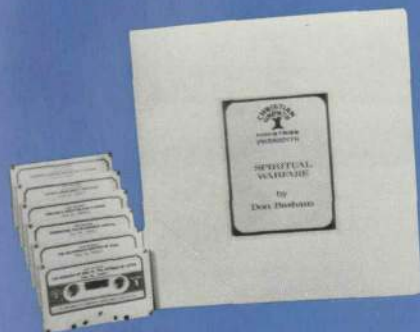
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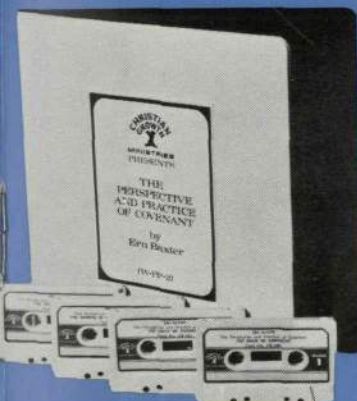
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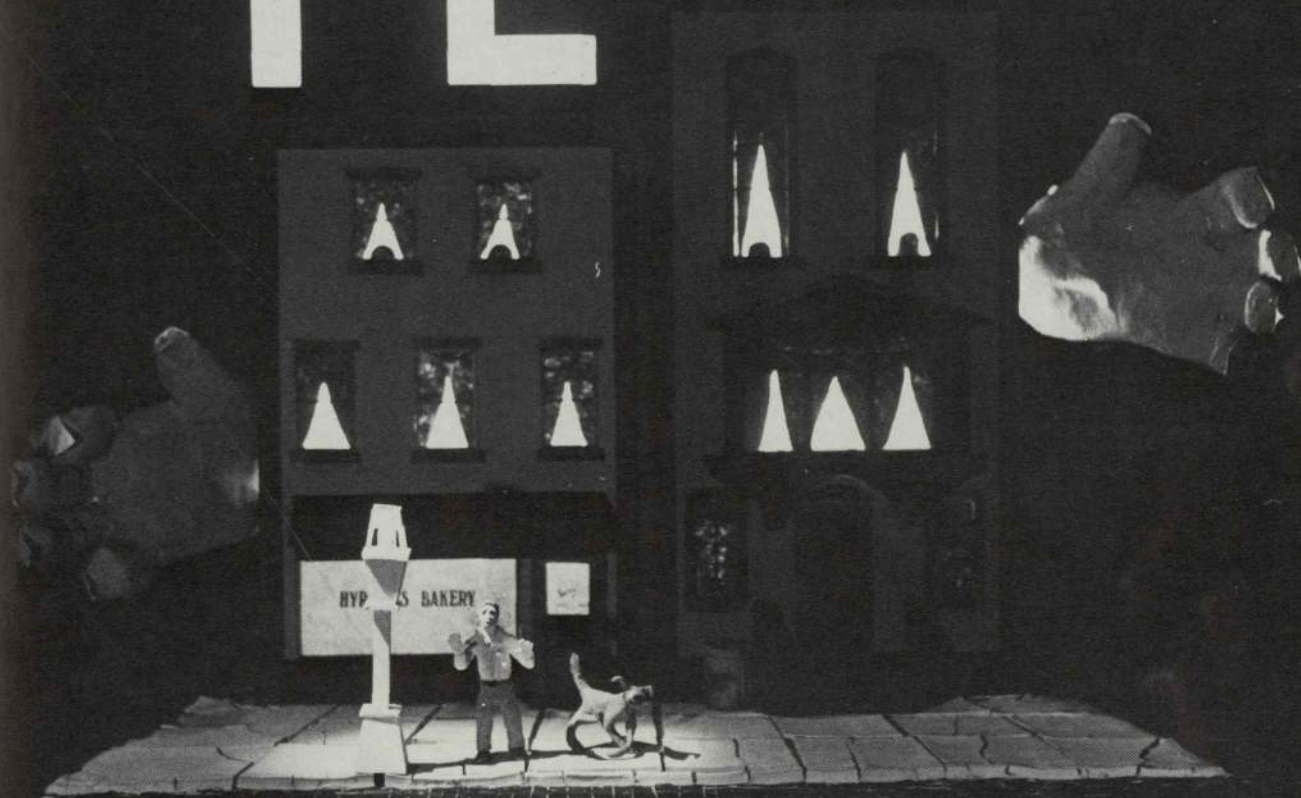
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FEAR OF FEAR



How to keep confidence in the face of sudden fear.

by Edith Schaeffer

The rhythmic swish of gentle waves; the muted voices of parents' calls to children; sounds of children's laughter interrupted by splashes of water tossed into their faces; the soundless breeze, too light to cause even a rustle in the leaves; the quiet sunshine noiselessly baking upturned faces; a sailboat gliding toward the beach without a ripple of sound. Human beings of all ages—separated from daily work and worries in what is called the summer vacation. Whether in Italy or the Great Lakes,

the Atlantic shore or the Pacific, or on one of the islands of the seas, there is an attempt for a period of time to relax, to unwind, to put aside worries, to put "fear of fears" away, and to breathe deeply and easily in a place separated from the world for a pathetically short time.

Suddenly the blue of the sky and the green of the water are pierced by two dark shapes accompanied by the shriek of jet sound, as bomber planes and their shadows dive close to the water and turn sharply up again, rising like a streak of lightning and disappearing

over the hills. A quick return curve to repeat the practice, and the shattered silence is restored. Heads that were lifted to look in surprise are back contemplating the sand castles, their books, or the need for more suntan lotion, or checking watches to see if it might be lunchtime. Fear? No. No fear where there is confidence. The confidence on the part of each person on this particular beach (and many others at this moment of history) is that there is no war *yet*, in this part of the world, that would make such bombing dives spell anything but "practice." Confidence that one is protected, that one is in a safe place, that danger is far, far off. Confidence nullifies fear! Not a person on this curve of sand today feels fear because of those bombers. Why? There is confidence of one kind or another that there is nothing to fear—not today.

