

# new wine



JANUARY 1980

Hit by a  
Greyhound Bus,  
Pt. 2

Foundations for  
the Future

Syncretism:  
Mixing the  
Unmixable

Declaring God's  
Purposes

Preparing for  
the Eighties



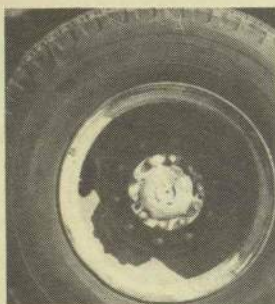


# This Month

## in new wine magazine

JANUARY 1980

VOL. 12, NO. 1



### 3. HIT BY A GREYHOUND BUS by Bob Mumford PART 2

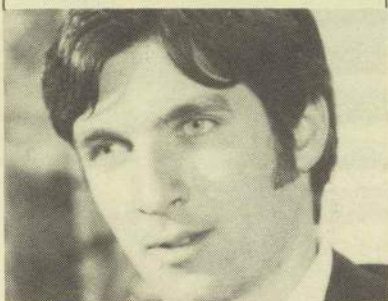
Not only do we have to accept the future—we have to prepare for it. Bob Mumford shares some principles for preparing ourselves for the not too distant future.

along  
with our  
regular  
features

Editorial . . . . .	7
Thy Word is Truth . . . .	15
Update: Ern Baxter . . .	24
Dear New Wine . . . .	34

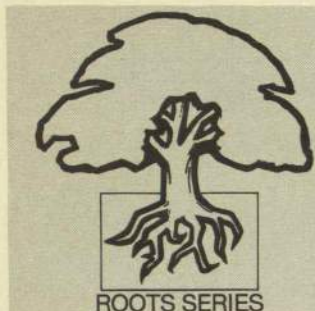
### 10. FOUNDATIONS FOR THE FUTURE by Ralph Martin

Humanism and its fruits are exposed by the author's examination of present trends. He shares how we can establish a firm foundation for the future.



### 31. ROOTS SERIES: The Early Church to the Reformation

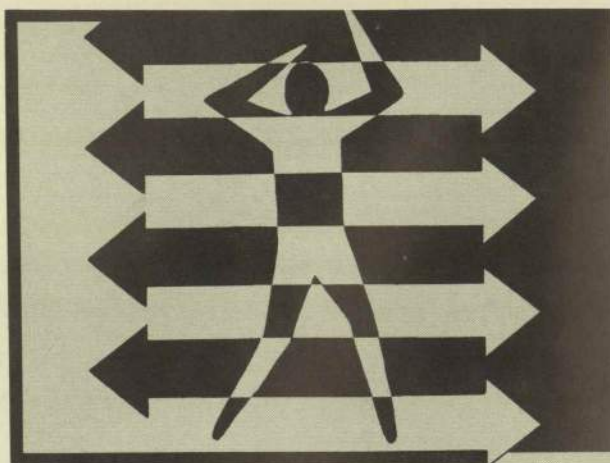
Even in the Middle Ages the Holy Spirit was evident in the church.



#### magazine staff

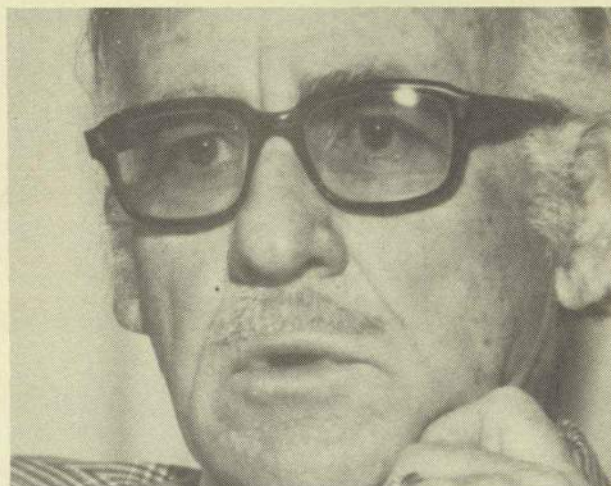
Editor . . . . . Don Basham  
Managing Editor . . . Dick Leggatt  
Asst. Managing Ed. . . Alan Wallace  
Editorial Assistant . . . Nita Steffanic  
Editorial Assistant . . . Bob Robinson  
Administrator . . . George Gundlach  
Data Manager . . . . Jack Bigger  
Production Mgr. . . . Dave Thomas  
Design and Art . . . . . Mark Pie'

©1979 by Christian Growth Ministries. All rights reserved. New Wine [ISSN 0194-438X] [USPS 382-520] is published monthly, except for combined July/August issue, by Christian Growth Ministries, P.O. Box 2, Mobile, Alabama 36616. Second-class postage paid at Mobile, AL and additional mailing offices.



### 16. SYNCRETISM: MIXING THE UNMIXABLE by Bob Grant

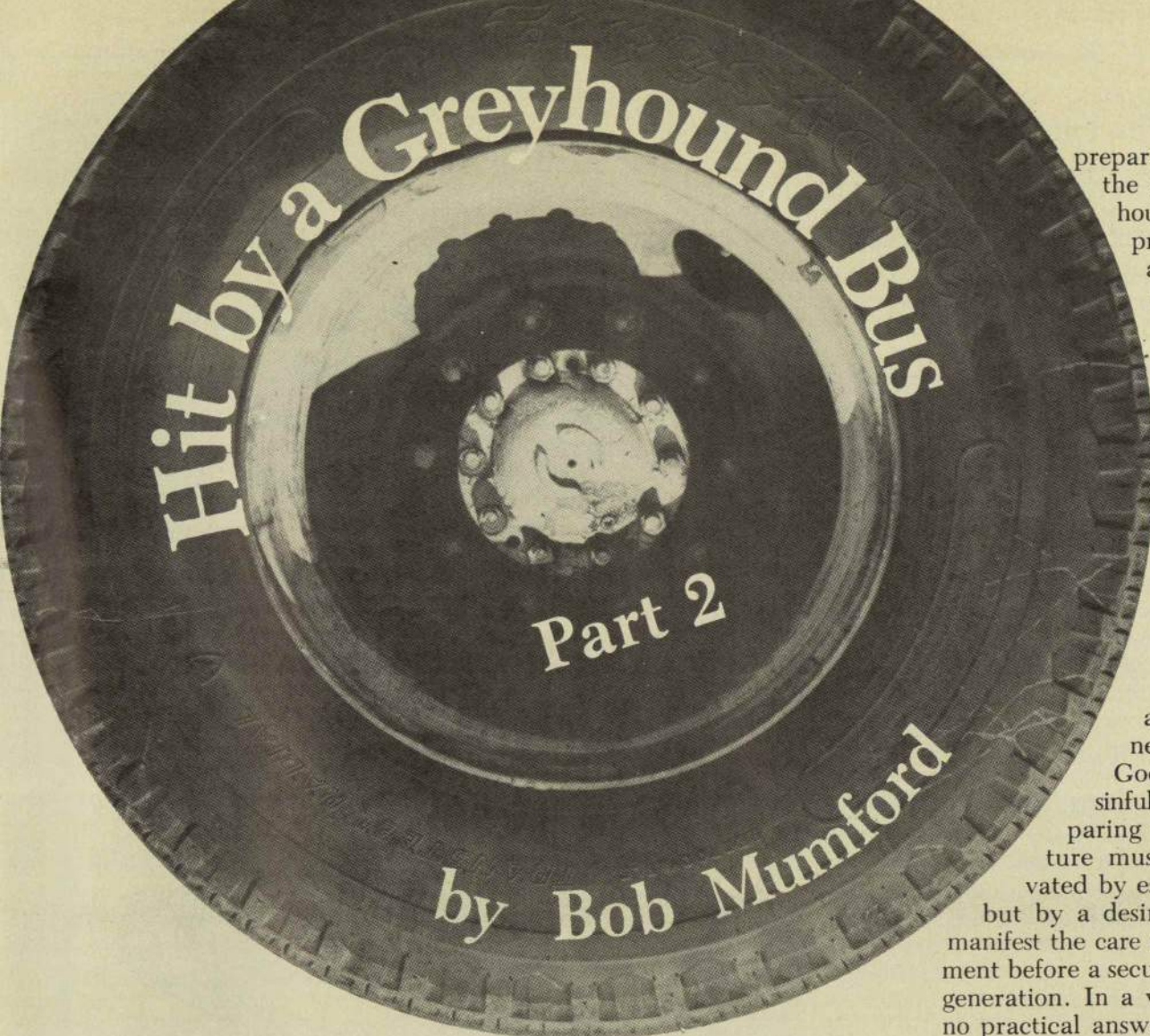
God never intended His truth to be mixed with the world's standards and thoughts. But this is what our permissive society has tried to do. God's answer for us is to return to the pattern of living set by the early church.



### 22. DECLARING GOD'S PURPOSES an interview with Ern Baxter

Ern Baxter outlines Christian's attitudes to be taken toward an unsettling future. Our confidence isn't to be placed in current events, but in the certainty of God's victory.





# Hit by a Greyhound Bus

## Part 2

by Bob Mumford

### The second half of a two-part series on the future

AS THE CHURCH faces various pressures in the closing years of the century, we as believers must "sit down and take counsel" (Lk. 14:31) with ourselves as to how we can adequately prepare for the challenges we are facing. The whole issue of preparing for the future has been challenged as "Not trusting the Lord," or "Leaning on the arm of flesh." Behind these challenges are two basic misconceptions: *First*, they see faith as active only in hand-to-mouth situations. Even though miraculous

living by faith is a valid and often necessary expression of our walk with the Lord, biblically, faith was most often expressed by patient obedience to the principles of God's word, knowing that such obedience would ultimately be rewarded by the inheritance of the promised blessings. Deuteronomy 6, 7 and 8, and Hebrews 11 are specific examples of the expression of this type of faith.

The *second* misconception behind these challenges is the belief that preparing for the future is done out of a survival or escape mentality rather than obedience to the word of God. Hebrews 11:7 tells us, "By faith Noah . . .

prepared an ark for the salvation of his household." Noah's preparation of the ark was motivated by his obedience to the Lord's command, not by his pursuit of personal survival. His obedience demonstrated the reality of God's Kingdom and by his faith "he condemned the world." Noah's act of righteousness was part of God's witness to a sinful generation. Preparing to meet the future must not be motivated by escapism or fear, but by a desire to accurately manifest the care of God's government before a secular, unbelieving generation. In a world that finds no practical answers from secular governments, the people of God will stand out as those who are blessed because they live according to the principles of life under the care of a righteous kingdom.

Preparing for the future as a demonstration of God's government in the earth is in no way inconsistent with a New Testament understanding of the imminence of the Lord's return. In a keynote address to the Consultation of Future Evangelical Concerns, Leighton Ford stated, "The classical evangelical tradition shows that leaders in all millennial camps were working together to expand the rule of Christ on earth to the widest possible circle among the nations before His bodily return." The mandate to the Church is not to escape this world *by* the Lord's return, but to prepare a Kingdom *for* the Lord's return.

