



new wine

JULY/AUGUST 1978

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

GETTING IT TOGETHER

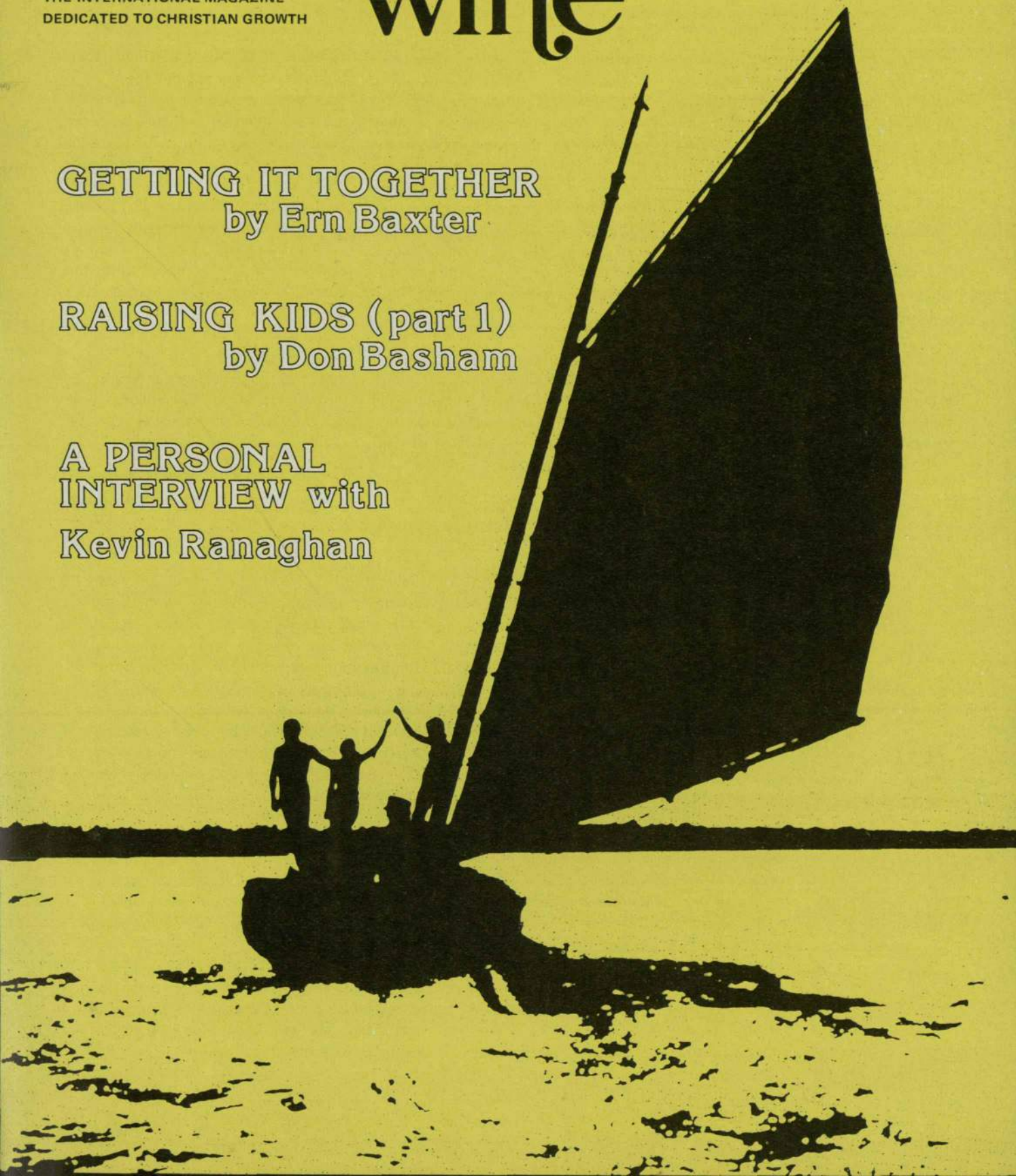
by Ern Baxter

RAISING KIDS (part 1)

by Don Basham

A PERSONAL INTERVIEW with

Kevin Ranaghan



editorial

In Phillipians 4:8 Paul speaks of our need to concentrate on "whatsoever things are true, *honest*, just, pure, lovely, and of good report." Webster defines *honest* as "free from fraud and deception." How long has it been since you checked to see if your relationships with other Christians are truly honest? A situation recently came to my attention where a minister recruited several other pastors into a worthwhile venture requiring each of them to invest a considerable sum of money. Later, when the project was completed, that same minister widely publicized the project, taking sole credit for the work, as if the other men had contributed nothing.

In the secular world of business

such lack of integrity may not be surprising, but its regular appearance in the Body of Christ is disturbing. Such scheming leaves the offended parties feeling degraded since they know they've been used to further the ambition of the one who deceived them. Worse yet, while such behavior is blatantly dishonest, it often goes unchallenged since the project is "the Lord's work." And if it is challenged, the perpetrator of the offense professes innocence, saying, "But we're doing this for the Lord!"

Those of us who have been in traveling ministry for years can recount many times when our ministries have been abused and exploited by ambitious leaders whose only concern was for the building of their own little kingdoms.

Fortunately today, increasing numbers of Christians are finding their place in covenant communities or in committed bodies under wise and mature oversight where they are pledged to respect, honor and care for one another. In such settings fraudulent and dishonest behavior can be confronted and corrected. But regardless of where we are presently located in the Body of Christ, we need to examine our relationships with the intent to eliminate the dishonesties which hinder true commitment. Such examination is painful but necessary since most of the time the performance of our faith lags far behind our profession of it, and the redemption of our motives rarely coincides with the redemption of our souls.

Don Basham

Don Basham
Editor

I was very interested in your April *New Wine* on "Fatherhood and Identity." It brought back a certain lesson the Lord taught me when I had heard some sermons on relating to God as our father and calling Him "father." I tried to put it into practice, but I kept feeling frustrated. Finally I said, "God, I can't call you 'Father.' I feel like I'm pulling you down to my level." Immediately I heard the Spirit of God say, "you are not pulling me down to your level—I've lifted you up to mine." Then He gave me the scripture in Eph. 2:6, "He hath raised us up together and made us sit together in heavenly places in Christ Jesus." I've grown more and more to understand the beauty of coming to my heavenly father for everything and know that He is glad to have me come; any time and about anything!

Lona Chandler
Galt, CA

My husband and I would like to order more April issues for the students in the childbirth class we teach. The class is for

believers that are expectant parents. We specialize in giving instruction from Scripture on the birthing process portrayed in the Word. We also teach what parenthood is (motherhood and fathering), along with the basic physical fundamentals needed for emergency and home deliveries. The April issue of *New Wine* will be required reading because of its quality, message, and backing from Scriptures. Thank you for researching and printing these truths. They have been needed for a long time.

Terry and Diana Knowles
Paradise, CA

I just want to tell you how much I appreciated the last *New Wine* issue concerning Fatherhood. Lately, God has been speaking to me about being head of my house and taking the authority I should have as a father. Things have really been different in my house since I have taken the role of a real father. My wife and I also have had a new love for each other.

Jack Armbrust
St. James, MN



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New Wine is published monthly, except for combined July/August issue, by Christian Growth Ministries, P.O. Box 9199, Ft. Lauderdale, FL 33310. Second-class postage paid at Ft. Lauderdale and additional mailing offices.

New Wine is a nonsubscription magazine supported by the contributions of its readers. Please use the change of address form found in this magazine to request *New Wine*, for address changes and contributions.

Back issues of *New Wine* are available for a minimum contribution of 50 cents each. This pertains to all back issues, regardless of quantity.

All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank.

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

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

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

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JULY/AUGUST 1978

VOL. 10, NO. 7



Getting It Together

by Ern Baxter

This article is taken from a taped message given by Ern Baxter at a large conference. It has been edited in a way that maintains the conversational mood of the original message. (For information on ordering the tape of the complete original message, see page 20.)

IN THE OPENING PART of the Bible, we find God regularly commuting from heaven to talk to His chosen men on the earth. He came down in the cool of the evening and conversed with Adam. He came down and talked with Enoch, Enos and Methuselah, and many of the antediluvian fathers. He

came down and talked with Noah, and with Abraham and Isaac and Jacob.

But with the coming of Jacob upon the scene of history, there came a new direction in the divine relationship in the earth. Jacob had twelve sons who became the progenitors of a nation—a nation with which God entered into covenant.

God still talks to individuals, and He still justifies individuals by their faith just as Abraham was justified by believing the Word of God. But there's another aspect of God's revelation that we're seeing more clearly today.

For a long time all that many of us saw was our

need for a "personal salvation." "I'm converted. I've been baptized. I'm filled with the Holy Spirit. If I die, I'm going to heaven. If the Lord comes, I'm going." This individualistic emphasis has predominated.

Now, there's nothing wrong with that. One needs to be personally converted, and each of us should have an operative personal faith and a very personal knowledge of God through Jesus Christ in the power of the Holy Spirit. I don't want to minimize that.

But, my burden has long been for us to enter into the dimension of corporiety, or collective Christianity, that the Bible not only talks about in the New Testament, but typifies for us in the congregation of Israel in the Old Testament. When Paul wanted to talk in the New Testament about individual faith, he referred to Abraham. When he wanted to talk about collective faith and activity, he referred to the children of Israel: Abraham for the individual, the children of Israel for the corporate.

God's purpose for His people is to bring them out of Egypt, both individually and corporately, and through the wilderness into a "land" where they will become the joy of the whole earth and where they will manifest the glory of God as a society of men and women that have "got it together."

If you have any question about the need for authority to get God's job done, let me tell you something very simply on a logistical basis. If this generation of Christians is the generation that is to bring to pass the demonstration of God's glory as it is promised in the Bible, I can well understand why we are hearing the Spirit say, "Authority, submission, shepherding, order." With what I see in Christianity today, if we got out into the wilderness, we'd kill each other in the first mile and a half. We not only wouldn't get *across* the wilderness, we would hardly get *into* the wilderness. So I can see the wisdom of God in what He's doing.