But there are those who have had misplaced confidence. The students studying innocently as part of their university work in Africa had no fear of being kidnapped. They were confident that they were safe because it was a study center of a reputable sort. Their confidence was suddenly shattered when what they had *not* feared came suddenly upon them. Confidence as a quality in itself will not push away the reality of a fearful calamity. There *are* sudden attacks, snipers, assassins, kidnappers, accidents, illnesses, operations, breakdowns, fires, robberies, wars, floods, depressions, losses, earthquakes, death. Telegrams, phone calls, letters, and messengers *do* sometimes bring fearful news. *Confidence* that "no difficulty will ever arrive at my home," that "nothing bad can happen to me or mine," that "everything will be all right, dear. Don't worry!" is so very often just whistling in the dark. The question should be: "In whom is my confidence placed?" Am I being optimistic with no *ground*—no base for my confidence—and free from gnawing, nagging, constant fear, only as a mindless, ignorant creature would have such freedom? Or is there a difference between confidence and *confidence*?

Come to Proverbs for a moment. "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (3:25,26). It seems to me this comes as a command: "Don't be afraid of sudden fear, My child." It seems to me that the Lord is speaking to each of His children—in the dark of the night, during a walk when the wind is moaning in the trees, while we are waiting in a hospital hall, during the long moment before the doctor speaks, even in the midst of a symphony or in the waves on the shore. Midst quiet and beauty or midst shock and confusion, the fear of fear can come as a nibbling thing within, as well as a wild, searing-hot shock from without. Our fear of fear can be ever present, whatever secret thing it is we shrink from.

Our Father in heaven knows us so well. He knows that our energies, time, emotions, conscious thought, and

creative possibilities can be nibbled at, wasted, or even destroyed by being "afraid of sudden fear." Don't we see how fantastic is God's understanding, as He shows us how we are so often afraid of fear unknown, unnamed—a nebulous, floating thing we are apt not to recognize, and which therefore eats away at us, spoiling what we could be right now, because of what we fear in the future? The word comes sharply to us—"Don't!" We are not to waste our time being afraid of something, although it may come suddenly and will be real at the moment it does come.

Why not? Because the Lord shall be our confidence! The Creator of the earth, the One who can speak a word and change things in history—this One who is our Father through the reality of the new birth which Jesus explained to Nicodemus—is *now our confidence*. Not at some future date when never again will fear be a reality, but now, before Satan is defeated, before the resurrection of the bodies, before Jesus destroys the last enemy. He is to be our confidence. Our first confidence in His power is to be our certainty that, although "the body they may kill," no one can do anything to remove from us eternal life and the certainty of our new bodies. The dear missionaries recently martyred, along with all the other martyrs, did not have a "misplaced confidence," will receive the martyr's crown as well as their new bodies, and even now are present with the Lord while they are absent from their bodies. They are reassured ten thousand times that their confidence was correctly placed.

Our confidence is also to be in the power of the

*Edith Schaeffer is the wife of Francis Schaeffer, noted author and Christian philosopher-theologian. Together, they founded L'Abri, a fellowship and ministry located high in the Swiss Alps. Besides being married to a prolific writer and helping him with his work, Mrs. Schaeffer has also written several books—most recently **What Is a Family?** and **A Way of Seeing**, from which this article was taken. These books are available at most local Christian bookstores.*

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Living God to act upon history right now to keep us safe in completing the plan He has for our lives. This same chapter of Proverbs speaks of walking in one's way safely, with foot not stumbling, and of not being afraid when one lies down to sleep, as we shall be given "sweet" sleep (see 3:23,24). All this fits in with "For the Lord shall be thy confidence, and shall keep thy foot from being taken." Out Father—our Guide, our Lord, our God—is able to do marvelous things for us in the land of the living. He it is who asks us, who tells us, who commands us: "Be not afraid of sudden fear." Each time a fear of fear nags us within, we should verbalize an apology to the Lord. "Sorry, Lord; I'm doing it again. I'm not thinking; I'm not concentrating on my work; I'm not reading; I'm not full of love and appreciation for You, Father, or even for the people and the things You have given me. I'm in danger of allowing my fear of fear to push out every other emotion and therefore every response You have told me to have. Help me, O God, to push out this fear of fear so that the doubt which is mingled so closely with it may be replaced by confidence." Naturally, it must be our own apology at the time, filled with the reality of our recognition of what we have done wrong.

In Matthew 8, the disciples awakened* the Lord, crying, "Lord, save us: we perish" (see v. 25). At that moment they were really afraid of fear. They were afraid of the fear they felt they were about to have if they were plunged into the water. They were still in a boat—tossing, to be sure—but their fear was of what was ahead of them. In the next verse, the Lord's word to them was a question: "Why are ye fearful, O ye of little faith?—Oh, My dear disciples," Jesus speaks then to the men and to us now, "where is your confidence? Please tell Me when you are going to show your confidence in Me? Why are you dwelling on your fear of sudden fear, instead of wondering whether there will be very much

time left in which to demonstrate your confidence?"

[O ye of little faith] Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence, and shall keep they foot from being taken.

Proverbs 3:25,26

And the Lord's own formula needs to be added here. It is not a matter of simply declaring, "I won't ever be afraid again," but of fulfilling, time after time, His clear "how it can be done," as given in Philippians 4:6. Instead of being "anxious" or fearful, we are meant to pray. That prayer is to start with thanksgiving for very real things that have taken place in the past, so that we are filled with an emotion of real thankfulness and confidence in the One who has done all these things we are recounting audibly to Him. After the thanksgiving, we are then ready to ask, request, and supplicate our listening Father concerning the thing which was making us fearful or anxious or worried. This is the *how* of carrying out the command to "be not afraid of sudden fear," in obedience as well as love for Him. 🍷

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In working closely with people's lives, I have often found that one of the deepest bond-ages which keeps a person from growing in the Lord is fear. Most people really battle with fear in one area or another. Some have lived with fears for so long that they are not even aware that they are there. It may be a fear of the dark, a fear of being mugged on the street, of being raped, of someone breaking into their house, or a fear of dying of cancer. All of these fears can possess us and control our actions more than we even realize.

One of my most vivid childhood memories is that of the first time I experienced a deep and gripping fear. It was Halloween night when I was four or five years old. I had never experienced Halloween before, and did not even really know what it was about. Back in those days they really did it up big with the costumes they wore. People really looked like goblins and witches! The first group of "trick-or-treaters" that came to our door that night caught me totally off guard, and the terror that rose in me sent me diving under the dining room table where I hid behind the long tablecloth. It is amusing to look back on it now, but at that time the fear was as real to me as any fear I have ever felt.