©1979 by Bob Mumford. Reprinted with permission.



## Preparing for the Future

In light of the pressures confronting the Church, I would like to share what I believe are some biblical principles of living which will help us meet the coming years. These are not simple, pat answers or "easy steps to instant preparation." Part of our deception is longing for someone to appear with a magic wand and take care of every situation.

First, the natural realm . . .

1. *Get our perspective right.* We must proceed on an understanding that our lives and all we have comes ultimately from the Lord. Our personal resources are not given just for our own satisfaction and prosperity; they have been given to us as stewards to make available to the Lord for His larger purposes in the earth. We begin by committing all that we have to Him and His Kingdom. Once we have committed everything to the Lord, we can take comfort in knowing that regardless of circumstances or problems, the Lord has a unique and special way of caring for His own!

2. *Break the dissatisfaction syndrome.* Do not yield to media pressure to always need something newer, bigger, fancier, or more efficient. Refuse to yield to impulse buying. Set goals and learn to distinguish between wants and needs. Wait three days before any decision to purchase is made. Four simple rules: eat it, fix it, wear it, and make it do. When possible, buy quality—it is cheaper in the long run.

3. *Control your finances.* First, begin to tithe. Give ten percent of your gross income to the Lord and the Kingdom. The tithe is our way of demonstrating to the Lord our dependence upon Him and His provision for us. The tithe, properly understood, carries God's blessing in a unique manner (Mal. 3:10).

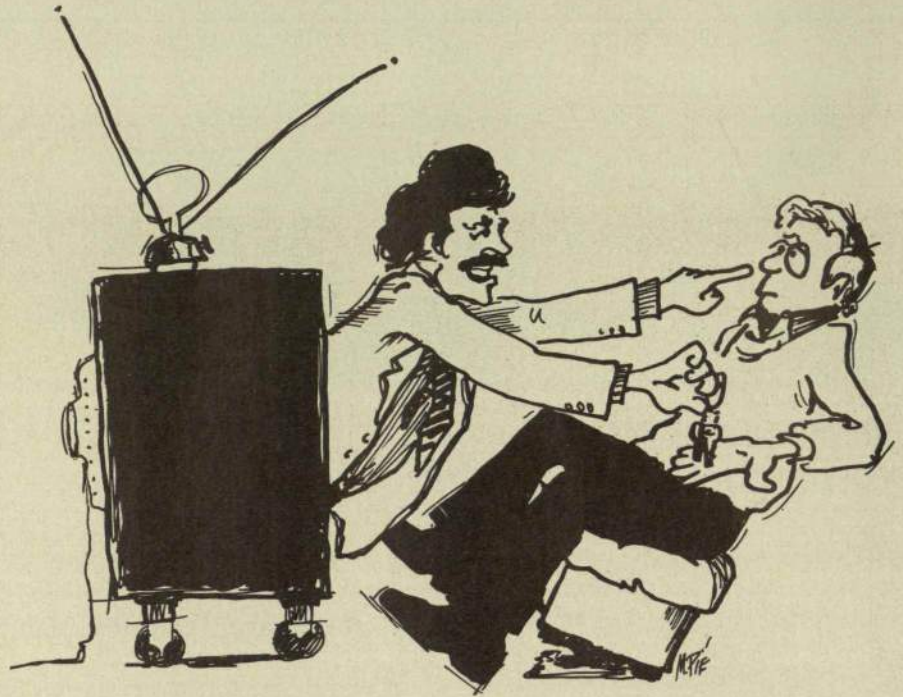
Second, get out of debt! Stop making new bills, and by God's grace, get all your indebtedness

paid off, even if it means a radical change in your present life-style. Learn to save money and pay cash rather than buying on credit. Certain items, however—homes, investments, and in certain cases automobiles—can be purchased on time since they appreciate or are necessities for employment or living. Necessities in most cases, however, are not a new boat and motor, a bigger dishwasher, and more stylish clothes.

Third, make a budget and stay on it. A budget will lead you and your family to economic and emotional freedom you have never known before. Budgeting is a way of ruling your resources for the Lord. Get your estate in order,

such as antiques, coins, and jewelry are all inflationary hedges which can help build real economic gains rather than economic losses. Programs that offer less gain than the annual rate of inflation are actually losers.

5. *Build toward self-sufficiency.* In an era of spiraling inflation and uncertain markets, learning to provide certain necessities for yourself can be not only enjoyable but profitable. If you have some land, learn how to grow a garden, no matter how small. Wives can learn how to sew. Develop your do-it-yourself capabilities around the home. Learn how to preserve, or have on hand, long-term storage food which



"WHAT YOU NEED IS A NEW CAR !!!"

make your will, and, finally, learn to enjoy living within God's provision.

4. *Invest for real gains.* Invest your money where the rate of real appreciation will be greater than inflation to realize a gain. Real estate and other appreciating items



would be readily usable in case of civil, natural or economic disorders.

6. *Community cooperation.* The concepts inherent in Christian community and the Body of Christ lend themselves toward a higher degree of self-sufficiency than can be reached by an individual. Co-ops, buying clubs, sharing of tools and skills, and bartering—i.e., “I’ll tune up your car, if you cut my family’s hair”—are all means of cutting down on the expenses of living in modern society. Businesses dedicated to the Lord and operated within the context of a community can offer employment and financial blessing. Schools operated for the purposes of educating our children in the ways of God can be an immeasurable contribution toward the next generation.

7. *Cultivate the right kind of reputation and relationship with the secular community.* Become involved in your secular community’s politics, educational system, and civic affairs. As those who represent God’s law-word to the world, Christians should be in the forefront in every field of human endeavor. The right type of relationship with secular government will not only provide lines of understanding and communication, but will also give us proper channels of godly influence in our government. One writer has aptly stated: “Power flows in a time of crisis to those who voluntarily bear responsibility.”

### Spiritual Preparations

In approaching the spiritual realm, I am proceeding on the foundation that every reader has had a personal encounter with Jesus Christ as Savior and that he has been baptized in water and received the baptism in the Holy Spirit. These are prerequisites, and never optional. Recognize that these suggestions, as with the natural ones, are general prin-

ciples which need to be applied and considered in your individual situation.

1. *Learn to live in the blessing of God.* Behind that statement is more than a hedonistic desire to be blessed. The blessing of God is expensive! Jacob had to wrestle at great length with the Lord and ultimately become a changed man in order to receive God’s blessing. The blessing of God on your life in the form of continual provision, and especially the ability to receive specific answers to prayer will give you a vital foundation of experience and security in the time of storm.

**“Power flows  
in a time of crisis  
to those  
who voluntarily  
bear responsibility.”**

2. *Settle the issue of authority.* T.P. Forsythe has said, “[Authority] is the first and last issue of life. As soon as the problem of authority really lifts its head, all others fall to the rear.” God has designed life so that we are forced to choose a leader. Some feel finding leadership is optional; others, due to bad or painful experiences, reject the concept of authority altogether. The Lord chooses the men who lead His people (Eph. 4:11-13). He asks us to *receive* them because *He* sent them. Jesus says in John 13:20, “Truly, truly I say to you, he who receives whomever I send receives me; and he who receives me receives Him who sent me.” To reject the ones the Lord sends is tantamount to rejecting Him. The reverse is also true—to receive the one whom the Lord sends is the same as receiving Him. Rejecting Christ’s delegated authority does not leave you leaderless; it simply means you have chosen *yourself* to be the leader. The implications should be plain.

3. *Set and live by clear priorities.* Our highest priority, of course, is our relationship with the Lord. Our second priority is our marriage and family. The next priority in the order of God’s government is our ministry and calling within the Body of Christ. Last should come our secular calling or occupation. All too often our priorities are exactly reversed. The demands of our occupation or ministry within the Body are so pressing that the basic needs of our relationship with the Lord and our home are displaced. The result is disintegration of life in every area.

4. *Develop clear, tested covenant relationships.* We cannot face the future alone—not even as a family. Covenant is the basic cohesive nature of God—in both the Old and New Testaments. Know who God has chosen for you to walk beside. Covenant and relationship, when properly understood and practiced, provide scriptural behavioral change and pro-



duce spiritual unity and loyalty, which are necessary ingredients for the days ahead.

5. *Be prepared to consider a geographical move.* I am not saying you *should* move. However, you should consider the practicality of a geographical move to a neighborhood or community where you can participate more actively. In the days ahead we will need to give our life and strength to what really matters for God's Kingdom. Geographical proximity will become an increasing necessity as we face the need to be supported by one another not only spiritually, but naturally, in the days to come.

6. *Move small groups, churches or fellowships together.* For many years we have felt the Lord would eventually force us together—it is happening! Many prayer groups and fellowships are beginning to recognize their independence and

their poverty! With joy, we are seeing the deposit of our Lord in others. As we come together to face the future, God is providing for us—in our brothers and sisters—the additional strength, ministry gifts, leadership and resources that we have so sorely needed. They have been there all the while; we are now getting ready to receive them!

7. *Study and consider the ministry of the deacon.* As out of place as the deacon's ministry may sound in preparing for the future, actually the ministry of the deacon has a very practical and real place within the Church as we look ahead. The deacon's ministry will be important to us in two areas: First, we need to reexamine the government of God over the natural areas of our lives. Too long has scriptural truth been alienated from the practices of business, finance and education. The principles of God's word, however, need

to be applied to economics, business and every field of endeavor by men who carry this mantle if the Body of Christ is to prosper and grow.

A second relevant activity of the deacon is the ministry to the poor, indigent, and distressed. The people of God caring for the less fortunate is a dominant theme in both the Old and New Testaments. Proper government over material things has always been of paramount importance in the economy of God, and much of this responsibility must be entrusted to the deacon.

I trust the summarizations and suggestions of this newsletter have been sufficient to stir you to action. I would ask that you diligently seek the wisdom of the Lord before implementing any move or plan and be motivated out of obedience to His Spirit, rather than by fear. ♥

## You're not for sale!

### *New Wine's mailing list policy*

Since *New Wine* began publishing in 1969, we have received numerous requests from other organizations to borrow, buy or trade the *New Wine* mailing list. We have consistently adhered to the position that the *New Wine* mailing list is a *trust* from our readers which we should not undermine by making it available to other mailers without our readers' consent.

At a recent meeting of the *New Wine* board of directors, this policy came up for routine review, and once again, the board reaffirmed its decision not to permit the *New Wine* mailing list to be borrowed, sold or traded.

There is only one exception to this policy. From the beginning, we have granted periodic use of our mailing list to the teachers and members of our editorial board—Don Basham, Derek Prince, Ern Baxter, Bob Mumford, and Charles Simpson—for their personal newsletters or to inform *New Wine* readers of events or developments in their personal ministries. Such use is limited to two mailings per year by each teacher. We feel this permission is proper in light of the teachers' immeasurable contribution to *New Wine*, and also by the fact that these men generously made their personal mailing lists available to compile *New Wine's* original mailing list.