When God brought Israel out of Egypt, He brought them into the wilderness. The wilderness is the place of immaturity. In the vocabulary of a Jew, the wilderness is an uncultivated land. It's not intended to be lived in; it's something to get "through" (Deut. 8:15). That's exactly the preposition that God uses concerning Israel's time in the wilderness—He brought them *out* of Egypt, took them *through* the wilderness, and brought them *into* Canaan. The whole idea was to get them "*through*," but on the way through, to teach them all that was necessary to enable them to become a *mature* people who would corporately represent God when they came into the land.

As God looks down on His precious people across the earth, His heartache is that they are so fragmented and fractured and divided. Few of us realize

that God saved us to bring us into community. "For by one Spirit are we all baptized into three million bodies." How many bodies? *One* body. How would God ever get three million people through to maturity if everybody did his own thing?

Right from the beginning God spoke to Moses, and He said, "Moses, if it's going to be done, it has to be done in an orderly fashion." So every tribe was instructed in where they were to camp, so that everybody knew exactly where they were to pitch their tents. When the trumpets blew and the cloud moved and it was time to move on, each tribe knew at what point it should fall into that great national march to its next camping place. They couldn't afford any mistakes.

If under the Old Covenant three million people could maintain order as they marched across the wilderness, with all of its adverse conditions, because they were submissive to the authority of Moses, God's delegated authority, do you not think that under a better covenant, in a better day, with better promises, a better sacrifice, and a better hope that the people of God ought to be able to come into such maturity of unity and common direction that we become a redeemed community, a new society, a counter-culture, a new order, offering an option to the world that they lack in their own unregenerate society?

THE EXAMPLE OF THE TABERNACLE

We're going to talk about the tabernacle as it is described in Exodus 40 and draw some instruction about how we can get it together.

And Moses erected the tabernacle

Then he took the testimony and put *it* into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

And he brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony *just as the Lord had commanded Moses*.

Then he put the table in the tent of meeting

And he set the arrangement of bread in order on it before the Lord *just as the Lord had commanded Moses*.

Then he placed the lampstand in the tent of meeting

And he lighted the lamps before the Lord *just as the Lord had commanded Moses*.

Then he placed the gold altar in the tent of meeting in front of the veil;

and he burned fragrant incense on it *just as the Lord had commanded Moses*.

And he set the altar of burnt offering *before* the

doorway of the tabernacle . . .

And he placed the laver between the tent of meeting and the altar, and put water in it for washing.

And from it Moses and Aaron and his sons washed their hands and their feet.

When they entered the tent of meeting and when they approached the altar, they washed *just as the Lord had commanded Moses* (vss. 18–32, NAS).

Do you get the idea that the Lord had said something to Moses? The significance of these verses is that everything was done just as the Lord commanded Moses. Since Jesus is Moses' successor the question that faces us today is, "Are we getting it together as God's house just as Jesus has commanded us?"

And he erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work (vs. 33).

Then . . .

"Then" is an adverb of time. It indicates that there came a time when something happened. What time was it? It was the time when Moses and the children of Israel got it together. *Then* . . .

. . . the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.

And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle (vss. 34–35, NAS).

Now, go back with me to verse 34: "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." What is it that we Christians who have been touched by the glory of God in this hour want more than anything else? We want a world-wide, earth-shaking, people-attracting, God-honoring manifestation of the glory of the Lord. What is that? The glory of the Lord is the visible manifestation of the invisible attributes of God.

**"The sin that is breaking
God's heart is the sin
of not being in right
relationship with one
another."**

It is said of Jesus, ". . . we beheld His glory, the glory as of the only begotten of the Father . . ." (Jn. 1:14). Remember His disciples said, ". . . Lord, show us the Father, and it sufficeth us." And Jesus answered, "Have you been so long with Me, and you haven't seen the Father? He that hath seen Me hath seen the Father . . ." (see Jn. 14:8–9).

Now, this isn't a discussion on the Trinity. It's just a very simple fact that Jesus Christ as the incarnate Son so revealed the invisible attributes of His Father that when you looked at Jesus, you saw God's glory coming through a body. Did you hear me? I said, "*coming through a body*." Where is Jesus' Body now? *We* are His Body, and the same glory that came through the incarnate, historical Jesus who walked this earth because of what He did in His redemptive act, is to be manifested through the corporate Body.

BUILDING GOD'S BUILDING

The first thing that Moses did according to the commandment of the Lord was *build the building*—the tabernacle (vs. 17). Then he took the testimony and put it into the ark. On top of the ark was a lid called the mercy seat, and on top of the mercy seat were cherubim, and down inside the ark was God's law. The Bible says that the mercy seat between the cherubim was where God lived and communed with Israel.

So the first thing Moses did was to put God's immediate residence (the ark) within His house (the tabernacle). Then he set up a screen or a veil right in front of the ark, just as the Lord had commanded him.

Now, number one. Do we all agree at this point in the Kingdom of God that God has a right to be in charge and to have His own private room and to govern from there—that God has a right to run things?

The easiest thing in the world is to say, "I believe." The hardest thing in the world is to *do* what you believe. Now, if we believe that God is the final court of appeal, then whatever God tells you to do, you're going to have to do it.

So point number one is that God has a perfect right to be in charge. God has an absolute right to govern His Kingdom. The Kingdom is not a democracy; it's a theocracy. God is first. God is ultimate. God is in charge. God gives the orders. God tells us what we should do. God is the one who has supreme right to every aspect of our lives. If you agree so far that God has that sovereign right, we have taken the first step in getting it together.

THE BREAD OF GOD'S WORD

Now let's go on to step two. "Then he put the table in the tent of meeting, on the north side of the tabernacle, outside the veil. And he set the arrangement of bread in order on it before the Lord, just as the Lord had commanded Moses" (vss. 22–23).

He put the table of shewbread in its place and put twelve loaves of bread on it. The bread was called the "bread of His face" or "His countenance."

**"God has an absolute
right to govern
His Kingdom."**

Now, bread is for eating. ". . . Man shall not live by *bread alone*, but by *every word* that proceedeth out of the mouth of God" (Mt. 4:4). The bread is the Word. So now we've got God, and we've got His Word.

Do you believe that God has manifested His face, His intelligence and His purpose through His Word? That table with the shewbread on it is the Word of God in the Church of God, which carries with it the authority of God's face and God's presence. God has moved out to us in His Word.

Instead of us resenting the Word, I think we ought to love it and cherish it as a miracle from God—for in it, the Creator of heaven and earth has broken into humanity in covenantal love and has spoken. God has spoken!

I have a feeling that today in the midst of all of our charismatic joy and delight, there is a tendency for us to miss the miracle of "the Book." I've been reading it for 45 years, and I still find myself caught up in the enchantment of it. I don't just study the words and take them apart and find out what they mean; I read and read and read. And I see some things today when I read that I never saw before.

If you have never been caught up in the spiritual delight that comes from realizing that the Bible is God's recorded speech, transcribed by holy men inspired by the Holy Spirit, then you've missed out on the glory of the bread of His countenance.

God has spoken. The Word of God is among us. It is the word of His face, of His presence. It's the articulation of the authority and the sovereignty of God, the Creator and the Redeemer.

THE ILLUMINATION OF GOD'S SPIRIT

We have taken two steps. On to step three.

What did Moses do next? "Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle" (vs. 24). Then he put in the lampstand (or the candlestick as it's called in the King James Version) that was fed by oil.

In the tabernacle there was no natural light. The lamp was fed with oil and the wick had to be kept snuffed and cleaned so that the oil would flow through to the lamp and keep burning. It was by this light that everything that was done in the holy place was done. It was done by the light of the oil of the sevenfold lampstand.

That lampstand stands for the Holy Spirit in the midst of God's people: the oil of the Spirit giving illumination and insight on the Word in the presence of God. No natural light. I'm about to get in trouble, but here we go anyway.

Your Ph.D. won't help you any in there. See, I knew I was in trouble. Somebody says, "There, you see. He's an obscurantist. He's an illiterate Christian. He's one of those people that just believes in Jesus. He doesn't believe in schools or degrees."

That isn't what I said. All I am saying is that we have fouled up God's revealed will for us as His people because we have dragged in natural light to try to make it work. We've used natural light on the Bible. We've used natural light for conduct. We've used natural light for everything.

Those of you who have studied the history of Christianity know that every time there comes a pure revival or a visitation from God, God invariably reaches down into the realm of nonentities. I often think of the last part of the nineteenth century when Great Britain was just loaded down with brilliant theologians. God put His hand down into a Boston shoestore and picked up a Boston shoe clerk by the name of Dwight L. Moody. He took him over to Great Britain, and God used Dwight L. Moody with his Yankee twang, to stir that country. Many times, sitting on the platform with this rough, rugged semiliterate Boston shoe clerk were the most brilliant theological and academic minds of the day.

After one of the last sermons Mr. Moody ever preached, some young whipper-snapper of a student came up to him and said, "Mr. Moody, I'm surprised that a man of your stature in the world should have such bad English. Do you know that you had seven mistakes in grammar in your sermon tonight?"

And Mr. Moody, who was incidentally a very brusque man, looked at him and said, "Son, I'm using all the grammar I've got to the glory of God. I hope

you do the same."

One of the last revivals we had some years ago was in a university city, and it ran for months. It was a youth revival, and I had in that congregation some top-flight students. But as they would come in the door with all the other young people, many of whom were not student types, you could almost see them leave their academic attainment in the lobby and move into the realm of the Spirit. When they'd sit down, they knew that the fact they were honor students academically did not automatically equip them to prophesy. Nor did it equip them, necessarily, to understand the Bible.