I can also remember lying in bed as a young child, looking at two pictures that hung on the wall of my room. One was of Mickey Mouse; the other was of Donald Duck. They were made of a fluorescent material which glowed in the dark and at times when I was watching them they would become animated and begin to move. When that happened, I would become literally paralyzed with fear.

Looking back on incidents like these, as well as the usual assortment of nightmares and bad dreams, I have often wondered if much of this was not the enemy using some demonic activity to plant fear in my life, and having no understanding about it at the time I yielded to the fear and let the enemy gain a foothold in me.

I believe we have all struggled at some time with fears like these and just learned to put up with them in one way or another.

FEAR IN RELATIONSHIPS

There is one area of fear, however, that is more prevalent and powerful in our lives than most of us fully realize. That is fear in our relationships with one another in the Body of Christ.

It has always puzzled me when people come up to me and confess that they are afraid of me. Those who really know me know I am really an old softie and a little shy besides. It used to bother me that anyone would fear me. I would fast and seek God and ask to be changed because I really didn't want to cause anyone a problem. Recently, however, I have begun to understand some things about how fear works in my own life and in the

lives of most of us.

On first thought most people will say, "I'm not afraid of anyone. I love everybody!" But there are five areas of fear in our relationships which affect our lives and growth.



FEAR IN REL

Ever get the feeling tha

1. Fear of fellowship: By fellowship, I do not mean 500 people mixing together at a social. Fellowship is being real and "up front" with each other, and that scares most of us to death. 1 John 1:7 says, "If we walk in the light [be honest with each other] . . . we have fellowship with one another" (NAS). But most of us are afraid to be honest about what we really feel.

There are times when we have been in a situation with another person—maybe over a meal, playing a game or even working on a project—and we feel stiff and awkward. We know we have some feelings about that person, but we keep them stuffed down inside. We say, "Oh brother, it is so good to be together,"

when we really are feeling miserable and wishing we could get out of there!

Rather than exposing ourselves and what we really are, we rationalize and say, "I'm just tired . . . it's the enemy . . . they're not feeling the same thing and



ATIONSHIPS

people are out to get you?

by Dick Key

I'll feel dumb if I say anything . . . it's just me." We can think of a myriad of excuses to keep from obeying Scripture and walking in the light. As a result, we miss much of the true fellowship the Lord has for us. The problem is fear.

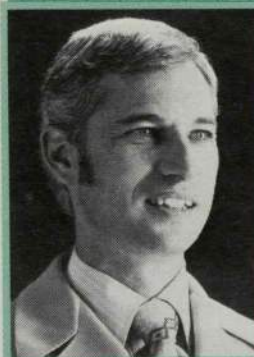
2. Fear of taking a stand: There are some men in our fellowship who work within the county government and have a measure of responsibility for the enforcement of certain county codes. Almost every day they are offered bribes to overlook infractions or to falsify reports. This is an accepted part of our society, and to stand up and say, "No," when you are all by yourself can be a fearful thing. People don't admire your integrity; they think

you are a nut.

Even within our own circles of fellowship there are times when everyone wants to do something or feels God is saying a particular thing and you don't feel it is right. Maybe you are the only one. Do you know what our tendency is? To go along with the crowd for the sake of "unity." What we don't realize is that God may be giving us a word that will keep everyone else from going wrong. He expects us to have the courage to stand up and say, "I don't feel this is right." In these situations we use all the old excuses for not speaking up: "It's just me . . . I'm the odd-ball . . . the wet blanket . . . the stick in the mud . . . I must not be flowing with the rest. God, what is wrong with me?"

I speak from experience in this area since God seems to use me often as one who gets a check or negative word when everyone else is ready to go. I used to beat myself down and wonder why I was always out of step with everyone else. I started to get released from that when my pastor told me, "Don't ever hold back something you feel. It may be the very word God would use to keep us from going wrong." Since that time I have tried my best to be open with those things and take my correction if I happen to be wrong.

Let me give a word of caution: just because we may have negative or different feelings does not give us the right to "do our own thing" or go our own way. Our obligation is to *express* what we feel, and then it is the responsibility of the rest to judge it and either receive or reject it. If they reject it, we have fulfilled our obligation and must go along with the leadership that has been given in the situation. Otherwise we would end up with chaos.



Dick Key was educated at Pacific Christian College in Long Beach, California, and at Cincinnati Bible Seminary in Cincinnati, Ohio.

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

In 1971 the Keys moved to Ft. Lauderdale where Dick served as administrator of Christian Growth Ministries and editor of New Wine Magazine. After leaving CGM and New Wine in 1975, Dick served as pastor of Plantation Christian Fellowship and principal of Plantation Christian School. He will be moving soon with his family to California, where he will be working with Bob Mumford.

Being able to take a stand and be honest is one of the most needed qualities in the Body of Christ today. I feel many tragic situations could have been avoided if someone had had the strength of conviction to speak up and say what he was really feeling.

3. Fear of acting on what God tells us to do: How many times have you been in a meeting and felt like offering up a prayer, or singing a song the Lord gave you, but you didn't do it? As a leader, I have sat in so many meetings where I *knew* the Lord had given someone a prophecy, or a word of exhortation, or a prayer, but we missed much of what God had for us because they were too afraid to give it. We think to ourselves, "It's not the right time . . . it's just my own feelings . . . the meeting isn't moving in that direction . . ." etc.

Or have you ever gotten a strange feeling that you should do something for someone, but were afraid to do it? Maybe it was just fixing a meal for someone or calling Mary Smith and telling her you love her and were thinking of her. You struggle and worry and think, "She'll think it's stupid . . . she doesn't really need that . . ." Then you give in and call Mary Smith and say, "Er . . . ah-h-h . . . M-M-M-Mary?" And your palms are sweaty and your voice shakes as though you were calling the President. Then you finally get it out, "I just wanted to call and say I was thinking about you, and I love you, and the Lord loves you."