Beyond this one valid exception, the *New Wine* mailing list remains unavailable to other organizations. We believe the continuation of this policy guarantees protection of the trust our readers have placed in us.

The Editors



# Editorial

by Dick Leggatt



Thoughts of the future in the context of a not-so-terrific past and present can be most unsettling. Undeniably, conditions in the world and in our society are worsening. How should we react? Should we respond by throwing up our hands in despair and saying, "It's hopeless. Nothing we could do will straighten out this mess"? Should we instead be irresponsibly indifferent like Scarlett O'Hara in *Gone with the Wind* and say, "Fiddle dee dee, I'll think about that tomorrow," or unconditionally apathetic like Rhett Butler with his famous line from that same movie: "Frankly, my dear . . ." No—I believe our reaction to our responsibility for helping shape our future should be like Nehemiah's.

Basically, Nehemiah faced a situation as unredeemable as ours seems to be, with a resolve to restore that which seemed unrestorable. For him, it was Jerusalem in shambles, broken and burned. For us, it is a society whose once-dear traditions and principles lie broken and charred all around us. In the following brief synopsis of the book of Nehemiah, twelve reactions of Nehemiah set an example for anyone who would be an agent of restoration in his society.

#### 1) *Intercession* (Prayer, Fasting and Repentance)

Nehemiah's first response to Jerusalem's desolation was fasting, prayer and repentance (Neh. 1:4, NIV). In humility, he pleaded for God's forgiveness for his nation's corporate sins. He knew that a right relationship with God was the first and most essential step in releasing God's restorative power.

#### 2) *Availability*

Although he probably wasn't the most qualified person to rebuild Jerusalem, Nehemiah had one qualification that made him instrumental to God—he *was available*. His request to God was: "Give your servant success today by granting him favor in the presence of this man [the king]" (1:11).

#### 3) *Preparedness*

Anticipating that the king of Babylon would grant his request to go and rebuild Jerusalem, Nehemiah had the common sense to have already formulated an exact plan for accomplishing the task, right down to requesting letters of safe conduct through enemy territory (2:6-9).

#### 4) *Informed Faith*

Nehemiah was well informed of the severity of Jerusalem's condition—he had carefully examined the fallen walls and burned gates, as his statement to his fellow Jews reflects: "You see the trouble we are in: Jerusalem lies in ruins, and its gates have been burned with fire" (2:17). But he didn't let external reality daunt his confidence in God. His continual posture, in the face of impossible circumstances, was: "The God of heaven will give us success" (2:20).

#### 5) *Encouragement*

Confident of God's faithfulness, Nehemiah could inspire others to affirmative action. When he encouraged his countrymen, "Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace," their immediate response was, "Let us start rebuilding" (2:17,18). Nehemiah was an encourager.

#### 6) *Identity*

Confident of his place in God, Nehemiah rebuked his opposition from a position of security. "We His [God's] servants will start rebuilding, but as for you, you have no share in Jerusalem or any claim or historic right to it" (2:20). He was absolutely certain who God had chosen for the task—and who He hadn't.

#### 7) *Individual Responsibility*

Nehemiah knew that while the restoration of Jerusalem's wall and gates was ultimately a corporate effort, each family or group had to take individual action, completing their own section of the wall (3:1-32). No one could expect another to do his part of the work.



## 8) *Willingness to Work*

Nehemiah and his men succeeded because "... the people work with all their heart" or, as another version says, "... the people had a mind to work" (4:6). They didn't simply *talk* about building a wall: they *did* it through hard work and self sacrifice.

## 9) *Determination*

From the moment the rebuilding process began, Nehemiah and his people were prepared for spiritual warfare. "Those who carried materials did their work with one hand and held their weapons in the other; and each of the builders wore his sword at his side as he worked" (4:17). They adjusted to the reality that attackers would constantly attempt to interrupt their work.

Nehemiah also exercised great wisdom in responding to his adversaries. When they insulted him, he simply prayed for God to take vengeance on them (4:4,5); when they tempted him to come out and fight, he kept his priorities straight: "I am carrying on a great project and cannot go down" (6:3). When they made false accusations, he responded with the truth: "Nothing like what you are saying is happening; you are just making it up out of your head" (6:8). Nehemiah refused to allow adversity, gossip or revenge to sidetrack him from God's purpose.

## 10) *Concern for the Family*

Nehemiah encouraged the people to "... fight for your brothers, your sons and your daughters, your wives and your homes" (4:14). The preservation of the home was at the very heart of the restorative process.

## 11) *Concern for Unity*

Though they were spread out and widely separated as they worked on their individual sections of the wall, Nehemiah and his men united for common defense at the sound of the alarm. "Wherever

you hear the sound of the trumpet, *join us there*. Our God will fight for us" (4:20).

## 12) *Total Commitment*

Nehemiah testified, "Neither I, nor my brothers nor my men nor the guards with me took off our clothes; each had his weapon, even when he went for water" (4:23). The work of restoration required that the men not only work all day as builders, but also all night as guardsmen. No sacrifice was great enough to avert them from completing the rebuilding of Jerusalem's wall.

## How This Applies to Us

The final result of completing the wall was a national *reformation* among the Jews, *restoration* of God's laws as their standard, *repentance* among the people, and ultimately, *renewal* of their covenant with God the Father.

That is exactly what our society needs. The relevance of the record of Nehemiah's restorative work to the role each of us should fulfill in our present (and future) society is obvious. Practically speaking, as we begin the new year, we can apply Nehemiah's twelve reactions personally in these ways:

### 1) *Intercession*

There are no more powerful tools for restoration than prayer, fasting and repentance, so set a regular time to fast and pray for our nation, keeping in mind the scriptural injunction to pray *first* for "... kings and all those in authority" (1 Tim. 2:1). Make a resolution to read *Shaping History through Prayer and Fasting* by Derek Prince and *Destined for the Throne* by Paul Billheimer, both classics on the subject of intercessory prayer. (Our next issue of *New Wine* will provide practical teaching on intercession to help you in this.)

### 2) *Availability*

Rededicate yourself to God to be



used as an agent of restoration in our society.

### 3) *Preparedness*

Make a specific list of areas in your life and in our nation to which you want God to bring restoration.

### 4) *Informed Faith*

Be well informed—but don't undermine your faith. Keep up with current events by watching regular news broadcasts and reading periodicals. At the same time, don't allow alarming news to make you lose your confidence in God's ultimate victory. (One excellent way to stay informed of prayer concerns is through the *Intercessors for America Newsletter*, available on request by writing I.F.A.; P.O. Box D; Elyria, Ohio 44036).

### 5) *Encouragement*

Speak a word of encouragement to at least one person daily. Trust God to show you daily who that person should be. Often it will be someone in your family—your wife, husband, parents, or children.

### 6) *Identity*

In every situation, speak and act from the strength of knowing that you are an important person to God. It is particularly important to remember to do this when the devil tries to overwhelm you with guilt and insecurity.

### 7) *Individual Responsibility*

Get your own act together—clear up your own weak spots before trying to take on the world. For example, if you are habitually late, make being on time a top priority. If you tend to be careless with your promises, determine to keep your word. Make sure your own "section of the wall" is built firmly and correctly.

### 8) *Willingness to Work*

Hard work and self-sacrifice are essential to restoration. In every job, do more than just what is required. Devote the extra time and effort it takes to achieve excellence in every task. If you don't presently have "... a mind to work,"

ask God to help you change your work habits.

### 9) *Determination*

Realize that spiritual warfare and hassles are facts of life. Accept and adjust to the fact that citizenship in the Kingdom of God puts you at war with the kingdom of Satan, and that means you'll face hassles. But don't become so engrossed with your struggle against the enemy that you get sidetracked from fulfilling God's purpose.

### 10) *Concern for the Family*

Make your family a priority. With all the pressures in society causing the disintegration of home life, you need to set aside a definite night at least once a week to spend in family activity, doing things that all family members can enjoy and participate in.

### 11) *Concern for Unity*

Don't be an isolationist. Remember there are many other Christian groups faithfully serving God with whom we need to be "united on the wall," especially in times of crisis. Develop relationships and strengthen your ties with brothers and sisters in the Lord, particularly those from other churches and fellowships.

### 12) *Total Commitment*

Determine that finding and fulfilling God's will for your life and family will be your *first* priority. Don't let anything deter you from it.

## Conclusion

The future offers great problems, but greater promise. God is looking for those who are willing to face the challenge of the future, for His word says, "My righteous one will live by faith. *And if he shrinks back*, I will not be pleased with him" (Heb. 10:38). May Nehemiah's exhortation be ours as we prepare for the future and the restoration our society so desperately needs: "Come, let us rebuild our nation's foundations, and we will no longer be in disgrace." ▼

# Editorial cont.



**ABOUT A YEAR AGO** I was looking at a graph showing the population growth in the world, and I noticed one interesting fact: at the same time that the world population began to grow at an extraordinary rate, serious attacks began to come upon the Christian Church and on the unity, strength and health of Christian people.

Throughout recorded history, the rate of population growth up until 1400 or 1500 A.D. was just a horizontal line across the graph.

After that, the line began to mount almost vertically, and it is still mounting. At the very moment when the population rate began to grow exponentially, serious weaknesses and divisions began to grow among Christian people.

The unity of Western Christendom was shattered in the 16th century. In the 17th and 18th centuries, the Enlightenment, a movement of thought and culture, began to have a strong effect on Western nations by its focus upon

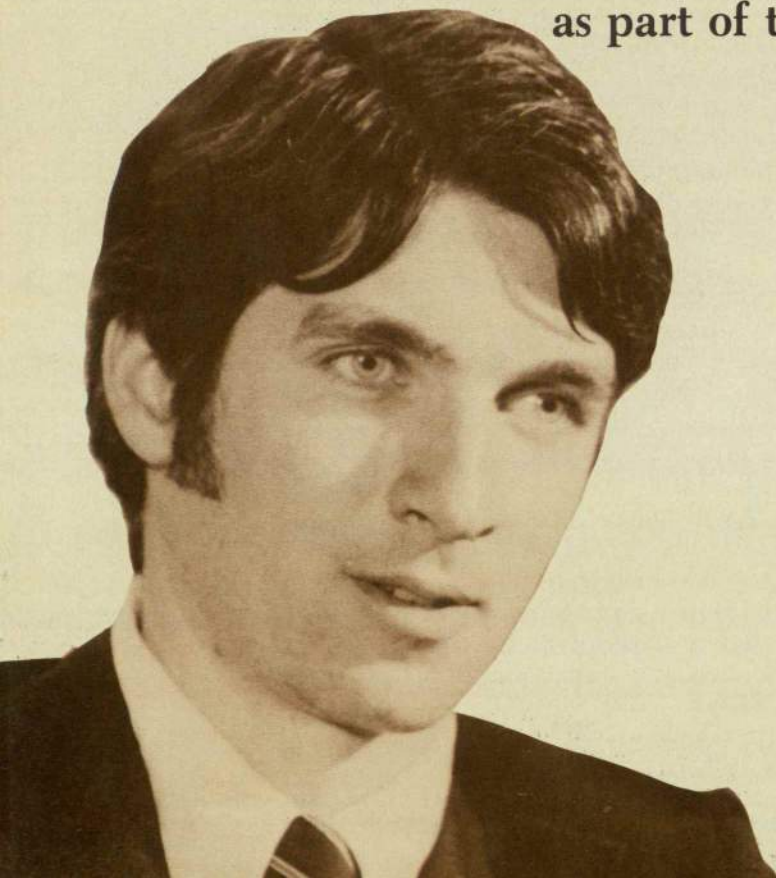
man and what he could do by himself, apart from God. If belief in God was still expressed, it was in a distant God who really didn't do anything that made any difference.