I remember one specific incident early in my ministry. I was to be the opening speaker at a conference one night, and I'd bought a nice new brown suit, and a nice new pair of shoes to go with it. I had prepared a great sermon, and I was going to impress the audience. If they had come to see me, I looked good. If they came to hear my sermon, it was going to be good, too. I had everything planned. The time came for me to move in dramatically and take my place. I sat down and waited for the announcement of my name, at which point I would rise up and deliver my well-prepared oration and thrill them all.

But right down front a little German lady got up. She could hardly speak English, and she had an impediment in her speech. She started to tell what Jesus had done for her, and as she did, I watched the most amazing thing. I watched my audience disappear. They were all slipping down on their knees. I was sitting there in my nice brown suit and my new shoes with my sermon all poised and ready, half mad at God. But God had taken that little German lady who couldn't even speak and He had used her, and He had put a word in her spirit that just broke that audience. They were on their knees, calling on God, way on into the night.

Suddenly I realized that I was *dispensable*. I don't think I have ever forgotten that lesson. One of the great difficulties today is there are many of us, especially ministers, who feel we are indispensable. It's going to be a terrible shock to us as the Holy Spirit moves along, when we see God reaching down and taking people that we wouldn't have chosen for the simple reason that they will not bring natural light into the things of God. They'll come in and be Spirit-taught, and they'll be Spirit-moved and submissive, and they'll walk in the order of God, and have no other motive than to glorify God. So God will use them and bless them and anoint them.

God says, "I don't want natural light in My sanctuary. I don't want men to come in here and clutter up My sanctuary with self-glorifying conclu-

sions. It is written in the Word, and I don't need any natural light in My sanctuary."

If you want to keep your natural light out there in academic circles, that's fine. That's where it belongs. It's a horizontal thing. Academic attainment is horizontal. You don't need the Holy Ghost to get a Ph.D., but you need the Holy Ghost to prophesy, and to speak in tongues and to understand the Word of God. "We don't want natural light in the sanctuary," says God. "In here it's supernatural light that comes from the golden candelabra."

Now I know the implications of what I've just said are pretty devastating. But when we live in an age where the philosophy that "God is dead" was not spawned in a school of philosophy but in a school of *theology*, then I'm not at all surprised that there is a whole new approach in this hour to how men come into ministry. I believe that God is restoring true ministry in this hour that is going to come up in the order of the golden candlestick. It's not going to come up in the halls of academic or even theological training.

I'm not going to dwell on that negative side. On the other side, what is happening? There's an excitement across the world that makes goose-bumps break out all over me. Wherever I go, I find young people with stardust in their eyes and a bedroll under their arm. Glory to God! They're ready to go to the North Pole, the South Pole, or Mars—it doesn't matter.

Now look, you older folk, don't get upset with me, because after all, I'm in your age group. But I believe it's the youth of this generation that are being groomed to do the job.

You say, "Well, what about me?" Stick with them: *they need you*. When they cross Jordan, there's a few of us old Calebs going over. But I want to say to older people: Don't turn them off, out of jealousy or for any other reason, because they need you. Joel said, and Peter repeated it, "Your young men shall see visions, and your old men shall dream dreams."

When a young man sees a vision, he can be like a bull in a china shop. He sees something and everything goes "smash" as he attempts it. But he needs the old man's dreams. A young man's vision is made of the stuff of the future, and an old man's dream is made of the stuff of the past. You'll notice in the Bible there's a place for both the old and the young. The Kingdom of God is not a youth movement, nor an old folks home.

May I just tell you what I used to do when I was a young man in the ministry? I'd be in a conference or meeting with a lot of other ministers.

They'd say, "Where's Baxter?"

"Aw," they'd say, "he's hunted up some old retired minister."

That was true! I'd find some old retired servant of God that everybody had forgotten. I'd knock on his door, and as he'd come to the door, I'd say, "I'm Ern Baxter. I'm a young minister. I've heard about you, sir. Can I come in and talk to you?" Nobody had come to talk to him for weeks. I'd go in and that old man would pour out more distilled, capsulated theology in two hours than I could learn in twenty-seven study hours. He had sifted it through experience and it came out all beautiful and fine, and I would write like mad to get it all down.

Oh, what I gleaned! I'll never forget an old man up in Canada. He was in his eighties. Most people had forgotten he had ever lived. They didn't know he was around anymore. You could mention his name, and they'd say, "I thought he died twenty years

ago" But he hadn't died. The old man was sitting in a big old house, and somebody told me about him. They said he knew D. L. Moody personally, and Dr. Jowett, and Mr. Spurgeon.

I said, "Where is he? Take me to him."

How that old man loved it! I think maybe I sent him to heaven two days ahead of time, but I'll tell you, he went happy! Man, I picked his brain and paraded through his memories. I reminded him of things that he'd forgotten. I'd finally leave there at one or two in the morning, and with tears in his eyes, he'd say, "You'll never know what this has meant to me. Won't you please come back again?"

I would say, "Sir, if I didn't have to go to bed, I'd stay all night. You get some rest, and I'll be back as soon as I can." I visited him right up until the time

that the Lord said, "That's enough. Go find another old man."

Natural light is no comparison to the illumination the Spirit of God produces by balancing young men's visions and older men's mellow memories and dreams.

PRAYER AND WORSHIP

Now, let's move on and get it together on step number four. "Then he placed the gold altar in the tent of meeting in the front of the veil" (vs. 26). Now, what have we got? We've got God, His Word, the inspired illumination, and the golden altar. What's the golden altar? Worship and prayer. Why does it come in there? Because many of us pray and worship but do not know the Word of God, and haven't let the inspiration and revelation of the Spirit make the Word of God alive to us. We don't understand how to worship with the richness of the Word and the Spirit.

Do you know that when the priest came in to offer the incense on the golden altar, he only offered the incense that was made up according to the divine prescription? I don't want to put anyone under any legal bondage, but I do want to impose the bondage of a kind of holy decency. There's a great need in this hour when we come into the presence of God, not to come in with soulish flippancy. We are to have some idea of why we're coming in and what worship is for, because there has been an incense prepared for us, compounded by a divine recipe. It consists of the Word and the Spirit of God mixed together so that when you come into the presence of God, you come with anointed understanding.

If you're a babe, of course, you come in with "baby talk." He expects that. I don't expect a baby to talk sensibly to me. But if you're twenty years old in God, and you're still coming in to God with a lot of inane, senseless talk, there has been a failure to mature in worship and prayer. When God gives us His inspired Word in our hearts, illuminated by the Spirit of God, we come before this altar, and offer it back to Him. It's holy incense that has been compounded out of the Word of God. I have found a most beautiful exercise in worship. Get down on your knees sometime, just open up to the psalms and sing the psalms. Put your own tune to it. Don't say, "I'm not a very good singer." It doesn't matter. You know what the Lord will settle for? A noise. A joyful noise. Take that Word of God and go into His presence and worship Him.

I'm going to make one point here about flippancy because I don't want you under bondage. Joy in the Spirit is not flippancy. What I see as flippancy is a



thoughtless approach to God. It was exemplified in a missionary that I knew years ago who should have known better.

He'd gotten into that habit of saying, "Praise the Lord!" about anything. Like when the preacher says, "There are thousands going to hell," and somebody shouts, "Hallelujah!" You know, that's not the time. But this brother had gotten into that habit.

He'd been a missionary in India, so he was telling us about his experience. He said, "That winter we had great meetings, glory to God, down in the lowlands, hallelujah, but it's awful hot there, glory to God, in the summertime, hallelujah. Praise the Lord, it was so hot we had to go to the mountains, glory to God. It was nice in the mountains, hallelujah, that was the year my wife died, glory to God." He never missed a beat. He had gotten into a flippant habit.

When we praise the Lord, we should praise the Lord for a reason. We have countless reasons to praise Him all the time, but our praise should not be flippant, thoughtless, and superficial.

So now we've got it together in four places: We've got God, His Word, supernatural light, and worship. We've got that all together. Four points where we're in agreement.

THE BRAZEN ALTAR

Now, on to step five. "Then he set up the veil for the doorway of the tabernacle" (vs. 28). Now it's all closed in—no natural light. Having done that, "... he set the altar of burnt offering *before* the doorway of the tabernacle of the tent of meeting and offered on it the burnt offering and the meal offering"

Here he put the brass altar—the brazen altar. Everything in there was gold. This was brass. Brass speaks of judgment. The brazen altar was for sacrifice. Not sacrifice for a sinner coming to Christ. The tabernacle does not have the gospel for the sinner. The gospel for the sinner is back in Egypt where the Passover blood was shed. These people that have this are all out in the wilderness. They've already been under the Passover blood. They've been baptized in the Red Sea, and have been following the cloud. They're redeemed people in the wilderness.

What do they need a brazen altar for? Because there is a continuing aspect of the cross of Christ in all our lives. We mustn't forget that while we were *initially* forgiven by the blood of Jesus, when we sin as a Christian, we need the *ongoing* value of the blood. That's what the brazen altar stands for. A lot of us don't understand that. We don't know how to deal with sin in our lives as Christians.

You say, "Well, you shouldn't have any sin." I know you shouldn't have any, but if you do, what are you going to do about it?

You say, "Oh well, God is merciful." Yes, but He's also righteous and just.

The continuing value of the blood is here at the brazen altar, so that if you sin, you can take the continuing value of the blood of Jesus Christ to deal with your sins. "If we confess our sins, he is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). "Faithful" and "just" are legal terms. He's just.

If I sin, how can He be just in the face of my sin? Only one way. Blood intervenes.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress.
Midst flaming world, in these arrayed,
With joy shall I lift up my head.

Arise, my soul, arise; shake off thy guilty fears;
The bleeding Sacrifice on my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

My God is reconciled; His pardoning voice I hear;
He owns me for His child, I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba Father," cry.