Then Mary starts to cry and she says, "I was so depressed today. I was ready to quit, and I asked the Lord to somehow let me know He was still in control and He still loved me." See what would have happened if you had not obeyed the Lord? Do you know what keeps us from obeying those gentle proddings of the Spirit? Fear. We can call it other things and give lots of excuses, but it is fear.

A brother named Hans stood up in one of our services and shared about a struggle he had one Saturday when he was called upon to work in a lawn service that some of the brothers in the fellowship run. His own lawn needed cutting, and he felt it was unfair to have to work when his own needs were not met. He struggled most of the day and finally said, "Okay, Lord, I believe You want me to help my brothers with their business, and You know my yard needs cutting, so I will just trust You with my need."

He got home that night and discovered that his yard had been cut. One of the other brothers in the fellowship had a "funny desire" to go and cut his yard. It was the only time before or after that anyone has ever come over and cut his yard. Because of the second brother's obedience to the Lord, he was blessed, Hans was blessed, and the whole fellowship got the overflow and ended up in tears, hearing what the Lord had done.

On the other hand, I often wonder how many such blessings we have missed because someone disobeyed God because of fear.

4. Fear of authority: It has been interesting to watch what can happen in a relationship between two men when authority comes into the picture. Ed and Mike can fellowship and have a beautiful time until one day Ed says to Mike, "You know, the Lord has been speaking to me and I think He wants you to begin to take some responsibility for my life and give it some direction." Now the relationship begins to change. Where once Ed used to be excited to see Mike, now he may begin to avoid him, or feel awkward around him. When he used to open up his life and share everything with him, now he begins to hold back part of it because he doesn't want Mike to know he is in trouble or having a problem.

I think there are two reasons, basically, why we fear authority: One is disobedience. Mike tells Ed he needs to spend some quality time with his children, and Ed hasn't done it. Consequently, what will Ed feel every time he sees Mike? *Fear*. He'll feel convicted about not doing what he was told to do and that brings fear into the relationship.

The second reason brings us to point five.

5. Fear of correction or making a mistake: We are by nature performers, and we have a real problem being ourselves with all our imperfections. When we are on the job and make a mistake, what is our first reaction? "Hide it. Don't let the boss know!" Then the Lord taps us on the shoulder and says, "Go to your boss and tell him what you did." Fear grips us and we get weak and shaky. We are afraid to honestly admit our mistakes.

What happens if a policeman stops us, even if we aren't doing anything wrong? Panic! The adrenaline flows and our heart pounds, all because we *might* have made a mistake. Have you ever gotten an official-looking letter from the IRS? You get scared before you even open it!

What happens if someone with authority in our lives—our boss, our pastor, our husband—says, "Could I see you a second? There is something we need to talk about." Fear fills us because we are afraid we are going to be corrected, or that we did something wrong. Correction should bring joy to the Christian because correction brings us closer to the kind of life we really want. Too often, however, we miss correction because of fear.

FEAR—OUR BATTLEGROUND

I believe the greatest problem that the Church has to deal with is the spirit of fear. I wish we could say, "In Jesus' name . . ." and once and for all take authority over the fear in our lives, but I have come to realize that isn't the way it works.

One day I discovered in Revelation that Jesus says, "To him who overcomes, I will grant to eat of the tree of life" (Rev. 2:7, NAS). The word that struck me was

"overcomes." There have consistently been certain weak areas in my life which have hindered my growth and kept me from having the life God intends me to have. As the Lord has helped me to overcome these areas, I have found my life in the Lord has grown proportionally. Fear has been one of those areas I have had to work at overcoming, and I believe it is a key area for almost everyone.

The Lord began to give me some answers to the problem of fear out of 1 John. In chapter 4, beginning with verse 10, we read these words:

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

Beloved, if God so loved us, we also ought to love one another.

No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us (1 Jn. 4:10–12, NAS).



Being "perfected in love" is the goal of every Christian. This is the law of the Kingdom of God—the law of love. Most of us have only known how to be self-centered and selfish. We've only experienced the kind of love that will best benefit us. But we are learning what it means to love one another and live for one another rather than for ourselves.

In verse 17, John goes on to say:

By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world.

There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love (vss. 17–18, NAS).

Now, I want to show you something interesting. Verse 17 speaks of the "day of judgment." When is the day of judgment? There is not only a day of judgment that will take place at the end time, but there is also a judgment that is continually happening to the household of God. Peter said, "For it is time for judgment to begin with the household of God" (1 Pet. 4:17, NAS). As God's people we are continually under the purifying work of the Holy Spirit as He sanctifies the Body of Christ. Love removes the fear of correction, confrontation and mistakes—those things that expose our weaknesses and imperfections. When we walk in love, we do not have to fear the cleansing work that takes place in our lives each day.

Now look again at verse 18: "There is no fear in love . . ." John has spent four chapters talking about walking in the light and keeping our lives clean so we can walk in love with each other. Then he says, "There is no fear in love . . ." I believe fear is the main reason we do not keep ourselves in God's love. God rules His Kingdom by love, and Satan rules his kingdom by fear. Fear and love are mutually exclusive. You cannot love and fear at the same time. (I hope you understand that I am not speaking of the fear of the Lord, which is a totally different type of fear, and beyond the scope of what we are dealing with in this article). How, then, do we begin to move from fear into love in our lives and relationships?

VIOLENT MEN

I believe there is a way God has designed for us to come out of fear and into love as we walk in His government. The first thing that happens to us when we tell God we want to walk under His government is that we meet authority in some form. It might be a shepherd, our husband, our boss, or some set of circumstances by which God exercises His authority in our lives. That authority always has an interesting way of manifesting whatever it is in us that God wants to deal with. God uses His authority to bring those areas to light so we can begin to overcome what we have learned to hide and have avoided dealing with all our lives.

The second thing we usually discover about the government of God is that we have to seek after it by becoming aggressive, violent men and women. Most of us were raised in a passive kind of Christianity that says, "Glory to God, it's all free. All you have to do is just receive it." But Jesus said that violent men take the Kingdom of God by force (Mt. 11:12). Paul said, "Through many tribulations we must enter the kingdom of God" (Acts 14:22, NAS).