In the 19th century, serious attacks began to be made on the integrity of the word of God as theologians and scholars began to seriously undermine its credibility. Large segments of the Christian people, who were already at enmity with one another, began to lose their confidence in the truth of the word of God.

In this present century, when more people are alive than have ever existed before, we are seeing the results of these earlier changes—churches which are weak, divided and confused. Large segments of the Body of Christ have no confidence in who God is, who Christ is, or who they are in Jesus Christ, and this renders churches ill equipped to respond to the greatest opportunity they have ever had.

# Foundations for the Future by Ralph Martin

**This message was delivered to a gathering of several thousand people at Giants Stadium as part of the Jesus '79 celebration there.**





## Mounting Pressures

We are seeing mounting pressures on Christians which are designed to neutralize their effect on the world, to block their witness, and to prevent them from proclaiming Jesus as Lord.

For example, various efforts are being made on a national and local level to introduce a certain kind of sex education into the nation's school systems. A recent article on that subject stated:

The sex curriculum guides for an elementary school in my city specifies that: children will develop an understanding of homosexuality, learn the vocabulary, social fads related to it, study the theories concerning it, view films and engage in role playing about homosexuality and take tests on it.

This is the kind of thinking and pressure that is coming upon our nation. Groups of people who have rejected the reign of God and the teaching of Christ are trying to mold us and our children into a way of life and a way of thinking that is hostile to God. They are saying, "Our programs will solve our nation's problems," when the truth is that the only thing able to solve the problems our society faces today is repentance and faith in Jesus Christ.



Ralph Martin is a leader in the charismatic renewal and one of the founders of The Word of God, an ecumenical Christian community in Ann Arbor, Michigan. Ralph, his wife Anne, and their three children currently live in Brussels, Belgium, where he directs the

International Communications Office for the Catholic Charismatic Renewal. Some of the books he has authored include: *Hungry for God*, *Practical Help in Personal Prayer*, and *Husbands, Wives, Parents, Children*.

What we're seeing in Christianity today is what Jesus warned of in Scripture: that false prophets would arise and blur the distinctions that God has made in His word, and that shepherds would abandon their responsibilities and stand by while the flock of God becomes the food of wolves. This is happening today. Millions of Christians are coming under the influence of ideology that isn't from God, leading them away from trust and confidence in the basic truth of the gospel message. This kind of confusion is even coming right into the heart of some Christian churches.

A good example is the following statement by the dean of the chapel at Mount Holyoke College in Massachusetts which appeared in a magazine called *The Christian Century*. Speaking of the direction that Christians need to take for the future, he says, "In the early 1960s I . . . proposed that Christianity deemphasize its claims to uniqueness in favor of a vital universalism, advocating a creative and positive relationship among the religions of the world . . . that the churches should play down their historical credal affirmations—the Trinity, . . . the deity of Christ and so on—and work for the abolition of racism, a renewed dedication to human justice and freedom, and greater understanding among the peoples of the world. . . . Most of [these goals] have been realized. In the days ahead we should put less emphasis on the historical Jesus."

"Christians should never have made a god out of Jesus. It is just too preposterous to believe that God gave her/his world-embracing love uniquely through Jesus. We Christians may use such phrases as

'anonymous Christian' and 'the cosmic Christ' in our attempts to universalize Christianity, but then we should empathize with such terms as 'the universal Buddha' or 'the plurality of avatars.' The world-embracing love of God cannot be confined to any particular historical person, including Jesus. . . . I suggest that we leave [Jesus] alone for a while. Just as Jesus said to his disciples, 'It is best for you that I depart. For if I do not go, the Advocate will not come to you,' so, too, must we have the courage to say that it is best for Jesus to depart for the sake of the love of God."

It's incredible, isn't it? This is the kind of spirit and attitude that is infecting Christians today. Although this is a very bold statement of it, the attitudes and pressures behind these views have infected more of God's people than we would like to believe, causing them to lose confidence in the truth of Scripture, and in the truth that Jesus is indeed Savior and Lord.

---

## Christians are coming under the influence of ideology that isn't from God.

---

### God Sees and Intervenes

I believe God is trying to do something about bringing us together, and that is what this article is about. What is God doing with us? Why are people gathering all across the country and all across the world today? What is God doing with us, and what should our response be?



The history of God's activity in this century is an indication that God saw how His people were divided and confused and how the very basics of the Christian faith were being blurred, and He decided to intervene.

At the beginning of this century on January 1, 1901 in Topeka, Kansas, a group of Protestant brothers and sisters were praying together, studying the Scriptures and asking God to pour out His Holy Spirit. In response, God poured out His Holy Spirit and restored the charismatic gifts to the experience of Christians. What we now know as the classical Pentecostal stream burst forth.

On the very same day as the Topeka outpouring, Pope Leo XIII wrote a letter to all the Catholic bishops of the world in which he said, "Start praying for a new outpouring of the Holy Spirit in the Church." He also instructed that Christians begin to pray against the power of evil.

In 1957 or thereabouts, God began to move upon the major Protestant churches, and as they responded with openness, a foothold was established. Now there are many hundreds of thousands of our Episcopalian, Presbyterian, Lutheran and other denominational brothers and sisters who have experienced a real renewal of New Testament faith and experience.

In 1967 everybody was surprised (most of all us Catholics) when millions of Roman Catholics all over the world began experiencing a charismatic renewal of Christian life and faith. Right now there are probably more than 50 Roman Catholic bishops who are personally involved in this move of the Spirit, witnessing and testifying of God's power, and another 400 or so that have publicly supported the charismatic renewal. This is a significant occurrence in the Catholic Church.

At a 1974 conference at Notre Dame, God began to speak to us

about His desire to bring these streams of charismatic renewal together—that He didn't really intend that His people be renewed separately. What He really wanted was a united people to be His servants on the earth today. In response to that word, 50,000 Christians got together in Kansas City in 1977. God spoke to us and confirmed that He was pleased with our coming together. In the years since Kansas City, further large, ecumenical gatherings have taken place.

---

---

## It's not normal to be lukewarm.

---

---

Why is God pouring out His Holy Spirit? Why is He renewing and gathering together His people from different denominations? Quite simply, I believe God is restoring normal Christian life. A lot of people look at the charismatic renewal and say, "Gee, that's unusual." It's not unusual! It should be normal. It is what God presents in the New Testament as basic Christianity. What *is* unusual is the present condition of the churches. Jesus said in Revelation 3:15:

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.

That is the word of Jesus to the churches today. He is saying, "*Get with it.*" It's not normal to be lukewarm, and furthermore it is repugnant to Jesus. It's a hard word, but it's God's word.

About two years ago, Cardinal Suenens of Belgium called together

a group of leaders in the charismatic renewal to put forth a picture of what normal New Testament Christianity is.

They concluded that there are four basic elements presented in the New Testament which illustrate the normal Christian life:

1. *Each Christian should have a personal relationship with Jesus Christ as his Lord and Savior.*

In our day, agents of Satan are working to get a different gospel accepted by the Christian people. We hear people say today that "the purpose of Christianity is human development. Christ came to help people work out their psychological problems, reach their capacity for meaningful interpersonal relationships, and get over their guilt feelings." In wealthier sections of the world, this is a very common version of the gospel. In the Third World countries, the gospel that's presented is one in which Christ came primarily to help bring about a Marxist revolution. Christ is mainly interested in class welfare, economic and political improvement and social change. Both of those are serious distortions of the gospel. Mankind cannot find fulfillment or reach its destiny until men submit themselves to Jesus Christ. God has provided in Jesus Christ the salvation of the world.

Sometimes people say, "That's unfair; there are other ways to God, and I prefer to go another way." That is an incredible attitude to hold once you understand our true situation before God. We don't have the power within ourselves to overcome death or sin. We say, "Peace, peace," and tomorrow a war breaks out. Our own efforts are futile. As God's word tells us, unless God intervenes, there's no hope; all we have is death.

God has established in Jesus Christ the way of being reconciled to Him, a way of removing our confusion, a way of getting free of bondage to the evil one, a way of



rising with Jesus from the dead and living forever. There is no other way. The situation we're in was caused by human beings wanting to relate to God on their own terms rather than on His terms. The only rescue from the futility of the human race comes by accepting the provision of God in Jesus Christ. This is the way God has established.

There is a murderous hostility to the reign of God in the earth today, which we must boldly confront. To a world that is steeped in rebellion, we must proclaim, "Lay down your arms. Accept the peace terms provided in the cross of Christ. Be reconciled to the rightful Ruler of the universe."

It doesn't all work out okay in the end for everybody. It does make a difference what stance human beings take before the cross of Christ. The Scriptures tell us that those who reject Christ will be condemned. In fact, they stand already condemned by God's word. Those who come to the cross of Christ in repentance, asking for forgiveness for rebelling against God, will be forgiven and accepted by the Father in everlasting life. That is the difference. The eternal destiny of men and women is at stake in the announcement made to us in God's word. It makes a difference whether human beings come to Jesus Christ and ask forgiveness—an eternal difference. No relationship to Jesus as Savior, no submission to Him as Lord: no salvation. You will die in your sins. That is a hard word, but it's God's word.

## 2. Normal Christian life is life in the Holy Spirit.

It's impossible to live a normal Christian life without all the power of the Holy Spirit. In both the Old and New Testaments there is no limit on God's dwelling with His people—no limit on how God wants to move and work with His people.

When Jesus came into Jerusa-

lem, people got excited and began to say, "Hallelujah, praise the Lord!" Some came to Jesus and said, "Master, make your disciples be quiet. They're causing a scene." But Jesus said, "If they don't cry out, the very stones would praise me."