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

Charles Wesley, 1707–1788

Do you know why you're still a Christian after ten, twenty, thirty, forty, fifty years? Because the blood of Jesus Christ, God's Son, has an ongoing value for you before a holy God, and it's through that blood that you are maintained in a right relationship to God.

I'm not talking about a heavenly destination in the future. I'm talking about entrance now before the presence of a holy God. A Christian ought not to come into the assembly of God's people *until he has dealt with sin in his life*. The brazen altar was located, as was the laver, in front of, and outside of the holy place where the priests ministered to the Lord. The priest, representing the Christian, could not come into the holy place without first coming to the brazen altar and laver. We ought not to bring our sin into "the tent of meeting," representing the place where God meets with His people. We ought to deal with it outside.

WASHING AT THE LAVER

Now, there's one piece of furniture left. I would have thought that he would have dealt with it before, but it's the last thing. It's called the "laver."

And he placed the laver between the tent of meeting and the altar, and put water in it for washing.

And from it Moses and Aaron and his sons washed their hands and their feet.

When they entered the tent of meeting, and when they approached the altar, they washed . . ." (vss. 30-32).

If we're going to get it together in this hour, we must not only see God as the theocratic head of His Kingdom, we must not only see His authoritative Word in the light of supernatural revelation, we must not only enter into worship, though all of that is important, but we must understand that to come into the tabernacle we've got to keep our lives free from sin through the blood of Jesus Christ, and we've got to wash together at the brazen laver. This is the place where we get our relationships together *before* we come into the presence of God.

I believe that Moses left that right to the end. God said, "Look, the last thing in getting this together is the place where you wash together—where you wash your relationships, where you wash your sins—and not only the sins against Me, but the sins against one another. It's where you get all your relationships straightened up, so you can come into My presence."

I don't want to condone sin in what I'm saying, but I'm not so concerned about the sins of the flesh right now, or with what a lot of Christians are doing in terms of sinning against their body. It's bad, I know, but the sin that I think is breaking God's heart

and the sin that causes a lot of those other sins is the sin of not being in a right relationship with one another. We will not wash in a common laver. We will not come together and wash one another's feet in love and concern. We will not find one another in the redeemed community because we want to do our own thing.

People can charge me with preaching this or teaching that, but I will not be painted into a corner. I am a *Christian*, and every man and woman who calls Jesus Christ Lord is my brother and sister, and I'm going to lay my love on them.

Is there somebody that you should be washing with? You may need to go to that person and tell them, "Look, I want to wash together with you at the laver. I want there to be a good flow between us in God. I want it to be a token of what God's going to do right across the earth. I want to get it together."

We won't ever get it all together, folks, until we wash together in the laver. We won't ever get it all together until we wash out our differences with one another and come together, arm in arm, into the presence of God to listen to the inspired word under the light of the revelation of the Holy Spirit, lifting holy hands together in worship in His sanctuary. 🙏

Just Around the Corner

In the September issue of *New Wine* we will be examining the realm of the Christian and his finances. The issue will include articles by Derek Prince and Dick Key, as well as the second and final part of "Raising Kids" by Don Basham, and other related features.

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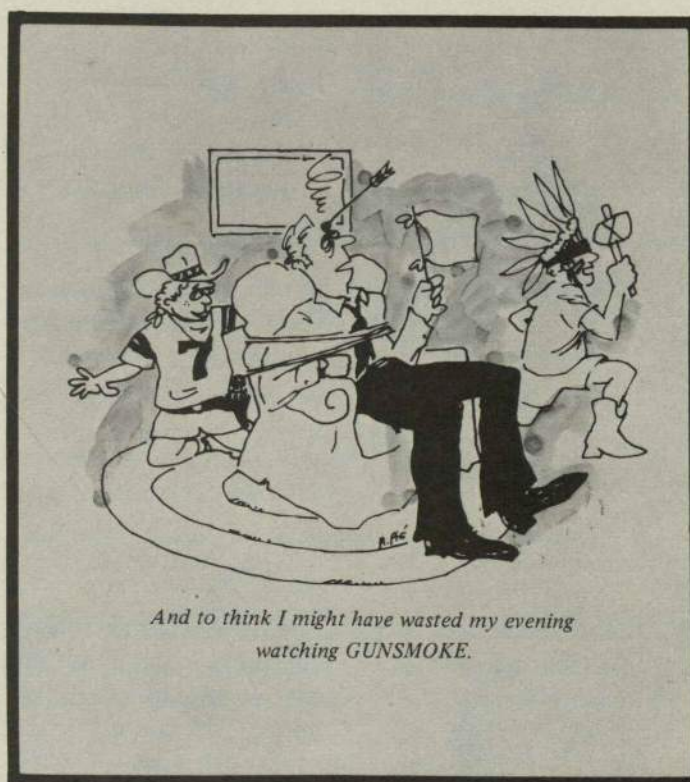
The first of a two-part series for parents by Don Basham.

IN PROVERBS 22:6, it says, "Train a child up in the way that he shall go, and when he is old, he will not depart from it." What we want to talk about in this article is how to properly rear our children so that we get the results that are most pleasing to God.

In Ephesians 6:1-4, we find the basic principles concerning the relationship of parents to their children.

Implicit in Paul's command to the children in verse one is a basic principle of spiritual authority, which is: spiritual authority cannot be imposed; it has to be recognized and submitted to. We need to be aware that Paul is giving the command here to children who apparently are old enough to understand and make a conscious decision between right and wrong, taking responsibility for their actions.

And when Paul says, "Children, obey your parents in the Lord," he's bringing in another basic aspect of



*And to think I might have wasted my evening
watching GUNSMOKE.*

authority, that *all authority* is from God. And since this is true, then all submission to authority is also *unto God*. Conversely, and this is a sobering realization, if all submission is toward God, then all rebellion is against God. What Paul implies in his command to children is, "Children, if you are in rebellion against your parents, you are in rebellion against God."

The reason Paul says this is to point out that the seat of authority rests in the *office* of the parent, not particularly the person, and therefore parents don't have to be perfect in order for their kids to obey them. Obedience is on the basis of the God-given authority of the parent's office, not on the basis of parents always being wise, or loving or totally adequate.

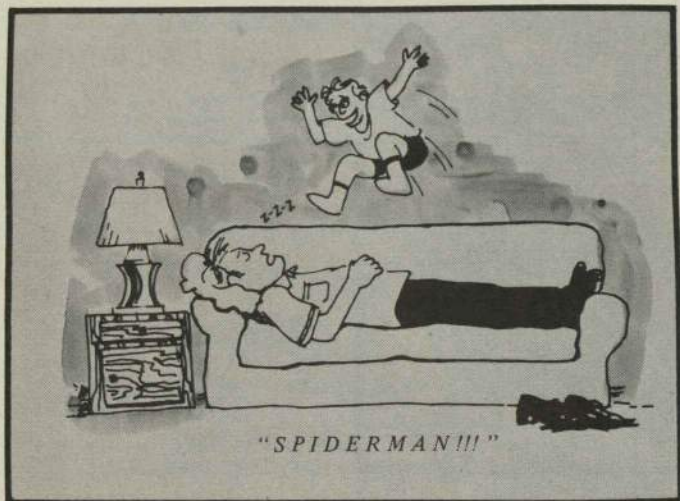
In fact, those of us who are parents know that many times, we simply are not. We don't have to get under condemnation because we're not always

adequate, because that has nothing to do with the fact that our authority is God-given.

But on the other hand, that doesn't mean that we shouldn't try to be kindly and wise and effective. The fact that the authority is real and God-given is no justification for us to abuse it, or to pretend that character and maturity don't count for anything. This very tendency is probably one of the most damaging forces in the process of "training up our children."

THE DOUBLE STANDARD

I want to begin by defining and examining this very prevalent problem which I call "the danger of the double standard." Essentially, it's when parents say to the kids, "Don't do what I do; do what I say." One of the major faults parents have is that of preaching continually to their kids about what they



should or shouldn't do, but not setting the kind of example themselves that will give weight to the words they say. Although it's true that authority rests in the office of the parent and children need to understand that and obey simply on that basis, the fact remains that God holds the parents themselves responsible for living godly lives and for setting the kind of example that will make their children want to emulate them.

I don't know of anyone who has ever come successfully through childhood into maturity as a whole, decent person with honest and noble character who achieved that simply because his parents lectured or browbeat him, or simply because his parents disciplined him. If a child doesn't have the example of parents who love one another and who love him and who live decent and honorable lives—parents that he can emulate—then it's very difficult, if not impossible, for that child to turn out the way God would like him to.

We want our children to respect us and our

authority. We want our children to be respectful and obedient. However, there are ways, even unconscious ways, that we present a double standard to our children. To uncover some of these double standards, let me just ask a couple of questions.

First of all, you wives and mothers expect your children to be obedient to you, but do you show respect for your husband's authority in the presence of your children? Or do you dishonor your husband by complaining about him to your kids when he's not around? Do you, by your attitude toward him, show a lack of respect or honor for the authority that's over you? If so, how can you expect them to respect your authority?

And do you husbands and fathers honor your wives before your children's eyes? Do you expect your children to be obedient to you and to your wife, while you do not show proper respect for your wife in the presence of your kids? If you don't respect your wife, how do you expect them to respect her as their mother? If you're critical and demeaning of her in their presence, how can you expect to impart to them anything other than disrespect for her? The point we're making is that in a family situation, respect for authority is not so much *taught* as it is *caught*.

In the Midwest some time ago during a time of ministry, I was staying in the home of a minister for several days. During my stay there, his wife came to me with a problem. She said, "My husband wants me to discipline the children, but he won't back up my discipline."

I wasn't sure that she had an honest case, but I listened respectfully, and I saw the potential for a real problem in what she described.

One night we sat down to dinner before one of the services and the children came in late and sat down. The mother was upset because they were slow in coming to the table, and were being rather rude, so she corrected them by saying, "Now look, you youngsters should have been down here on time. I told you twenty minutes ago when supper was going to be ready, and I don't appreciate it when you don't get down here on time."