God's government is not an easy thing to come under. We find areas of our lives that are more dominated by the flesh, by our own desires, or even by the power of the enemy, than by the Holy Spirit. And that means

violent measures need to be taken. So, the violence of the Kingdom is the violence I do to my own ways as I learn to come under the order of a new government. Violence in our personal relationships is the means of overcoming the fear. How does violence apply to fear? Whenever I find fear in a relationship or situation, it is a pretty clear indication that it is an area where I need to press through until I come to a measure of freedom.

I am sure we all have situations or people that we are thrown together with again and again. For some reason we cannot seem to avoid them. It may be a situation where I am weak and I don't want others to see me as I really am. It may be someone I am afraid of or whom I need to confront with something. Or it could be a fear of being inferior and not performing like I think others expect me to. In each of these situations I have found that the answer usually lies in walking through the fear and embracing the situation no matter how difficult it may seem. It's hard, but as far as I can find, it is the only way we will ever become overcomers.

Suppose we are in a situation where we are required to be honest about our feelings with another person. There is only one way to get through it, and that is to sit down with that person and honestly tell him what we feel. We cannot go around it, over it, or under it. Straight *through* the fear is the only way. When we walk through it, the Lord meets us, and we receive a new portion of the Lord's life. The Lord will give us added grace and life if, out of obedience, we walk through the fear and determine to gain new ground in our growth.

THE HELPS IN CONFRONTING FEAR

There are three things that have been vital to me in my battle against fear:

1. *Understand the source of fear.* Usually we tend to make the situation, the person or our own inadequacy the source of the fear. But fear really comes from the enemy. Paul says, "God hath not given us the spirit of fear" (2 Tim. 1:7). If we can understand the source of fear, we will have an easier time handling it.

2. *See fear as our enemy.* When we get caught up in all the external problems and reasons, we never really get to the source of the fear. We usually reason with the circumstances and the situation—"This might happen . . . but what if this . . . I'm not really sure . . ." rather than realizing that the problem is that we are just plain afraid. Fear is the thing which keeps us from our inheritance. If we can press through fear, we can come into a new peace and a new freedom of God. As long as we make John Smith, or our husband or wife, or our circumstances our enemy; we will be continually frustrated. They are not our enemy; fear is.

3. *Expose the battle.* Satan works best in the dark and so does fear. If we will be open and say, "I'm having a problem with fear," rather than just trying to press through all by ourselves, we will find it easier to be victorious. Usually, however, we are afraid to do that—we are afraid to be afraid! But if we are going to have God's government and victory in our lives, we will have to expose the battle and let others know where we are. Once we do, the battle becomes a lot easier.

When we are willing to deal with the fear and do what the Lord is asking us, we come through with a new joy, a new freedom and a new relationship with the Lord. We are to live in the Kingdom of Love. Only the reward of walking in God's love and going after it will enable us to press through the fear that rules the kingdom of this world. ♡

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FREEDOM FROM

FEAR

A black and white photograph showing a hand holding a hammer, striking a surface that is shattering into many small pieces. The hammer is positioned diagonally across the frame, with the head of the hammer hitting the surface. The background is dark, and the shattering surface creates a complex pattern of light and shadow.

by Bob Mumford

Breaking the "fear barrier."

We learn from 1 John chapter 1 that "God is light" and that we are to walk in the light. Although we were formerly in darkness, the Lord Jesus called us out of darkness into His glorious light, and as we begin to walk in the light, we discover that Christian maturity is a process, not an instantaneous happening. It's a journey up toward the light, to become daily more like Jesus

and fit for God's Kingdom, for "God is light, and in Him there is no darkness at all" (vs. 5, NAS).

Now that's not true of you and me. In us there are still some areas of darkness, and one of those areas for many of us is the fear we have, particularly, fear in relating to other people. We like the idea that God is conforming us to the image of Christ, and we want to walk in harmony with the Lord, but the whole test of

whether or not you've really got a working relationship with God is your relationship with your brother. And one of the basic problems in relating to somebody else is that *we're afraid of each other*. This may sound funny, but it isn't funny when it happens.

"Every time I try to be friendly, I get hurt. Every time I try to come out of my little shell and be a Christian and help people, they always punch me in the nose, steal my car, rob my pocketbook."

Have you ever had a bitter experience when you've tried to reach out to help some of God's wonderful kids? Every time we reach out, the enemy is waiting for us like people waiting for the groundhog in February. As soon as we stick out our nose, he has somebody special waiting for us to make sure we never try *that* again.

Brother Jack says, "Mumford, would you lend me your car?"

Honestly, I'd rather lend you my children than my car, because for some reason, being reluctant to loan out my car has always been a personal hang-up for me. But finally I get up enough spirituality and say, "All right, Jack. You can borrow my car." Then he wrecks it, and I say, "I knew it!"

Everyone I've ever met has had their own personal fears they cover with a facade. They don't let anybody—sometimes not even their own wife or husband—behind those barricades. Why not? Because every time they start to feel spiritual and let people in, someone comes in with hobnailed boots, and walks up and down on their spirit and out the other side. So they say, "I'll never open up to another one of God's kids again." Clang! The door slams shut.

Somehow God has to show us two things. First, He has to show us how to open up, and then, how to conduct ourselves when another person opens up to us.

OPENING TO OTHERS

Let's look in the Song of Solomon for a moment, and I'll show you a very important principle.

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits (4:16).

The north wind always speaks of death; the south wind speaks of resurrection. So in this passage, the bride is saying, "Lord, deal with me in death and resurrection until my garden brings forth its spices."

Immediately the bridegroom responds:

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends . . . (5:1).

She says, "Oh, Lord, come into my garden. Lord, I love You so much that I want my garden—I want my whole life—to express my love to You."

He says, "If I come, I'm going to bring My friends."

She says, "Lord, You can come, but not Your friends."

The Lord says, "No, if I come, I'm going to bring the Body of Christ with Me."

It's a lot easier to open up to Christ than to His friends with their hobnailed boots. Why? Because when they come into your garden, brother, they tear it up. They walk on the flowers, and they pick your fruit. And you say, "Lord, I didn't know this was going to involve all Your friends. I would rather be spiritual in my closet by myself."