Why aren't the Christian people crying out? Their Redeemer is in their midst! God is worthy of all praise and adoration and worship. The psalms say, "Shout to the Lord! Make a joyful noise to the Lord! Cry out to the Lord with gladness! Let the cries of gladness arise in the tents of the just." If we don't cry out in praise and worship, the stones will! When we praise God, we do so by the power of the Holy Spirit. The Spirit is given to the people of God for the proclamation of His gospel, to be His witnesses, and to give us the power to live Christian morality so that it's not a burden. Without the Holy Spirit acting and working in our lives, there can be no normal

Christian life.

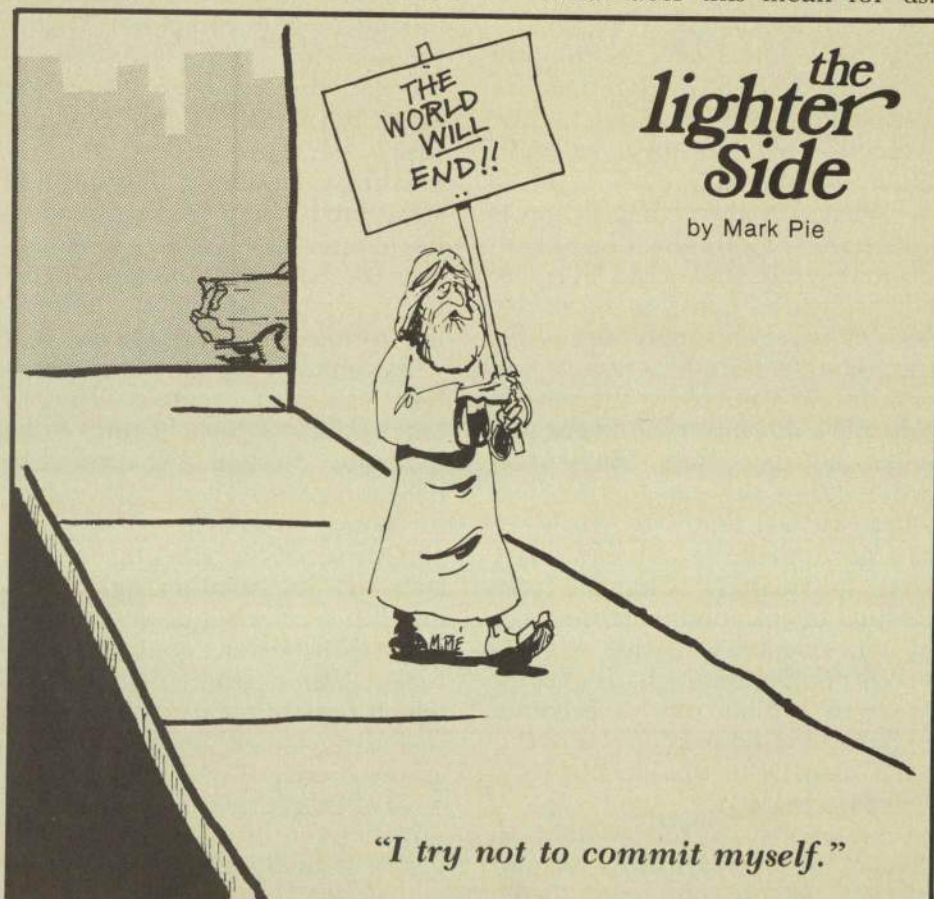
## 3. Normal Christian life is life together.

Jesus died on the cross to bring together the family of God, to establish us together as brothers and sisters. People talk about how the whole human race are brothers, but that's not true.

Brotherhood and sisterhood is not inherent in the human race in its fallen condition. Only the cross of Christ can take out the murderous hostility in our hearts so that we can live as brothers and sisters. We need to be renewed before the family of God can experience family life. Then the human race can see the relationship of peace and justice that God intended to be on the earth.

First things first. The first task of the Church today is to bring people into the Kingdom of God so that a society of peace and justice can be established among them.

What does this mean for us?





## Mighty pressures are tearing away the Christian fabric of our society.

That each of us needs to be in regular contact with others who desire to live normal Christian lives.

You need to be in contact with other Christians who have a zeal for God's house consuming them. You need to find people who are going to encourage you to love the Lord your God with your whole heart, mind, soul and strength, and not think you are crazy for trying to give your whole life to God. You need to be with people who want to pray and witness and live a normal Christian life. Otherwise, everything Jesus did on the cross would be in vain for us. He really wants us to experience the fruit of the cross in our lives, the life in the Holy Spirit, the normal Christian life.

There are people who say, "I have come into a new relationship with the Lord. Good things are happening in my life. I don't really want to get too involved with other Christians."

What if I tell you that the day is coming when you won't be able to do it yourself; and when that day comes, you're going to be pretty busy. It would be really wise to get into those relationships *now* so you can devote yourself to the service that the Lord has in mind for you when that day comes. Many of us are relating to one another just when we feel like it or when we can get something out of it. But God is saying, "Change from relating to one another on the basis of convenience and start relating to one another on the basis of commitment." When the time comes to do what God is asking us to do, we'll then be in the kind of relationships to do it.

He wants us to be able to depend on Christian brothers and sisters who are committed to us,

and to whom we're committed. Anything less is subnormal Christianity. Normal Christian life is a life of committed relationships with brothers and sisters who want to give their whole lives to God and who want to help us to do that.

### *4. Normal Christian life is fruitful.*

The love of God in our hearts and in our relationships overflows into works of mercy and charity. Compassion grows in our hearts, and we're able to help and serve people. We're able to share the relationship with the Lord that means life or death to human beings we are in contact with. Normal Christian life is fruitful. God intends the Christian Church to be growing normally and expanding day by day as He adds to its numbers those who are finding salvation.

### **How Should We Respond**

I would like to conclude by talking about our response. Mighty pressures are coming on the western nations, and they are tearing away the Christian fabric of our society. I think a powerful, increasingly militant hostility to Christian life and values is mounting in our society. It all has the appearance of sweetness and light, but it is a humanistic way of solving serious social problems that will eventually lead to death; abortion is a clear example. Wisdom that appears to be light turns to be darkness. Wisdom that seemed to be coming from above turns out to be coming from below.

Our society is being taken for a ride. It is swallowing whole mouthfuls of wisdom that appear to come from above, but which actually come from below, and which bear bitter fruit. There is a real struggle for the heart of the gospel message, which is that the cross of Jesus Christ is the source of salvation for the human race. That gospel is under attack, and other gospels are being proclaimed. We

won't be able to stand against these forces and do our part in serving God unless we're united. Jesus said, "A house divided against itself will not stand." The Christian house is divided against itself, but God is bringing us together.

What can we do concretely? I think God has a plan, and we are moving towards a purpose. But we need to be free to hear His voice.

I would like to ask you to do two things: 1) Pray regularly that God will empower existing leadership and raise up leadership that will be able to speak a clear word of direction to His people. If the trumpet gives an indistinct, unclear sound, who will come prepared for battle? An indistinct sound is coming from the Christian churches today, and we're not prepared for battle. We need to ask God to raise up leadership and to empower existing leadership to really get together and give a clear sound, to alert and equip the Christian people for the battle which has already begun.

2) Have complete confidence in God in the days ahead. Ten thousand may fall at your right, and a thousand at your left, but the Lord God Himself is in your midst. He is with you in the daily circumstances of your life.

I would like to end by drawing your attention to one verse from Scripture, Romans 8:32. "Is it possible that he who did not spare his own son, but handed him over for the sake of us all, will not grant us all things besides?" The Father did not hold back giving His only Son as an offering for sin so that we might be ransomed and redeemed. If God didn't hold back His only Son as a reconciliation for us, will He now hold back anything we need to go on for everything that God has for us? He will not hold it back. He will give it freely. He will give it surely. Our God is faithful. Our God will stand with us in the days ahead. My brothers and sisters, stand with our God. ♥



# Thy Word Is Truth

Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. *Ephesians 5:15-16*

So then, let us not be like others, who are asleep, but let us be alert and self-controlled. *1 Thessalonians 5:6*

Devote yourself to prayer, being watchful and thankful. *Colossians 4:2*

Be on your guard; stand firm in the faith; be men of courage; be strong. *1 Corinthians 16:13*

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings. *1 Peter 5:8-9*

. . . encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness. *Hebrews 3:13*

You will be secure, because there is hope; you will look about you and take your rest in safety. *Job 11:18*

Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his . . ." *2 Timothy 2:19*

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." *Jeremiah 29:11*

"If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you." *John 14:15-18*

Scriptures are from the New International Version, ©1978 by the New York International Bible Society unless marked otherwise.

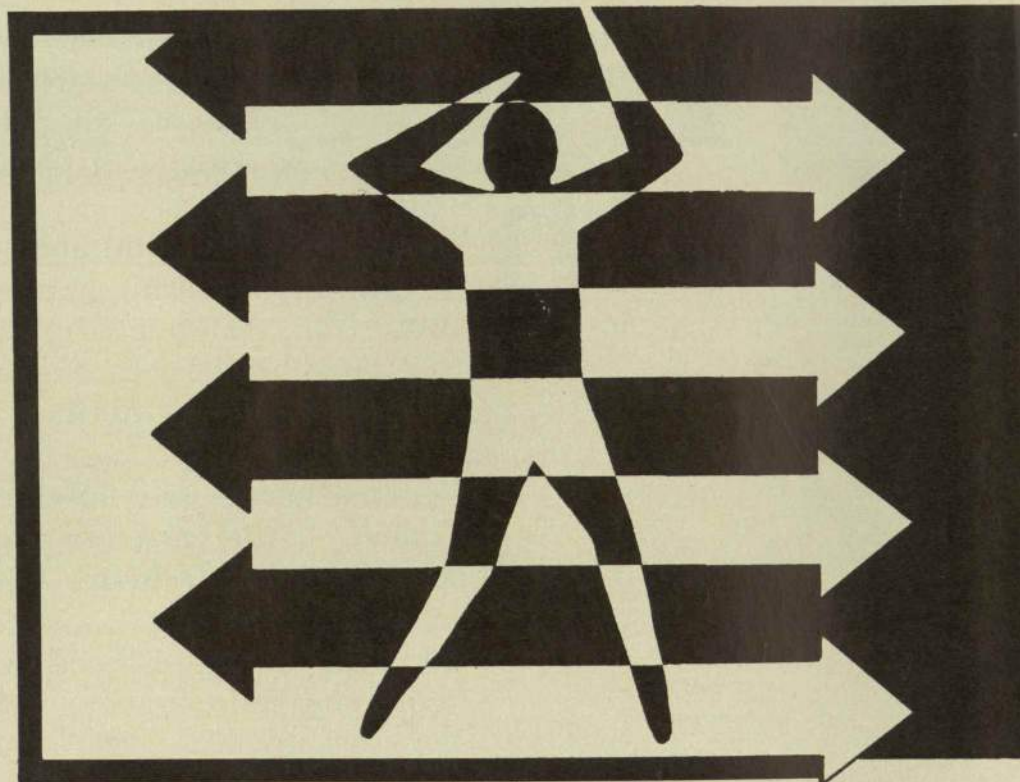


RECENTLY a friend shared a statement with me that had a deep ring of truth to it. He said, "We have whole new frontiers of covenant life and covenant living in front of us." The implication of that statement is that there are unexplored areas we have yet to enter in our Christian experience. One of the ongoing concerns facing leaders in the Body of Christ is how to bring ourselves and God's people from where we *are* to where we *need to be*—the place God has destined for us. In order to progress as we ought, we need points of reference, clear anchoring points along the way to orient us and direct us to God's planned destination for us.