And then, with all of us sitting at the table, the husband looked up from his food and said to his wife, "Aw, honey, don't be so hard on them! They're just kids." Her eyes filled with tears of frustration, and I saw the living proof of the problem she had described.

What had her husband done? Right in her presence, he had undermined her authority with the children. So how would the children feel? "Well, Mother's a nag." The husband's responsibility was to back his

wife up, or even better to have laid down the law himself.

So husbands, check yourselves out. Do you honor and respect your wife? Do you back up her authority?

We were counseling a family in which the teenage daughter constantly challenged her mother and listed her mother's faults. In helping the parents with the situation, I said to the father (because the daughter had a pretty good relationship with her father), "One thing you must do to help your wife is to impress upon that girl that when she is disrespectful of her mother, she is disrespectful of you. Your wife has delegated authority from you to handle that girl, and by your daughter's disrespect for your wife, she is rejecting your authority. You've got to make plain your disapproval of her behavior when she's disrespectful of your wife."

You husbands especially need to back up your wives' authority. Many of you, I'm sure, have read Larry Christenson's book *The Christian Family*. In it, Larry relates a personal illustration of how he learned this lesson in a very dramatic way when he was about ten years old. He had gotten into some kind of argument with his mother, and had lost his temper. In a rebellious rage, he stormed out of the room and said to his mother, "You're a dummy."

Unfortunately, as he stormed out of the room, he ran right into his father who had heard the noise and was heading that way to handle the situation. In his book Larry said, "Before I knew what had happened, I was grabbed by two strong arms and hoisted before this stern visage of my father who shook me like a rag as he said, 'Who's a dummy?'"

And Larry said, "I'm a dummy! I'm a dummy!"

And his father answered, "That's what I thought you said," and set him back down. Larry said, "I was cured right there of being disrespectful of my mother."

Larry learned in that dramatic situation that his father was going to back his mother up, and he said he had a greater respect for them as a couple thereafter. Larry's father was not being harsh. He was being wise in showing that the authority rested in both parents, and when Larry was disrespectful of his mother, he was likewise being disrespectful of his father.

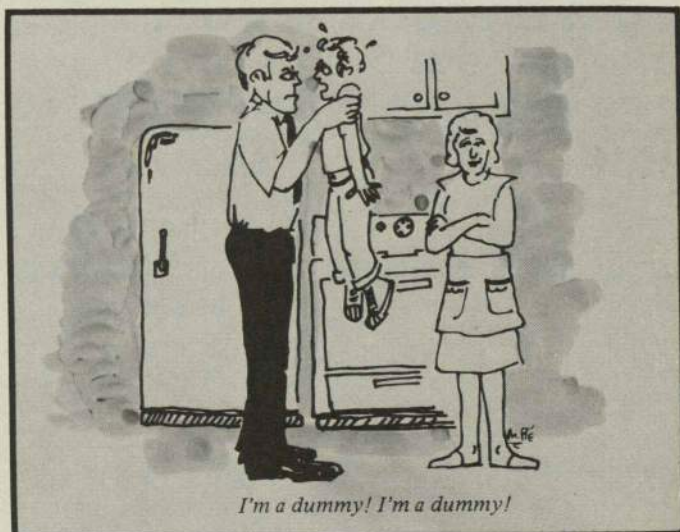
The point we're making is, "Parents, watch out for that double standard!" Do you expect your kids to respect your mate while you yourself don't show him or her proper respect? Or, in regard to other forms of authority, do you lecture your kids about respecting the law and then get in the car and ignore the speed limits or run stop signs? Do you show respect for

other authority in the presence of your kids or do you disregard it?

I remember talking with some teenagers one time about respecting their parents and they said to me, "It's hard for us to respect our mother and dad when we hear them discussing together how they can cheat on their income tax." The parents would lecture the children, but they themselves would demonstrate no respect for the law.

AN ATMOSPHERE OF LOVE

The instruction in Proverbs 22:6 is: "*Train up a child in the way that he shall go.*" You know, it's one thing to teach and another to train. In one sense, you can say that nothing is really *taught* until something has actually been *learned*. Training means going over



the same basic teaching, repeating the same lessons, and thus forming patterns of character and behavior through the years. Training indicates a continuing discipline, and it comes through demonstration. Demonstration comes through us, as parents, living out before our children the kind of life which they can admire and respect. If we're to train our children up properly, if we're not to "provoke our children unto wrath," as Ephesians 6:4 admonishes, we have to create the kind of stable atmosphere in the home where our children are allowed to flourish.

I'm pleased to see that even in psychological circles these days, there is a new emergence of emphasis upon the necessity for parental authority. Unfortunately, we've gone through a generation of Dr. Spock, who wrote about baby and child care some twenty years ago, resulting in a whole generation of parents rearing their kids on his advice. Dr. Spock, by his own admission, was much too lenient concerning matters

of discipline and much too permissive.

There is now a whole new school of psychological care that says sternness, firmness and discipline are the order of the day. It doesn't matter how stern or how firm you are with your kids, *as long as the discipline is surrounded with love*. I would say there's great wisdom and truth in that, for it is scripturally correct.

The most important thing of all is that an atmosphere of love and acceptance be in the home. The Bible says, "love covers a multitude of sins" (1 Pet. 4:8, NAS). If there's love there, it makes up the difference for the times parents make mistakes.

One thing I've discovered in the deliverance ministry is that one of the most common evil spirits is the spirit of rejection. That spirit often enters children because the parents have refused to show love and affection for the child.

People have some weird theories about how to rear children! I've actually had Christian parents tell me that because they want their sons to grow up tough, they've deliberately withheld affection from them. "After all, we don't want our son to be 'soft.' We want him to be a man." So what do they do? They tell their boy to "stiff-upper-lip-it," and they never touch the child. They never caress the boy; they never hug him. Are they in fact bringing up a tough kid? No, they're bringing up an emotional cripple!

Many times in counseling with people for deliverance and family problems, people have said to me, "My parents *never* showed me any affection. I can never remember a time when my parents hugged me." Another related statement I've heard time and again is, "I can never remember a time when my parents told me they were sorry." And parents do these stupid things thinking they're establishing a proper atmosphere for rearing their children.

Any atmosphere that's devoid of love is tragic. I don't think it's possible to have *too much love* in a home. Free and open affection between parents and children is absolutely mandatory in any home.

CORRECTION WITHOUT SHAME

Another thing that's needed is for parents to give firm and loving correction, but not denunciation.

Now when kids are real little and not old enough to make decisions for themselves concerning watchcare and oversight and discipline, correction has to be administered with physical punishment. The Bible makes it plain that we're not to spare the rod. For example, if Joshua, our three-year-old grandson, runs out into the street, it's natural for one of his

parents, either Dick or Cindi, to spank him and discipline him because what he did was dangerous.

When our children were growing up, we did the same thing. Although our children weren't particularly rebellious, when they would do things that brought the possibility of physical danger or when they were being disobedient in other ways, we spanked them.

Smaller children particularly need physical discipline. They have to associate physical discomfort with disobedience. Otherwise they could put their hand in a fire or get run over in a driveway, or be subject to some other sort of physical danger. So we teach them what not to do by physical discipline because it's necessary.

But as kids get older, that method becomes less effective, and correction becomes mostly verbal. Then it's very important that parents learn to be loving and firm in such correction without being condemning or degrading.

Most of the time I had proper discipline from my parents, but I can remember one particular situation where I didn't. I was having problems, and my dad, who was a good and gentle man, lost control of the situation and browbeat me. That experience scarred me in a deep way, and I'm not sure that I'll ever completely get over it.

It wasn't a big deal, but it came as a result of a particular insecurity I had about tests and challenges when I was a kid. In my schoolwork, I'd do pretty well in my courses until final exam time came, and then I'd panic. I'd do poorly on the exam, and many times I'd lower my grade a letter simply because it was difficult for me to face any kind of test.

Because of that particular fear, one of the real emotional struggles I had as a young man in my teens was the time I had to take my driver's examination. Even though I had practiced and had been driving for some time, when the time came for my driver's license exam, I was just panic-stricken.

Well, I went down to take the test, but the emotional pressure was so overpowering that I failed it. For the next week or so, I practiced and worked on my driving, all the while dreading the thought of another test. When I went down and took it the second time, I failed it again. At that point I was full of guilt and insecurity, and I really felt like a complete failure.

That night when we were having supper, my dad asked how the test went, and I had to tell him I failed again. Instead of trying to be understanding or sympathetic, he began to berate me. He said, "Yeah, that's just the way it is with you. You always fail. You never succeed in anything you do. You never

finish anything you start!" And for about two or three minutes, he just beat me down into the ground, right there before my mother and my two brothers.

I can still feel the shame and the humiliation of that experience. Instead of helping me through that rough situation, he just made it worse. Well, of course, I eventually got my driver's license, but even now when I have to go back every few years just to take the routine vision and rules test again, it is a psychological hurdle for me. Even though I'm aware of why it's there, and even though I've prayed many times about it, that check-up is harder for me now than it ought to be.

I'm not condemning my father, because he was just human, and there were very few times that he ever berated me like that. But that was one instance where I needed understanding and encouragement from my father. I needed to hear him say, "Son, it's okay. So you flunked it twice! You'll get it next time. Just hang in there. Try a little harder. We'll pray for you, and then you can try it again."

But instead, he berated me. In a sense, he might just as well have taken a physical whip and laid my back open. In some ways, I could have healed up quicker from that than I could from the tongue-lashing that I got, because tongue-lashing leaves scars that are very difficult to heal.

CONCLUSION

Being a good parent is not easy. Let me stress again that no matter how much we try to properly exercise authority and oversight and parental care for our children, nobody can do it perfectly; and good, earnest, praying Christian parents occasionally go through agonizing times in rearing children. I don't know any way to rear children without going through some real trauma; and for that matter, even after they're grown and married, there are still times of trauma.