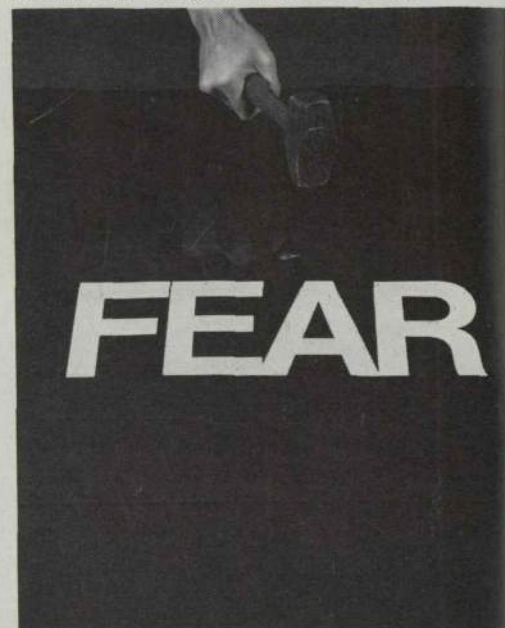
But 1 John 4:18 says, "He that feareth is not made perfect in love." The word "perfected," as the Scripture uses it, literally means "to come to a full end." We could substitute the word "mature." We go up to a ripe grapefruit on a tree and we say, "That's a perfected fruit." In other words, that grapefruit has come to its full maturity.

Now the maturity of love which God has called us to—the love which can't coexist with fear—is best illustrated by Matthew 5:48 where Jesus says, "Be ye therefore perfect [mature] even as your Father which is in heaven is perfect." He says that after citing the example of two farms side by side, one of which belongs to a saint and the other to a heathen. Now if I were God, I'd rain on the believer's farm, but I'd dry up the heathen's. But God says, "No, don't be like that. Be mature." God sends the rain on the just and the unjust. "Be ye therefore perfect [mature], even as your Father which is in heaven is perfect." Demonstrate the love of God impar-

tially, both to those who help you and those who hurt you.

When you do that—when you open up your "garden" or your life to God's kids . . . the good ones, the funny ones, and the strange ones—you're going to grow. It's true that opening ourselves like that includes the "getting-hurt" process. You can't avoid that. But that's the only way we're going to mature in love, remembering as well that "perfect love casts out fear" (1 Jn. 4:18, NAS).

We need evidence that God loves us, because when He begins to deal with us and bring us toward the light, we may feel that He's out to kill us. It's hard to believe that God loves us in an automobile accident. "How come this



has to happen to me? How come we're always the ones?" But 1 John 4:16 says, "And we have come to know and have believed the love which God has for us. God is love" (NAS). I know and believe that God loves me. I believe that He loves me because He gave His Son. The scars are there in His hands. If we understand His love, we know He cannot do anything to harm us. He may hurt us, but He will never harm us!

So, if I'm going to continue upward toward the image of Christ, I must believe with all my heart—I must know beyond a shadow of a doubt—that God is love. And my knowledge of that love "casteth out all fear."

FACING OUR FEARS

The alternative to growing in love and overcoming fear is to continue in fear until God deals with it. Let's look at Job for an example of this. For years I tried to figure out why God dealt with Job the way He did. I believe the answer is in chapter 3.

Why is light given to a man whose way is hid, and whom God hath hedged in?

For my sighing cometh before I eat, and my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

I was not in safety, neither had I rest, neither was I quiet; yet trouble came (vss. 23-26).

Here's what I see. God is calling us out of darkness, and in darkness there is fear and torment. As long as there is fear and torment, we can never be made perfect in love since perfect love cannot coexist with fear.

What God wants from you and me is a life in which light has penetrated the depths of our spirit and replaced every bit of darkness. Now God knows our very thoughts and the personal fears we try to keep hidden.

"Lord, You know I'm afraid of German shepherds . . . I'm afraid of people . . . I've always been afraid that I was going to have a mental breakdown . . . I always knew my husband was going to run off with another woman!" As long as there is a deep fear in our spirit, we can never really come to maturity. Nobody else knows it's down there. In fact, you have a big padlock on it. Nobody gets in there! Even *you* don't go in there! But there is a fear down there and as long as that fear is running around in your spirit, you can never grow up in God. Now if God sees that fear way down in your heart and He really loves you, what is He going to do? He's going to shine light on it.

The Lord says, "Bob, I see you're afraid of German shepherds. Well, if you're going to walk with Me, before long you'll have a chance to pat the



German shepherd!"

I say, "Lord, You wouldn't . . . You wouldn't!"

Can you see that you cannot walk in light unless you first understand *God is love*? Why is God going after that fear? Because He loves you. And you can never grow up until somehow, somehow, God has broken that fear.

I'll tell you when I first saw this. I read an article in *Eternity* Magazine about a minister's wife who had a mental breakdown. In the first of the article she said, "I was always afraid that I was going to have a mental breakdown. Then, when I did, and my husband took me into that locked ward, kissed me goodbye, and walked out, God only knows the fear that rushed through me." But as God took her by the hand and led her down through the valley and up the other side, her testimony was this: "God can be with you through any circumstance!"

I began to see the principle. In some way God had to demonstrate to her that He was greater than locked wards in a mental institution. If you're afraid of physical illness, or poverty, or losing your job, sometimes this is exactly what God allows you to face. Job said, "The thing that I feared has come upon me."

How do we handle that fear? We can either open it up in God's presence and say, "Lord Jesus, I need You to

work on me," or we can try to hide it and He'll work on it anyway. But either way, God calls us to walk in the light and helps us to deal with the fears that are running around in our life.

For some who have problems with fear, there may be a need for the ministry of deliverance. For others it can be done through honest confession. Choose somebody that you really trust—don't run around punching doorbells. But choose somebody trustworthy and say, "You know something? I've had a fear all of my life that one of these days I was going to wind up with cancer, and I want to get that spook out of the back of my head."

God can set you free. He can begin to work in your heart if you just open your spirit and begin to deal with the fear and let it come to His light. God can slay that thing, and before long you will be able to say to that German shepherd, "I've been afraid of you a long time, but now, in Jesus' name, I'm going to pat you!" 🐾

TAPE AVAILABLE

If you enjoyed this article by Bob Mumford and would like to order Bob's cassette tape "Freedom from Fear," order tape number 7012 and include \$4.95 for each copy you desire. Use the order form on the inside back page.