In this complex age in which we live, we especially need these clear points of reference and these anchoring points. We are presently witnessing the practical consequences to a society which has removed God from its center—a society relegated to a downward trend toward preoccupation with personal fulfillment and self-preservation. That is all that is left when you don't have God—the rash pursuit of personal pleasure. People are saying, "Let's just be fulfilled now," even to the exclusion of the lessons of history which document the demise of societies with that motto.

# SYNCRETISM: Mixing the Unmixable

by Bob Grant



## The Demise of Our Society

Longstanding traditions within our own country are approaching a state of atrophy. Atrophy is the condition of muscle tissue when it is not exercised or utilized and thus becomes depleted and useless—totally unable to function. That is the present condition of many traditions which formerly meant something to this country.

One of the tragic marks of the time in which we live is the drastic loss of credibility among authority figures. The political arena of our country had traditionally been a refuge for principles you could believe in. When all else was going crazy, you could at least look to the

political arena and the government of this great country to give you something to count on. But now we are watching that go down the tubes.

Generally, what we are seeing is a wholesale confidence loss, where people are becoming insecure over the circumstances surrounding them, and the result is an intensified preoccupation with thoughts of self-preservation and immediate self-fulfillment.

Now why do I bring all that up? Simply to point out that out of this milieu are coming many voices which influence the way we think and the way we live. All kinds of ideas are being proposed out of



Bob Grant completed undergraduate studies in Religion at Southern California College and further graduate studies in New Testament and Church History at

George Washington University. He has established several Christian communities in the eastern and southern U.S. Bob presently resides in Mission Viejo, California with his wife, Sue, and their children, Richard and Kelley. He functions as senior pastor of Saddleback Valley Fellowship.



that insecure mass which are specifically intended to influence the way we live our lives. For example, television bombards us with certain concepts of what family is all about, what a husband is (or rather what he isn't), what the mother is (or isn't), what relationships are, what moral values you should adopt, how to spend your money, what a hero is like, what you do with material things. Concepts in these and other areas are being communicated through media.

Did you ever consider that the advertising we encounter on TV is for the most part designed to minister discontentment to you and me? The whole object is to show us better products to make us dissatisfied with what we presently have so that we'll go out and buy the item they are offering.

The educational environment which surrounds us is forcing us to decide what to do with our children, and by and large, public

schools are being carried by the momentum of humanistic philosophy. We often use that term "philosophy" rather randomly, so I want to put some content into it for us. Philosophy is an attempt to take all existing knowledge, bring it together, tie human experience up in it, and come up with a system of thought that can interpret life and its meaning. Simply stated, humanistic philosophy is a system of thought that says, "Man's personal fulfillment and his well-being is the highest goal and justifies the highest cost." Everything that originates from humanistic philosophy has that motivation at its base.

Colossians 2:8 is an apostolic injunction to the Church on the subject of philosophy. It says, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ."

As the people of God facing the generation and age in which we live, we must make our journey through it without picking up a lot of garbage along the way. The big question is, "How are we going to do that?"

### Diluting God's Truth

I'm aware that throughout biblical history one of the great shortcomings of God's people has been syncretism. That word comes from a Greek root which means "to mix," and it is defined as an "attempt to blend opposite and con-

**Did you ever consider that the advertising we encounter on T.V. is for the most part designed to minister discontentment to you and me?**

tradictory tenets into one system to produce union and accord." So, "syncretism" or "mixture" would apply to the propensity of God's people to try to combine God's thoughts with man's thoughts. The lessons of biblical history and the nation of Israel tell us something of God's point of view towards mixture, especially when we find Him reacting by opening up the earth and swallowing crowds, inflicting pestilences and famines, or allowing nations to be carried away into captivity. Things like that ought to give us a hint as to how God feels about mixture or syncretism.

Although I don't entirely understand why the Lord reacts that way to mixture, I believe I know a few reasons. One is that mixture dilutes truth and reality and reduces its potency and effectiveness. Like a rich, choice wine that has been watered down three or four times, the potency is so reduced that it's not recognizable as wine. When a person is only forty or fifty percent clear in his thinking about how to live, the statement which proceeds out of his life is unclear.

A second reason for God's concern about mixture is that it causes His reputation to be clouded over.

Some months ago I felt the Lord speak to me personally to deal with syncretism—first within myself, and then with those for whom I was responsible. I had to hear the Lord say it a few times before I responded, because I did not regard myself as one who was highly influenced by what was going on in the society around me. But then I realized that if the Church of the





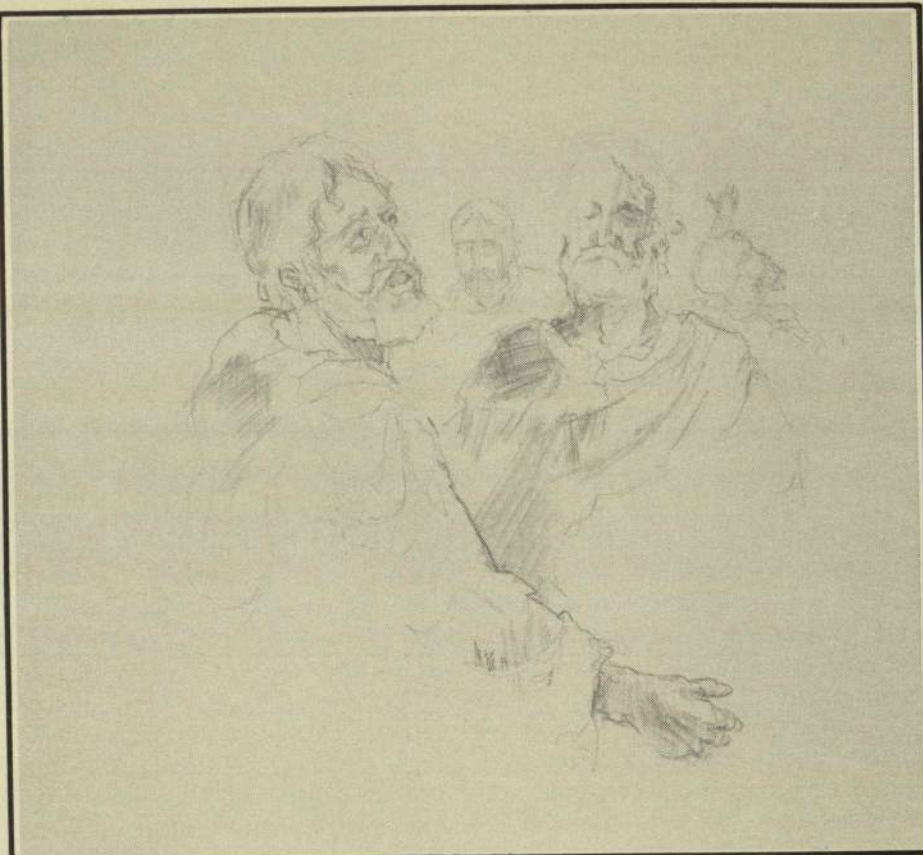
Colossians needed to be warned not to be taken captive by philosophy, then I needed to recognize that I might be more influenced in my thinking than I would suppose.

As I examined myself in this light, my thoughts went back to the beginnings, to the foundation days of the Church and the days of the outpouring of the Holy Spirit, to consider what was God's provision to those people to get them through their age.

Actually the environment surrounding the first-century Church was very similar to our own. There were downward trends in society towards lawlessness and indulgence, declining domestic values, and a high incidence of divorce. As in our day, there were moralists then who preached lofty ideals about living a better life without being able to impart any kind of spiritual dynamic to make it effective. Society as a whole in the days of the early Church was characterized by an inability to lift itself above its own dilemma. They had their corruption in politics and their problems in business. They even had their religious environment which was charged at that time with cultic activity perhaps surpassing that of our own day. All of these conditions confronted those first-century believers, and there was also a growing awareness of society's impotence to solve its own problems, resulting in a pessimism and depression from which it could not escape. Does that sound familiar?

After the ascension of the Lord Jesus in Acts 1, a small group of 120 people, responding to the command of the Lord, had to turn and face the generation that they lived in. They had to face a journey into the place that God had set for them, just like we have to go through our age and our time.

What was God's provision? Most often the provision we focus upon, when we look at Acts 2 and the opening chapters of the book of Acts, is the outpouring of the Holy



Spirit and the anointing that came on those first believers—the power of the Holy Spirit manifested in signs, wonders and miracles. It's right and good that we focus our attention on that because it was the fulfillment of the promise of the Father of which Jesus had spoken.

However, I would like to draw our attention to another aspect of this particular event which is extremely significant to us at this time, and that is, the people upon whom the Holy Spirit fell. Upon whom did the power of God come? It is an important issue because it wasn't just anybody; it wasn't an arbitrary group of people. It was a company of select, called-out people, specifically chosen by the Lord.

They were stewards entrusted with the mysteries of the Kingdom of God. We must remember that in that day they didn't have a New Testament. Their hearing of the word of God and the proclamation of the Kingdom was vitally related

to the lives of those upon whom the Holy Spirit came—those early apostles who had been anointed to declare the Kingdom of God. The extension of the Kingdom of God among the early believers was upon the lives of those men.

### Devoted to the Apostles Teaching

The effect of their proclamation is extremely significant. In Acts 2:42 it says, "They were continually devoting themselves to the apostles' teaching . . ." *They were continually devoting themselves.* Those people hearing the apostles' instruction weren't just casually listening; they were approaching it from the point of view of devoting their entire being to what was coming forth. The response evoked in them is signified by the question, "Men and brethren, what must we do?" They weren't just saying, "Tell me something to believe." Their point of view was, "I'm here for some



behavioral changes. Tell me how to live my life."

That line of thinking is not altogether popular in some places, but it was popular in Acts. It's apparently popular with the Lord also, and that settles it for me.

I thank God that we have that record of those first apostles documented in the Scriptures. I thank God for the Bible—for by it, we measure all things, and in it, we

sent in such a way that what they referred to from of old became new as they spoke it.

Just because someone speaks a word doesn't mean the Lord sent him to declare it. There's a different effect when one whom the Lord *has* sent says something from when one whom the Lord *hasn't* sent says something. Different things happen.