Few of us as parents always handle things wisely or correctly. We're not always loving. We're not always patient. At times we do get overbearing, and other times we become too lax—we vacillate between the two extremes.

Parenthood is a very difficult calling, and there is no such thing as perfect parents. ♥

NEXT MONTH

Next month, Don Basham will conclude this series on "Raising Kids" with personal illustrations and practical advice on how to create in a home a spiritual "climate" of love and acceptance in which children can flourish.

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Foreign Outreach REPORT



IN APRIL, two of the teachers associated with Christian Growth Ministries and *New Wine*, Charles Simpson and Bob Mumford, were speakers at major charismatic conventions in two Latin American nations—Argentina and Costa Rica.

At the meetings in Argentina, held April 12–16, over 1,500 Christians (more than twice the number in attendance the year before) came from Argentina, Paraguay, Bolivia, Chile and 8 other countries to the Embalse de Rio Tercero in the Province of Cordoba, the geographic center of Argentina. Among those present were some men from Venezuela who assist in the outreach of HCJB, a significant Christian radio ministry. The convention was held in large, government-built resort hotels set in a wooded park on the shores of a beautiful lake.

Phil Saint, a well-known evangelical missionary in Argentina made these comments: "Where to hold the meetings was a serious problem; but as by a miracle, a new large sports arena was finished the very morning of the opening day! The presence of the Holy Spirit was very evident in the thrilling singing, earnest prayers, and the testimonies to the power of God all over the southern continent."

Many participants agreed that the atmosphere of love which was freely evident among people from various cultures, nations, and denominations was the greatest feature of the meeting.

After leaving Argentina, Bob and Charles went to Costa Rica at the invitation of *Vino Nuevo*, the Spanish-language version of *New Wine*, for one of the largest charismatic gatherings in that country's history. Over 1,500 people from different denominational backgrounds met April 19–21 at a private club in San Jose, the capital city. In addition, both teachers addressed gatherings of about 50 shepherds and spiritual leaders each morning at the Templo Biblico in San Jose.

In reference to the meetings in Costa Rica, Charles Simpson said, "I believe that about 200 people received the baptism in the Holy Spirit. Many people renewed their commitments to the Lord, and some were born again.

"One of the surprising elements was the influence of *Vino Nuevo*. In Argentina a large percentage of the people raised their hands as having read about the conference in *Vino Nuevo* and being regular readers of *Vino Nuevo*. Bob and I were impressed that we need to renew our commitment to *Vino Nuevo* as a bonafide Latin outreach."

We appreciate the outreach of *Vino Nuevo* to the thousands of Central and South American people who are on their mailing list, and we're also thankful for the way they have assisted in bringing teachers such as Charles Simpson and Bob Mumford into Latin American nations to minister personally. If you know of someone who reads Spanish that would benefit from receiving *Vino Nuevo* on a regular basis, why not send their name and address to the *Vino Nuevo* office at the address listed below? If you wish to support *Vino Nuevo* financially, just send your tax-deductible gift to:

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A Personal interview with

Kevin Ranaghan

Recently Dick Leggatt had the opportunity to conduct the following interview with Kevin Ranaghan, who has been a leader in the charismatic renewal in the Roman Catholic church since its inception. We think you will find it informative and interesting, as well as inspirational.

What were the circumstances that first brought you into contact with the charismatic movement?

On a snowy afternoon in early January, 1967, my wife Dorothy and I were walking across the campus at Notre Dame. We met our old friend, Bert Ghezzi, who had told us about the strange things happening to some of our mutual friends in

Pittsburgh. These friends had been seeking for a deep personal renewal in their spiritual lives and a release of the gift of the Holy Spirit which they had received in Baptism and Confirmation. Their search had led them to a charismatic prayer group where they were baptized in the Holy Spirit. We were horrified at this unconventional behavior, and thought our friends had "flipped out."

Two months later, after talking with our friends from Pittsburgh and learning of their ongoing experience of the imminent presence of Jesus and the daily empowering of the Holy Spirit, we decided that we, too, needed to be baptized in the Holy Spirit. I must admit that we fought against the idea for some weeks, but gradually we came to see that this personal spiritual awakening of the life of prayer and charismatic ministry that accompanied it were both scripturally justified and in the best Catholic spiritual tradition. The Lord had to get us through our long-standing prejudice against Pentecostalism, but in the end Dorothy and I prayed together on March 5, 1967 that Jesus would renew in us in a personal, powerful and life-filling way the gift of Himself and

of His Holy Spirit that we received at Baptism.

Beginning that night, and throughout the weeks that followed, we experienced the reality of the risen Lord present in our lives and the reality of the indwelling of the Holy Spirit in power in a way we had never known before. Others baptized in the Spirit along with us in those first prayer meetings included Jim Cavnar, now a coordinator of the Word of God Community in Ann Arbor, Michigan; Jerry Rauch, presently a coordinator of the Word of God in Brussels; and Bert and Mary Lou Ghezzi. Bert is now a coordinator of the Word of God in Ann Arbor, and editor of *New Covenant Magazine*. But in the spring of 1967 we were a small group of teachers and graduate students who had sought a personal renewal of our Catholic faith and had been graciously and sovereignly blessed by God.

What were you doing at the time and how were you involved in the renewal at first? What responsibilities did you have?

At the time we began in the renewal, I was teaching theology at St. Mary's College in South Bend and Dorothy was teaching religion at St. Joseph's High School. We had been married only the preceding August and our first child had not

yet been born. Because of my position as a theology teacher, I was from the beginning called upon both to explain what we had experienced to the interested, the curious and the skeptical, and at the same time to provide some leadership and teaching within our

Kevin Ranaghan has been a leader in the Catholic charismatic renewal since its inception. He presently serves as a coordinator of the People of Praise, a Christian community in South Bend, Indiana, and is a member of the Catholic Charismatic Renewal Service Committee and director of the National Communications Office.

prayer group. Because of my training I was in somewhat of a natural position to serve in this way. But the Lord seems to have blessed this service beyond my natural capabilities with charismatic gifts for this kind of service. In fact, all of us were experiencing a new anointing on the work we were already engaged in, and in addition we were experiencing new charismatic gifts.

When did you first begin to assume some form of leadership responsibilities in the Catholic charismatic movement?

I believe that my leadership role in the Catholic charismatic renewal is directly related to the centrality of the prayer group at Notre Dame and South Bend in the early days of renewal.

I was functioning as one of the leaders of

that group and that group was functioning as a leadership group for the whole country. I believe that God chose to pour out His Spirit powerfully on our group at Notre Dame at the beginning because of the importance of Notre Dame in American Catholic and religious intellectual life. I also feel that many of the early members of our prayer group were teachers and graduate students because the Lord wanted to give the renewal a solid theological, intellectual foundation.

Our prayer group at Notre Dame attracted national attention. Thousands of people from all over the country came to pray with us and were baptized in the Spirit through our ministry. Scores, even hundreds of these went back around the country and even around the world carrying the experience of renewal in the Holy Spirit and establishing Catholic charismatic prayer groups.

"We moved from mutual respect to an expression of covenant love."

A similar strong group developed around Steve Clark and Ralph Martin, first in East Lansing and then in Ann Arbor, Michigan. I think that along with other brothers, men like Steve, Ralph, Paul DeCelles and I became "national leaders" because God had chosen the prayer groups in which we were leaders as major centers for teaching and pastoral direction which influenced persons and prayer groups throughout the country and overseas.

And so in the early years of the renewal, we were writing and speaking in a number of places and organizing conferences to promote the renewal. Paul DeCelles and I in South Bend have been involved in the providing of the major charismatic conferences at Notre Dame since the beginning. Our first conference in 1967 had about 87 participants. Our more recent Notre Dame conference in 1976 brought 31,000 people together to praise the Lord. Leadership responsibility in the Catholic charismatic renewal became more formalized in 1970 with the establishment of the National Service Committee and the organization around it of book and tape distribution, *New Covenant Magazine* and national and regional Catholic charismatic conferences. I've been a member of the NSC since 1970.

What prompted the writing of your first book, *Catholic Pentecostals*?

The writing of the book was actually commissioned by a group of leaders in South Bend and Ann Arbor. We believed there was a need to tell the story of what we were experiencing and to explain this powerful spiritual renewal in

Catholic spiritual and theological terms. We also wanted to show how this renewal, coming from such an unexpected source, that is, via Protestant Pentecostalism, was indeed an actualization of much of the renewal called for by the Second Vatican Council. It was, in fact, an overwhelming response from God to Pope John's prayer for a renewal of God's wonders in our day, for a new Pentecost. Dorothy and I were greatly blessed by the opportunity to write *Catholic Pentecostals** together. God seems to have blessed the book as a tool through which many Catholics, as well as many members of other historical churches, have come to a personal experience of Jesus as Lord and Savior and to

*This book is available through Christian Growth Ministries. To order, use form on page 31.

experience the outpouring of the Holy Spirit.

Through what circumstances did you first have contact with Ralph Martin and Steve Clark?

We first came into contact with Paul, Steve and Ralph in January 1964. I was a grad student in theology at the University of Notre Dame. Steve Clark was a grad student in philosophy. Ralph Martin was a senior. Paul DeCelles

was a faculty member in the physics department. We came into contact through the convergence of several spiritual movements that were developing at that time at the university and in South Bend.

Paul, Steve and Ralph were involved in the leadership of the Cursillo movement. The Cursillo is basically a short course in Christianity through which many men and women, mostly in the Catholic Church, have come to a personal encounter with Jesus as Lord. I was deeply involved in liturgical renewal, which stressed the active participation of people, as well as the clergy, in Catholic worship, and which promoted the development of new and diverse ministries in the church. These two renewal movements, along with such groups as the YCS (Young Christian Students), were flourishing at Notre Dame and in South Bend in the years immediately following the Second Vatican Council.