The word fear, for most of us, has rather unpleasant connotations. This is true because it is commonly associated with the bondages of the old life and seen only as an instrument of the evil one. The Scripture paints a somewhat different picture. Fear, when bridled correctly, can be used by the Holy Spirit to usher God's best into the life of the believer.

(Bible Study answers are found on page 30)

1. Read Genesis 22:5–14 and answer the following questions.
 - A. Did Abraham imply to anyone other than Isaac that both of them would return alive from the top of the mountain? _____
 - B. If so, whom? _____
 - C. What did God want to know that Abraham had? _____
2. Toward what three classes of people is showing kindness and respect an indication of fear of the Lord? (*Lev. 19:14,32*)
 - A. _____
 - B. _____
 - C. _____
3. Underline the phrase that best describes why Jacob's sons were not pursued by the heathen (*Gen. 35:5*). A. Because they were bound B. Because the terror of God was upon them C. Because of the pillar of the cloud.
4. According to Exodus 20:18–20, what will the fear of the Lord keep us from? _____
5. Israel was told that they would come under judgment if they did not fear the _____ and _____ name which is _____ (*Deut. 28:49,58*).
6. What did Samuel ask the children of Israel to consider as they feared the Lord and served Him? (*1 Sam. 12:24*) _____
7. List two qualities that a ruler must have (*2 Sam. 23:3*).
 - A. _____
 - B. _____
8. How long does godly fear endure? (*Ps. 19:9*) _____
9. How should we stand and rejoice before the Lord? (*Ps. 2:11; 4:4*) _____
10. When we fear the Lord and think about His name, what book does the Lord have our words and thoughts recorded in? (*Mal. 3:16*) _____
11. To whom is the message of salvation sent? (*Acts 13:26*) _____
12. According to Hebrews 12:28–29, to serve God acceptably, we must do it with _____ and _____
13. Why? _____
14. Who believes in one God and therefore trembles? (*Jas. 2:19*) _____
15. The fear of the Lord _____ to _____ ; and he that hath it shall _____ satisfied; he shall not be visited with _____. (*Pr. 19:23*)
16. Name three things that God rewards those with who humbly fear Him. (*Pr. 22:4*)
 - A. _____
 - B. _____
 - C. _____
17. What brings a snare? (*Pr. 29:26*) _____
18. Read Galatians 2:4–6 and answer the following questions.
 - A. Did Paul submit himself to false brethren simply because they called themselves Christians? _____
 - B. What did these men want to spy out? _____
 - C. What did they want to put them in? _____
 - D. Was either God or Paul impressed with these persons or their titles? _____
19. What type of fear makes people without Christ subject to a lifetime of bondage? (*Heb. 2:14–15*) _____
20. We in Christ have not received the _____ of _____ again to _____. (*Rom. 8:15*)
21. What kind of Spirit have we received? _____
22. What physiological reaction did King Belshazzar have to the word of the Lord? (*Dan. 5:1–6*) _____
23. Read Deuteronomy 20:8 and underline the word that best describes fear. A. Contagious B. Individual C. Many-sided

Questions and Answers

This month's answers by Don Basham.

Q What practical suggestions can you give for coping with fear?

A Fear is one of Satan's most potent weapons. His basic purpose is to torment—and if possible, destroy—the people of God. And the Scripture makes it plain that “fear hath torment” (1 Jn. 4:18). Fear can range in intensity from a kind of gnawing anxiety to extreme terror.

While the space allotted to this column is too brief for lengthy discussion, we can at least mention and comment briefly on a few practical ways of coping with fear.

1. We need to recognize that the battleground in our struggle against fear is mainly in the mind. While it's true that fear is primarily an emotion, our emotions are basically affected by our decisions. To a large extent we *decide* what to do with our emotions. What controls our thoughts controls us. This is why Paul says, “Seek those things which are above . . . set your affections on things above . . .” (Col. 3:1–2). When we decide to seek something, we set our minds to look for it. It's a mental decision.

There are abundant scriptures which assure us that we have the major responsibility for controlling our thoughts (Phil. 2:5, Phil. 4:8, and the whole host of admonitions which tell us not to be afraid).

2. We need to recognize that fear is basically misplaced faith. When we give in to fear, we are placing more faith in our problem than in God. Momentarily, at least, we are claiming that the devil is greater than the Lord. We doubt God's ability to help us in that situation. Doubt, basically, stems from a decision to believe the worst instead of the best; to believe the devil's lie instead of God's promise. If God has promised, “I will never leave thee nor forsake thee . . .” (Heb. 13:5), then why should we ever be afraid? A simple decision here can do wonders for the fearful: don't doubt God, *doubt your doubts!* Doubt Satan's ability to win out over God! Take the optimistic view! “Greater is he who is in you than he who is in the world” (1 Jn. 4:4).

3. Fear is often an outward manifestation of inner guilt. If we're not walking in the Spirit of God, if we have unconfessed sin in our lives, we feel guilty and that guilt opens us to fear. Any darkness in our lives tends to breed fear. So, one good antidote to fear is to walk in the light and stay free of guilt. “Beloved, if our heart condemn us not, then we have confidence toward God” (1 Jn. 3:21). And if we have confidence toward God, fear will diminish.

4. Another common-sense way to cope with fear is simply to stay busy. Inactivity often leads to unhealthy introspection which leads to low self-esteem, which leads to guilt which leads to fear. Simple things like creative activity or plain physical exercise can serve to brighten one's outlook and banish fear.

5. Finally, fear can be caused by the pressure of an evil spirit. In that case, deliverance is called for, which we discuss in the next question.

Q How can you tell whether or not a spirit is at the root of a problem with fear?

A It is not always easy to determine whether a particular personal difficulty—fear or any other problem—stems from a weakness in the carnal nature or is the result of demonic torment. My advice is to treat the problem first as if it were a struggle against the flesh rather

than a demon, since most of our problems originate there rather than from demons. If it is a problem of the flesh or carnal nature, it will improve with prayer,

self-discipline and the implementation of the suggestions made above.

However, the spirit of fear is a common cause of torment among Christians. So if your problem with fear doesn't seem to yield to prayer or self-discipline, if it seems to grow worse the more you pray, or if it seems to be all out of proportion to any real condition—if it's a kind of "phobia" or takes the form of a nameless dread—then it would be wise to seek deliverance.