In this day and age when many

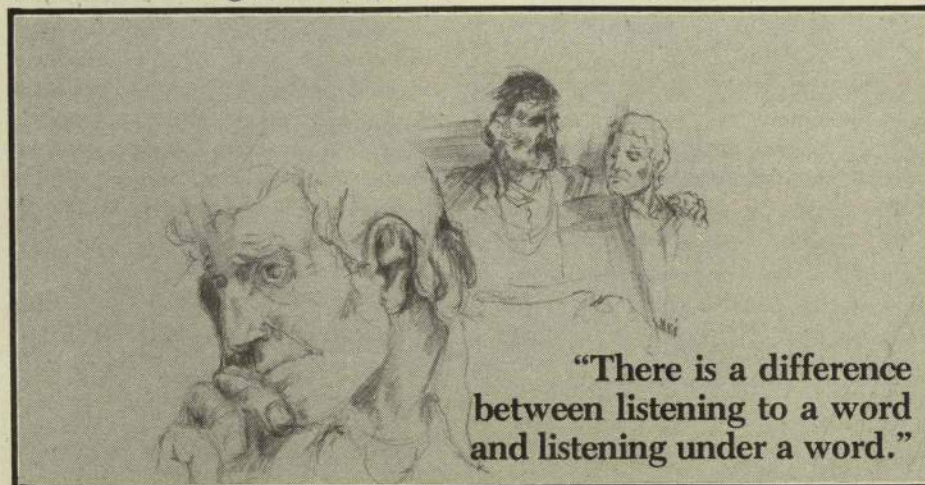
ture yourself in relationship to it.

It is a serious matter to fail to place the same value on something that the Lord gives to it. To fall short in your estimation of what God has set esteem upon is to miss what God meant for you to have. (How would you like to have been part of the group that only heard thunder when God spoke?)

I am speaking to the issue of apostolic function, apostolic ministry. I'm not going to do that with great authority because I'm still asking a lot of questions myself. But I believe there is something in God that's coming: there's something on the horizon which is closer than it used to be. There's something of the Spirit of God that's stirring. The lines are being plainly drawn so that what is true and what is established in God is becoming manifest for what it is.

Let us prepare our hearts to properly receive those appointed sent ones. Let us come into a new place. I felt a personal exhortation from the Lord which I'd like to pass on. It applies to me, but I'll pass it on to you and trust that it will help you. I felt the Lord speaking to me not to let the familiar face and the regularly heard voice lose its place of proper estimation in God's economy. Keep God's gifts and callings set apart into their proper function and so govern your attitude and the posture of your heart that God would be pleased to let the anointing of it come through to us. (Just as the apostolic company and the apostolic ministries were the anchoring point that brought the first-century Church through the fog, they will also get us through the fog.)

Let me close by saying that we are going to have a reputation. Whatever it's going to be like, we're going to get one. As we get carried through, let's hope that if anything has to be said about us, may it be said that we were continually devoted to the apostles' teaching. ♥



root our faith. (Either we substantiate our beliefs in it, or we make some changes in what we believe.) In addition, we have reference tools—many helpful translations and advanced academic resources available to us to help clarify the meaning of the Bible. We have commentaries available to us to interpret what is written. We have available to us all the tools and equipment we need to discover and understand the truths which we need for this day and time.

But along with these resources, I feel a stirring going on in my spirit which is alerting me to this fact: God has never dealt with His people without sending a messenger bearing His present word. Even when His word was engraved on tablets of stone, He still had an authorized and appointed messenger to carry it. Although the prophets who emerged and spoke to the nation of Israel during its hours of crisis referred to that which was written, they were authorized and

voices are vying for our attention, I hear a call in the Spirit of God that says, "You need to distinguish between the voices that you listen to. You need to have discernment and understanding concerning who it is that I'm sending, because they will say what you need to hear."

That which is written in Scripture is the measure of all things, but I believe before God that the fresh application of that truth to our generation and our age is vitally related to those whom the Lord authorizes and sends and anoints to be His "sent ones."

I believe our attitude toward those whom God sends and authorizes is a very significant factor for the days ahead of us, for our attitude toward His authorized messengers is going to determine what we hear, how we hear it, and what we do with it.

There's a difference between listening *to* a word and listening *under* a word, and your attitude toward the one who bears that word will determine how you pos-



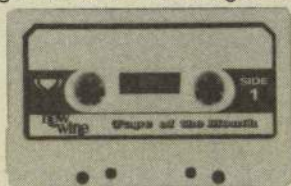
# “Have you heard the latest?”

**A FAMILIAR VOICE.** Tape of the Month messages are from the same men whose articles you enjoy in *New Wine*.

**AN ENCOURAGING WORD.** Tape of the Month messages motivate the listener and give practical helps to everyday problems.

**NEVER-BEFORE-RELEASED MESSAGES.** Tape of the Month cassettes are fresh, timely and

have never been made available through *New Wine* Magazine.



**New Wine  
Tape of the Month**

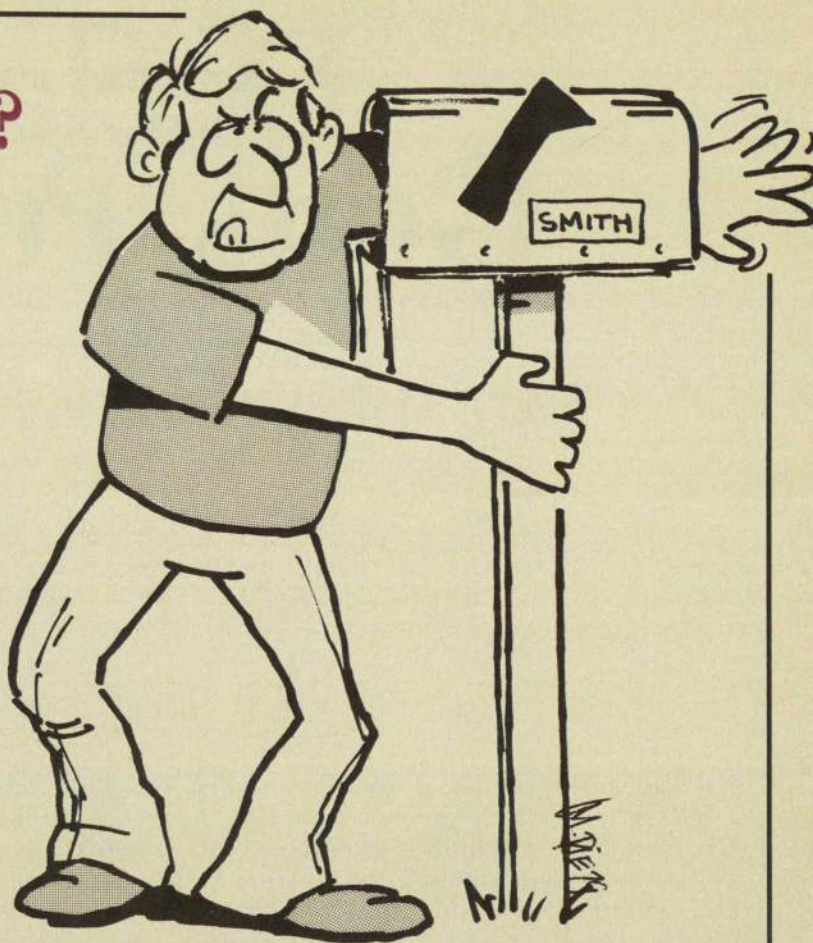
**A SPECIAL PRICE.** Tape of the Month is only \$3.50 per month, complete. (Payment is due upon receipt of each tape. Tapes are not returnable.) Payment must be in U.S. funds drawn on a United States bank. Offer available only in the U.S. and Canada.

**TO ORDER  
CHECK BOX ON PAGE 35.**



## Have you moved?

Each year one out of every five *New Wine* readers moves without telling us. Not only does this result in a large operating cost to us in wasted and returned magazines, but the Postal Service charges us \$.25 for each address change notification sent to us on undeliverable magazines. Your failure to notify us *in advance* of your address change may also inadvertently result in your issues being delivered late or not at all. If you've moved or are planning to, please use the self-addressed envelope inside this magazine to notify us of your new address.



## Are you getting more than one *New Wine*?

If you are receiving more than one copy of our magazine each month (except for bulk deliveries), we would appreciate your taking the time to notify us. Often this happens when we receive correspondence from you without your account number on it. If you sign your name differently from the way it appears in our records, you may accidentally be put on our mailing list again. To avoid such a mix-up, please use your account number in all correspondence with us.





# Declaring God's Purposes

---

## An Interview with Ern Baxter

*NW: Do you see the 80s as crucial years in our society?*

**EB:** Yes, I do see the 80s as crucial years. I think anyone with eyes would have to agree that we are facing some considerable challenges in every area of life.

I want to point out from the first that I am neither a news analyst, nor a prognosticator of trends. I don't feel that is my calling. The other night I turned on the television and watched what I thought was a regular news broadcast. The announcer was armed with statistics about the balance of power in the Middle East, and with very refined information on sophisticated war planes. I listened to him with some interest, thinking I was listening to some kind of news analyst, until after about ten minutes he said, "All of this agrees with prophecy," and he started to tie all of these pieces of news into the Bible. Well, I do not feel called to that kind of newspaper exegesis.

Of course, as a normal human being I have opinions on many topics, but my *calling* is to declare God's purpose. When we talk about the 80s as crucial years, I am not equipped to address that topic as an economist or news analyst because those are not my areas of expertise. Instead I look at the coming years, whether the 80s or the 90s, in terms of what I believe the purpose of God to be.

I need to say that because I don't want to come across as somebody who knows everything that is going to happen and tries to tie it all into some obscure Bible verse. In fact, I feel many of God's people are so aware of current events that they have lost sight of

the decrees of God. My hope is based on the decrees of God, and that declaration of God is my ministry.