Steve, Paul, Ralph and I have shared a common concern since that time for the renewal of the people of God, especially through the building of the Christian community. We shared a great deal together about the possibility of developing effective, committed bodies of brothers and sisters. It was not until we were baptized in the Holy Spirit, however, that we found the power to do so.

How did the People of Praise community originate?

The People of Praise community developed from the large prayer meeting which had grown up in South Bend and at Notre Dame. For some time in our prayer meeting, we had been experiencing a call to a

deeper commitment, a sense that we were to form a body of brothers and sisters who would belong to the Lord by belonging to one another in a permanent way. We were struck very much by the description of the early church in Jerusalem and as well by the fact that wherever Paul teaches about the spiritual gifts, he teaches that to function properly they must be tightly knit together in a living body.

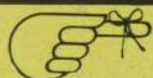
In the summer of 1971, Paul and I wrote a letter to everyone who was regularly coming to the prayer meeting inviting those who were interested in forming a community to meet with us on another evening every week to discuss the possibility and pray for the Lord's direction. For several months we talked about what it would mean to be a covenanted body, to be a family. We discussed the call we were experiencing to throw our lot in completely with one another, to share our time, our talents, our resources and to bear one another's burdens. On October 15, 1971, twenty-nine of us made our first covenant together, and the People of Praise was born.

From the beginning our prayer group was ecumenical. While predominantly Catholic, there were many members of our prayer group who were Episcopalian, Presbyterian, Lutheran, United Methodists, members of other churches, and non-denominational people, too. When we began the People of Praise, we intended for it to be an ecumenical community, and membership in the People of Praise has always been open to Protestant, Catholic and Orthodox Christians.

Can you tell us a little about its development?

Our community has developed rapidly over the years. At the present time there are about 950 men, women and children in the People of Praise community. Most of us live in South Bend and Mishawaka, Indiana. And some of our

brothers and sisters live in nearby Niles, Michigan. We are an ecumenical body of men and women deeply committed to one another. We want to love one another in the same way that Jesus loved us when He gave Himself up for us. As much as possible we strive to live in unity of heart and mind, as a people



Don't forget: August 4 is a national day of prayer and fasting.

dedicated to praise God together, to be formed by Him into a people that He can use, and to wholeheartedly accomplish the mission or tasks that we believe the Lord has called us to perform.

Many of us live together in residential households. For example, there are seven single adults who share our home with Dorothy and me and our four daughters. At the same time, there are many people in the People of Praise who live in a nuclear family context, and numbers of students who live on the campuses of Notre Dame and St. Mary's. What is essential to us is not the living configuration, but the quality of relationships that bind the members of the community to one another in love and mutual support and service. The community is divided into a number of smaller groups. There is a network of pastoral care throughout the community and there are a variety of groupings for men, women and children for purposes of ministry and fellowship.

Our community has a number of local and broader outreaches. We are heavily involved in the work of Charismatic Renewal Services—for example, most of the organization for the Kansas City Conference was done by the People of Praise, many of whom were volunteers.

Our community also has a close relationship with the Word of God Community in Ann Arbor, Michigan, which was formed by Steve and Ralph. Our two communities work together, especially helping other groups who are interested in becoming communities.

One thing that is important to point out is that our community is not a church. As an ecumenical community, we are committed to support and foster each member's commitment to his or her own church. Thus, all the members of the People of Praise are members of local Catholic parishes or Protestant congregations and participate fully in the normal life of those bodies.

Could you share your feelings on ecumenical emphasis in the light of the present charismatic renewal?

It is very important to realize that the Catholic charismatic renewal from the beginning has been *de facto* ecumenical, that is to say, that for the past eleven years there has been an ecumenical sharing across denominational lines

(they used to be barriers) which has enabled Christians of many churches, denominations and fellowships to experience the brotherhood which is

"Unity does not mean uniformity."

theirs in Christ. Often those baptized in the Spirit in today's renewal have simply come together on the basis of their common faith in Jesus. This kind of coming together I would call nondenominational.

But perhaps more significantly, many people have been coming together not only on the basis of their common faith and experience of Jesus and His Spirit, but they have come together conscious of the fact that some are Catholics, some are Lutherans, some are Episcopalians, some are Presbyterians, and some belong to nondenominational fellowships, etc. Such coming together is genuinely ecumenical in that it acknowledges the fundamental and overriding unity that is present among us, and that it is committed to work for genuine unity in spite of those things which divide us.

I think that it is important that we do not ignore the fact that the Body of Christ throughout the world is broken; the Eastern church and the Western church have been split apart since the eleventh century, and from the sixteenth century to the present day there have been scores of divisions and separations among Christians, not only along a Catholic-Protestant line, but within Protestantism as well. I believe that these divisions—wounds, if you will—must be taken seriously, and that every Christian, whether he be Pope, superintendent or layman in the pew, has a serious responsibility to respond to the prayer of Jesus that we all be one as He and the Father are one (Jn. 17:21). The fact that there are many difficulties, some theological and some historical; the fact that there is a multitude of insult and injury on both sides does not mean that the unity Christ wants His Church to have is impossible. Since Jesus prayed that we be one, it is possible for us to be one.

What, in your experience, are the major tools or events building unity in the charismatic renewal today?

I think that meetings between church leaders and leaders of the charismatic renewal and meetings among leaders of the various streams within the Catholic charismatic renewal are the most significant events happening today in the

promotion of Christian unity. Some of the most important ones in my opinion are: (1) the Vatican-Pentecostal dialogue; (2) the annual charismatic leaders conference; (3) the charismatic concerns committee; (4) the Council; (5) the Kansas City Conference Planning Committee; (6) the meeting of Assembly of God leaders and representatives of the charismatic movement; (7) the proposed new charismatic concerns committee.

Each of these meetings provides a situation in which men who are leaders in their own sphere of Christian life come together and become more one. In these meetings, often in different ways, leaders can share their vision and their positions. They can pray together, come to know one another as brethren, and grow in love that is more than superficial. Such sharing leads to oneness of mind and heart, builds a desire to work together, and often enables common goals to be established and common projects to be undertaken.

I would like to give a brief description of each of these seven events I listed above.

The Vatican-Pentecostal dialogue has been going on now for six or seven years. It is a meeting of representatives of the Secretariat for Christian Unity, which is part of the Vatican, with Pentecostal leaders. In the first five years of the dialogue, both denominational Pentecostal and mainline Protestant charismatic leaders met with Catholic theologians. The second five-year plan calls for meetings just between denominational Pentecostal leaders and the Catholic representatives. Some of the men who have been involved on the Pentecostal and charismatic side of the dialogue have been David DuPlessis, Vinson Synan, J. Rodman Williams, Larry Christenson and Michael Harper, among others. These meetings have been extremely important in my opinion in giving the Catholic church at the level of the Vatican an opportunity to learn about Pentecostalism and about the charismatic renewal in Protestant churches (while at the same time the charismatic renewal is also flowing through the Catholic church). This has been very beneficial to leaders in all streams in promoting mutual understanding of our histories, theologies and pastoral expectations for the future. All the Catholics and Protestants that I have met who have been involved in these dialogues have been very enthusiastic about them.

Also over the last six or seven years, an annual *charismatic leaders conference* has been held, most frequently I believe in St. Louis, but also in Seattle and Oklahoma City among other places. This is a gathering once a year for five days of about forty charismatic leaders from all denominations and

backgrounds. Each year, subjects of major interest and often controversy are discussed at this conference. Some of the topics have been deliverance, baptism, discipleship and inner healing. The discussions have inevitably brought about mutual understanding and much unity if not total agreement. At times the conference has been an opportunity for deep brotherly reconciliation. In 1976 the meeting was the occasion for settling much of the controversy on the topic of discipleship.

One of the major reasons for the success of the charismatic leaders conference and one of the reasons why I feel it is so important is that it brings together men of God who are all very busy in their own ministries in an informal atmosphere with a heavy emphasis on building fellowship. Eating together and singing together are all opportunities to get to know one another as men, as fellow Christians, to grow in mutual appreciation, to minister to one another's needs and to become more one. For men who often only have the opportunity to meet on platforms where they are ministering together, this annual meeting provides a tremendous opportunity to become deep friends in Christ. It is in the context of brotherhood that flows from this conference that

**"Since Jesus prayed that
we be one, it is possible
for us to be one."**

important unity is developing in the charismatic renewal today.

The *charismatic concerns committee* is an outgrowth of the charismatic leaders conference. It serves as a steering committee for that conference, as an ongoing channel of communication among many leaders in the charismatic renewal, and as a grievance committee for leaders in case any disputes should arise. The committee was formed by the charismatic leaders conference in 1976 and has been used several times to effect reconciliation in the Body of Christ. This function is, I believe, of tremendous service to the whole charismatic renewal, not only in maintaining unity but in bringing about unity where there is division or even opposition. At the moment, the committee is made up of representatives of the historical Pentecostal church, of the Catholic church and of denominational, and nondenominational

Pentecostalism. Present members are Larry Christenson, Terry Fullam, Bob Whitaker, Derek Prince, Jim Hamaan, Francis MacNutt and myself. I believe that the role of this committee in promoting unity in the charismatic renewal will become increasingly important in the near future and I will explain that a little further on.

What we call the *Council* is a meeting that is held twice a year of representatives of different streams in the charismatic renewal which are specifically concerned with the development of committed Christian bodies and communities. At the moment the meeting includes three groupings. The first group is made up of men who are leaders in the development of highly committed nondenominational fellowships. These include Charles Simpson, Derek Prince, Bob Mumford, Ern Baxter and Don Basham. These men are, of course, very well known to the readers of *New Wine*. A second group is composed of Larry Christenson and Don Pfothenauer, who are not only leaders in the Lutheran charismatic renewal but are the pastors of local churches with a heavy emphasis on relationships and community life. A third grouping to which I belong is composed of men who have been developing committed communities like the Word of God and People of Praise in our stream. This group is made up of Steve Clark, Paul DeCelles, Ralph Martin and me.