If your fear is caused by the torment of a spirit of fear, it needs to be treated as a demon and not as a "condition." Conditions yield to prayer: demons are personalities and must be commanded to leave. I've seen literally hundreds of people delivered from fear's torment once they recognized their problem was caused by a demon and sought deliverance. The chapter in my book *Deliver Us from Evil* entitled "Right Now in Your Own Room" outlines practical steps for self-deliverance.

Q

Since children are especially prone to problems with fear, how can parents or other adults help them overcome problems in that area?

A

Fear often stems from insecurity. Thus, the more secure and loved a child feels in his own home situation, the better he is able to cope with all manner of problems, both at home and away from home. The best safeguard I know against seeing your children afflicted by insecurity and fear is a close, warm, and *openly affectionate* relationship between mother and father and between

parents and children.

If I may be forgiven for using a personal example, our family has been blessed with an extraordinary degree of happiness and security. My wife and I attribute that closeness and security (freedom from fear, if you will) not so much to any superior parental skill as to the fact that through the years we have been openly affectionate to one another and our five children. While we're far from perfect and have made our share of mistakes as parents (and now as grandparents!), there's never been a time—even during difficulties and crises—when we failed to show love and concern for one another.

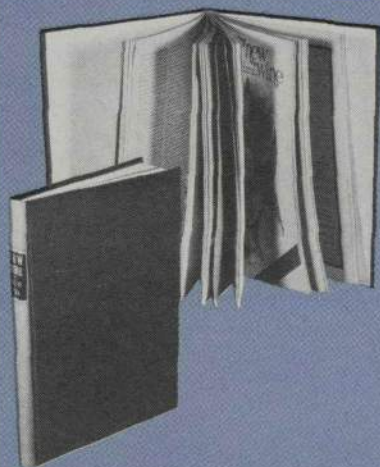
Enough love will handle almost any problem, and the Bible says, "... perfect love casts out fear" (1 Jn. 4:18). ♡

Although Questions and Answers has not appeared in New Wine for several months, it will start reappearing from time to time. In view of this, we invite readers who have questions for this feature to send them to: Questions and Answers, c/o New Wine Magazine, P.O. Box 9199, Ft. Lauderdale, FL 33310.

BIBLE STUDY ANSWERS

(From page 28)

1. A. Yes, B. Young men servants, C. Fear of God; 2. A. Deaf, B. Blind, C. Aged; 3. Because the terror of God was upon them; 4. Sin; 5. glorious, fearful, the Lord thy God; 6. The great things He had done for them; 7. A. Justice, B. Fear of God; 8. Forever; 9. In awe and trembling; 10. Remembrance; 11. Those that fear God; 12. reverence, godly fear; 13. Because He is a consuming fire; 14. Devils; 15. tendeth, life, abide, evil; 16. A. Riches, B. Honor, C. Life; 17. Fear of man; 18. A. No, B. Liberty, C. Bondage, D. No; 19. Fear of death; 20. spirit, bondage, fear; 21. Spirit of adoption; 22. Countenance changed, joints went slack, knees knocked; 23. A. Contagious.



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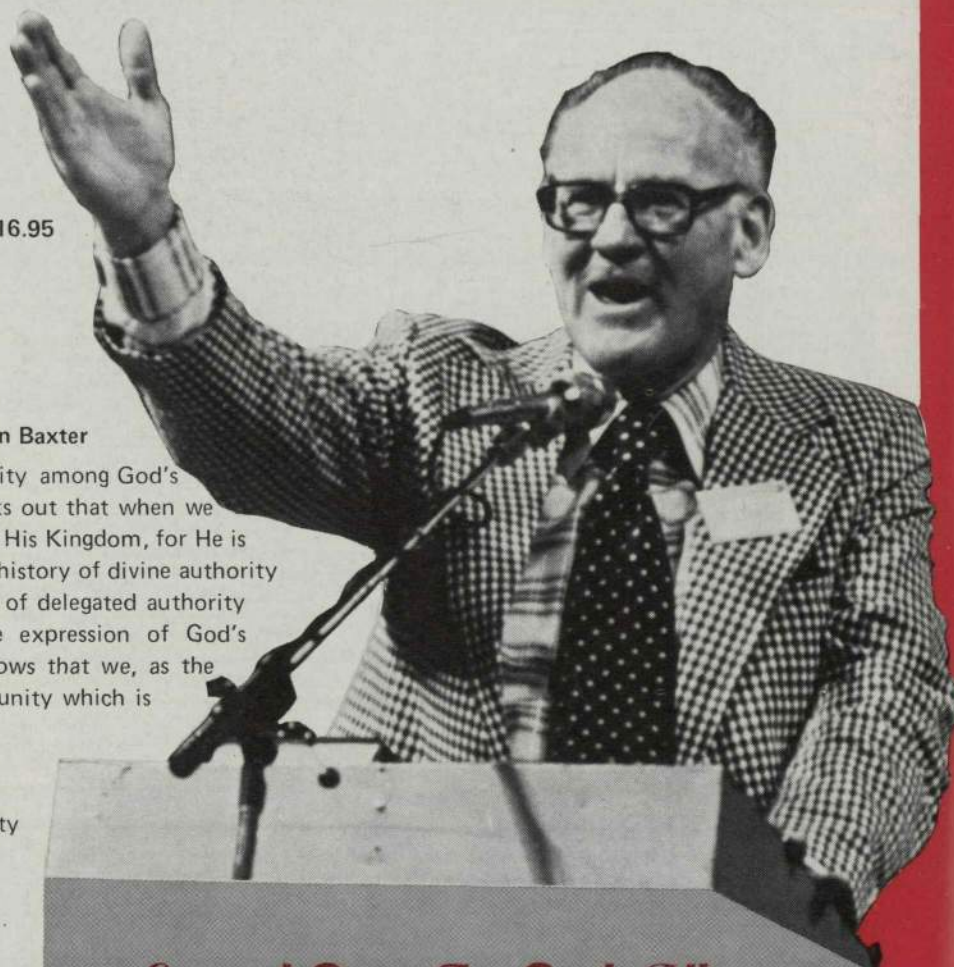
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