This particular meeting began at the end of 1974. Of course the different groupings of men had been meeting together by themselves for many years. I think that the distinct quality of this meeting is that its focus is very much on serving people in the charismatic renewal who are experiencing a call to community life. The three groupings in this council meeting all have different experiences of community and relationships, and sharing together our vision, our concerns and our problems has been mutually helpful to all of us in our separate spheres of activities.

In many ways our home situations and the situations of the other bodies we relate to are very different from each other. Our groups are clearly not the same kinds of groups, but what we are learning from one another has been useful for all of us when wisely applied to our own situations. At the very same time, even though we are often very different from one another, I think there is a way in which we can say that we are very deeply one. The Lord is doing a remarkable thing in our day in giving people throughout His Church a call to deeper relationship, commitment and community life. This is something that we share in common. And we find many principles that, while expressing differences, apply to all of us. I think each of us realizes that our

"On Oct. 15, 1971, twenty-nine of us made our first covenant together, and the People of Praise was born."

experience is contributing to a worldwide move of God that has as its purpose the restoration and renewal of authentic Christian community living in today's church.

The Kansas City Conference Planning Committee was one of the most remarkable events of genuine ecumenism I have ever experienced. Many people have remarked at how wonderful the conference was in July of 1977 that drew together 50,000 Christians from so many churches and backgrounds. I believe that the conference was such a success because God was able to make the planning committee such a success. The committee was basically made up of recognized denominational charismatic committees and representatives of the classical Pentecostal denominations and nondenominational leaders. It was my privilege to serve as the representative of the National Catholic Service Committee, as well as to be chairman of the conference planning committee. Larry Christenson served on the committee for Lutheran Charismatic Renewal Services, as did Brick Bradford for Presbyterian Charismatic Communion, Bob Hawn for Episcopal Charismatic Fellowship, Nelson Litweiller for Mennonite Renewal Services, Ken Pagard and Roy Lamberth for the Baptists, and Ross Whetstone for the United Methodists. David Stern represented the Messianic Jews. The denominational Pentecostals were represented by Vinson Synan, Carlton Spencer, Howard Courtney and Ithiel Clemmons. Bob Mumford, and later on, Judson Cornwall represented nondenominational groups.

This committee worked together for almost two years in a remarkable way. Almost all of us represented groups accustomed to holding annual conferences for charismatics in our own denominations or fellowships. We all have a concern for the success of our own conferences. They are an important part of the development of the charismatic renewal in our own churches. What happened in the Kansas City Conference Planning Committee was that

each of us, with the backing of our respective boards, was led by God to lay down the legitimate interest of our own group and to pool our resources together for the sake of one major ecumenical event. This meant that we had to become, in many practical ways, one body, knitted together to one task.

We had to take a common financial risk and to share among ourselves such nitty-gritty things as conference facilities, hotel rooms, speakers and schedule times. In many areas, in which previously we had been independent operators, we had to become a band of brothers giving up our own interests for the sake of the whole. The unity, the brotherhood and love we experienced in the planning committee was one of the most remarkable experiences of my life. And the result of our mutual commitment and of our spiritual and material interdependence was that tremendous conference in which we in our own denominational or fellowship conferences and in our combined ecumenical general sessions were able to proclaim in unity in the church and to the world that Jesus is Lord. I believe that this kind of working unity among charismatic leaders is the key to greater and fuller unity among the people we serve.

Partly as the result of the experience of the Kansas City Conference, a number of charismatic leaders were invited to spend two days in December of '77 with about 80 leading *ministers of the Assembly of God*. The meeting was chaired by Dr. Thomas Zimmerman, general superintendent of the Assembly of God, and it drew together men tested for their leadership and responsibility within that denomination. The charismatic leaders who shared the platform with representative leaders of the assemblies were Terry Fullam, Larry Christenson, Derek Prince, Charles Simpson and me.

It is the fact of this meeting rather than who spoke or what was said that is most significant to me. I believe that growth in understanding between the Pentecostal denominations and the contemporary charismatic movement in the churches is extremely important. We all owe a great debt of gratitude to the denominational Pentecostal movement which for the last 75 years has nourished and transmitted the great spiritual outpouring of Topeka and Azusa Street. These churches and their leaders have much to teach us from their great wealth of wisdom and experience. We who are leaders of the contemporary charismatic movement and who have been blessed with a fresh outpouring of the Holy Spirit have much to share also with denominational Pentecostalism. Coming together in unity in such a meeting as this one can only mean great benefit for all of our streams of renewal. Such meetings can make us more one on the

leader level and create a new and deeper atmosphere of brotherhood and unity among our people. It is my hope that such meetings will be able to continue in the spirit of Kansas City. We cannot underestimate their potential for uniting the Body of Christ.

I want to return to the subject of the charismatic concerns committee because as a result of the most recent charismatic leaders conference held in St. Louis right after Easter, 1978, it has been proposed that this committee be expanded along the lines of the Kansas City Planning Committee. *The new charismatic concerns committee* would be more broadly representative than the present one, such as the KCPC was. It would seek both to be responsible to each of the denominations or fellowship groups represented and to continue that working unity in the spirit of mutual submission and brotherhood which has characterized both the charismatic leaders conference over the years and the Kansas City Conference. There is a general feeling that what the Lord has done to deeply unite us must not be lost, but that it needs to be continued in an ongoing charismatic concerns committee that is large enough and active enough to bring together all the different streams in which the Holy Spirit is flowing today. It is hoped that the expanded charismatic concerns committee will come together in the second half of 1978.

Would you summarize the value, as you see it, of these various ecumenical gatherings?

I believe that each of these meetings is in its own way playing a significant role in the Lord's overall plan to unite His people. These meetings, of course, have different concerns and often focus on different interests and projects.

But taken together, they can be seen as so many steps forward, drawing charismatic leaders and, through them, the people they serve into deeper unity. Each meeting in its own way contributes to mutual understanding. Even to come into understanding of each other over the last ten years has been a major gift from God.

Beyond understanding, the meetings provide a significant degree of harmony as we recognize in one another that we have been called together, each in his own sphere of activity, to pastor, teach and nourish the people of God. Mutual recognition of our tasks and ministries has led us to support one another, to pray for one another, to love one another as brothers

and as co-workers in the service of the Lord. This has led to the development of many deep, brotherly relationships among the participants in all these different meetings. Where a few years ago there was mutual ignorance, suspicion, and "stand-offishness," there is now growing personal commitment, an experience of brotherly relationships and an increasing desire to support one another in each man's own ministry and to find ways to work together.

Can you be more specific about the nature of these ecumenical relationships?

Well, the exact nature of relationships varies from meeting to meeting dependent on their type and purpose, but let me use the relationships among the members of the council meeting as an example. I had met all the men I now meet

with at the council meetings long before we began meeting together. I had first met Derek at a Holy Spirit Teaching Mission Seminar in Chicago probably in 1968. In 1969 I met Charles at a FGBMF Conference in New Orleans. As best I can recall, I first met Bob and Don Basham at a conference at the Galt Ocean Mile Hotel in Fort Lauderdale in 1969 or 1970. I had met Larry and Don Pfotenhauer in the early 1970's. I didn't meet Ern until the beginning of the council meetings.

The point I am making is that most of us had known each other and had ministered together on occasion. We respected one another's ministries, although we probably had a number of questions about each other's positions and emphases. It was, as I said above, our mutual concern for what I would call "community building" that led us to have these council meetings. In these meetings, we have moved from knowing one another casually to knowing one another deeply. We've moved from mutual respect to an expression of covenant love. That is to say, Jesus has led us to a deep personal love and commitment to each other as brothers. Each one of us prays that if it were called for, he would lay down his life for the others.

So our relationships are marked by fellowship, affection, bearing one another's burdens, and a loving concern for each other's life, work and family. That does not mean that we always agree, which is one way of saying that unity does not mean uniformity. Anybody who knows us would say that as a group we are fairly strong-minded men and that we have all felt

led to beliefs or pastoral strategies about which we would not completely agree with one another. In many ways we think differently, minister differently, and live differently. But the love that is foundational to our relationship enables us to learn from each other, to give and receive and dialogue without fear or insecurity. Often we have worked on projects together such as co-publishing books and tapes or working on the 1975 Men's Shepherds Conference. Working together on projects is good because it takes unity off the theoretical level and makes it practical.

In 1977, we had a brief experience of living together with our families as we participated, along with Cardinal Suenens and others, in a pilgrimage to Israel. One of our most moving spiritual experiences as a Council was climbing Mt. Sinai together. (I got to the top last.) Even though we are so closely related in mutual commitment, our fundamental commitment and submission in the Lord is to our own fellowships and communities. We may decide together to work on a certain project or to develop a certain teaching together, but our deciding that together is not binding on our respective fellowships and communities. Rather, the decisions we might make in our meetings are subject to the approval of our own home communities. So in our relationships, we do not function as a joint governing board. Our relationships are rather one of personal commitment to each one as brothers.

I have given this example of our council meeting because it is an ongoing meeting that is fairly frequent and that has been in existence for some time. Perhaps it will be a useful model to other leaders seeking unity. The key to the success of this kind of relationship and to the bringing forth of the spirit of unity is the foundation of covenant love among the participants. It is that commitment to love one another as Jesus has loved us and given Himself up for us which makes it possible for us to be significantly one, even though we hold some different doctrines and have some different views of living out the faith, both individually and in our communities.

I believe that this approach is what the Lord is calling for today among Christian leaders, especially among leaders of the charismatic renewal. I do not believe that attempts at organizational unity, such as the combining or merger of organizations is of primary concern in the charismatic renewal, much less among the churches. What counts first of all, as I see it, is the unity of brothers based on deep personal commitment to one another. From that, in God's good time and in the power of the Holy Spirit, will develop the unity of Christians in faith and practice that the Lord desires. 🕊

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