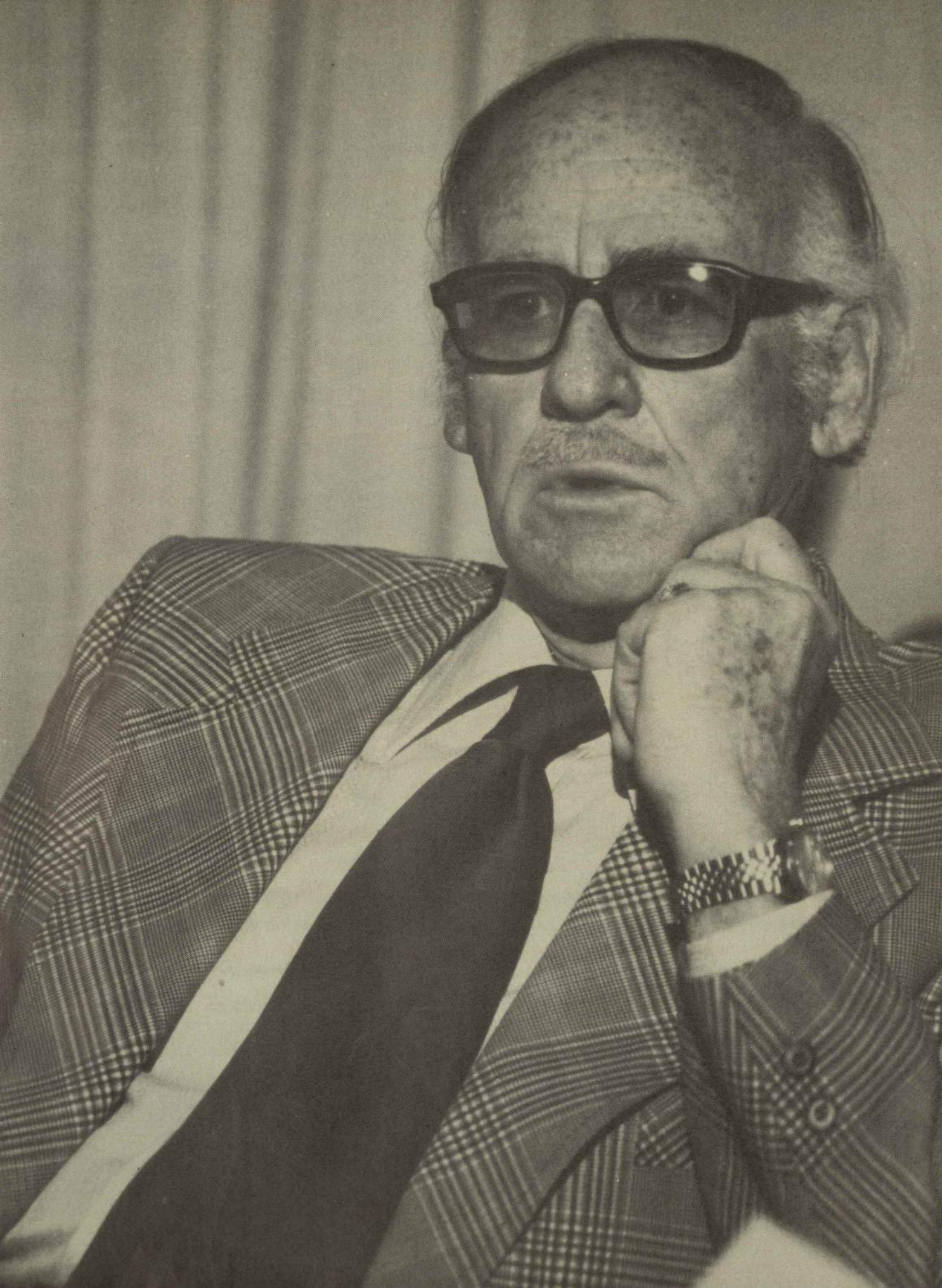
*NW: How then should a Christian properly respond when he sees current events that concern him?*

**EB:** He must react first of all in terms of his faith and hope. He should know what the purposes of God are through the gospel for the earth, for the church, for society, and then make realistic practical responses in his own life. What is happening in the world will definitely affect our life-style and our comings and goings. Obviously we are going to be affected by the energy crisis. But in terms of our emotional life, our thought life, our hope life, our faith life, the circumstances around us are not our anchor. We are related to what *God* is declaring. I am quite prepared to make the adjustments, economic and energy-wise, required of me as a citizen of the world. But I am also quite excited about what I see by faith in the affirmation of what God is going to do in the earth, in spite of what man is doing.

*NW: What definite things do you see happening that encourage you?*

**EB:** Personally I am encouraged that things are so badly shaken. The writer of Hebrews says in chapter 12 that everything has to be shaken that can be shaken, and only those things that can't be shaken







# UPDATE

Recent events in Ern Baxter's ministry.

As you know, I took on a special assignment the first of the year to serve in a teaching capacity in San Diego. About ten days before my sixty-fifth birthday, I was getting ready to go to my morning teaching assignment and became aware of pressure in my chest. I'd had the first indications of difficulty a few weeks before, but this particular morning it persisted, and Ruth sent for the paramedics. They found my blood pressure alarmingly high and my pulse erratic, so I was taken by ambulance to the hospital where I was thoroughly checked.

A cardiologist was called in, and I was put on a telemetry unit—night and day my heart action was monitored. They assured me that I had not had an attack as such, but that all the preliminary symptoms were sufficiently alarming that they wanted me to restrict my activity and to follow a certain regimen. They felt that if the angina (chest pain) continued, it would be advisable for me to submit to an angiogram. If the angiogram was sufficiently severe, I would remain in the hospital and undergo a bypass, a procedure where they take a vein out of your leg and bypass the clogage.

The angina persisted and I went in for the angiogram, the results of which indicated that the anterior artery in my heart was 70% clogged. The other two arteries—I understand there are three—were in remarkably good shape, but the anterior artery was clogged. However, at that point they didn't feel open-heart surgery was advisable.

After the angiogram, I continued to feel badly and to have angina. I was also under a lot of mental oppression knowing that I had

arterial clogage. You know, when we pass certain milestones in life that have been made famous by tradition, like turning 40 or 50, it can cause stress. I managed forty with a great flourish, and at fifty, my father sent me a fifty dollar bill and said, "Welcome to the fifty club." I handled that great. Sixty didn't seem to be any great problem, either.

But as I approached 65, I came under the influence of the rather universal syndrome of "You're all finished at 65." And to have all this happen ten days before I was 65 only aided and abetted that. So I got caught in that syndrome of hopelessness and futility when you wonder "Should I retire and just sit by and wait."

Interestingly enough, prior to this incident, a brother in northern California, whose wife had had angina as a young woman, had urged me to go to a treatment center called the Weimar Institute because they had helped her tremendously. Ruth and I had agreed to go, and had already made our deposit when I took sick.

So I went to Weimar Institute as kind of a last hope. I had no idea what they were going to do there, only that they had helped my friends. But I wasn't ready for the kind of radical procedure I found.

Weimar Institute is headed by a group of Seventh Day Adventist doctors who are highly trained. They believe that a combination of natural methods can do more to heal a man's problems, promise him longer life and better health, than the more usual route of drugs and surgery. I learned to appreciate these men as highly dedicated, well-qualified men who, in this rather cynical age of ours,



demonstrated a degree of dedication above that usually found.

Ruth, incidentally, decided that she would go along and take the treatment as much for my sake as for her own, just so she could help me. And she has been a tremendous help.

When we arrived at the Institute, the first two days were given to orientation. They did blood work and treadmill tests and the whole thing. My blood pressure was elevated, which indicated some problems in that area. I didn't do too well on the treadmill or the cardiogram under stress. Of course, I had been diabetic and was taking insulin by needle, so naturally, when my blood work came back, it indicated that my sugar was elevated, and also that my cholesterol and triglycerides were high. My blood work generally indicated that I had a combination of physical problems.

The next step after the tests was to set up a regimen for me to follow in which my entire day was mapped out for me. The regimen started at 6:30 A.M. with breakfast. There was a medical lecture every morning and devotions. There were some very fine features to this Institute. For example, whenever a physical therapist or hydratherapist or a medical doctor or a nurse had any occasion to deal with you or do you a service, when they finished, they would have prayer with you, which is rather unique.



After you worked out with the physical therapist and he had given you a rubdown, he would say, "Shall we have prayer?"

Right away they put you on a highly personalized nutritional regimen so that everything you eat is monitored by them. I was put on a thousand calories of selected food. They are quite opposed to sugar and all kinds of refined foods and oil. To put it more positively, they major in fruit, vegetables, legumes, and grains.

Probably the best explanation is to give my normal daily menu. My breakfast consists of a good portion of hot cereal, toasted specially baked bread and fruit. My lunch consists of vegetables, probably with a bean dish of some kind. My supper consists of fruit and toast (Ruth makes our bread without sugar and without oil, and it's very tasty). There's no eating between meals and no drinking with meals. I can only drink water up to half an hour before I eat, and I don't resume drinking until an hour after. They have a little saying: "At breakfast you eat like a king; at lunch you eat like a queen; and at supper you eat like a pauper." And there's no coffee, of course; no stimulants, no drugs. Between meals, also, we probably drink 7 to 8 glasses of water a day.

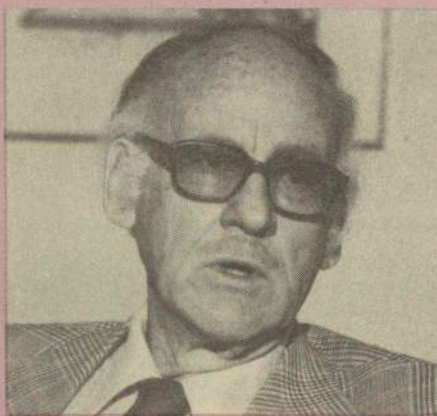
With this regimen, within a week or ten days my blood pressure had come down considerably, my weight was starting to come down, and they took me completely off insulin. They took me off all medication, and the only thing now that continues to be somewhat bothersome is a little remaining angina.

At the end of the twenty-sixth day, the length of time spent there, blood work was done again. My sugar was down to almost normal. My triglycerides were normalized and my cholesterol was a little below normal. I had taken off ten or twelve pounds and was walking fast four or five miles a day. I was off all my medication, and I was

highly motivated. I wanted to live again.

Since leaving there—we've been away about two months—Ruth and I have maintained what they call the therapeutic regimen. We continue pretty much as we did when we were under the treatment at the Institute.

There was one interesting aspect of Ruth's being with me at the institute. Ruth has always taken good care of herself, being a registered nurse, and has maintained a healthy weight level. But we had been pretty heavy meat-eaters and drank a lot of coffee, and one of



the alarming things was when they did Ruth's blood work, they found that her triglycerides and cholesterol were higher than mine, and she was bordering on a heart attack. But at the end of our stay at the Institute, her situation had changed considerably.

We're deeply indebted to this program. Although it may be construed as radical or fanatical, anyone who is at all perceptive and informed knows that there is considerable alarm across the nation over the number of heart attacks and strokes and so on. There's a growing concern about the whole nutritional thing.

One other side benefit I experienced has to do with sleep. My sleep pattern had been very bad for several years. I generally went to sleep between 12:00 and 1:00 A.M. and woke up at 3:00. Then, if I slept at all the rest of the night, it would be catnapping. Now I go

to bed and get six or seven hours sleep which is good for me. I get up in the morning and walk and jog for three miles.

I realize that at sixty-five I can't be twenty-one again, but with this kind of information, I have a desire to use my body—it's kind of a challenge to see how much ground I can regain.

That's pretty much the story of our health pilgrimage. If I may inject a little sermonizing here, my concern would be that young people would do something preventative. It was rather significant to me that all of my fellow patients at the Institute were like myself: they were there because they had either had bypass operations or inoperable heart situations. But isn't it a tragedy that you have to be almost dead before you want to live?

The staff consisted of around ninety people, many of whom were young. They were walking examples of what they were teaching. They were like a bunch of greyhounds. When I looked at those young people who were into this regimen, I thought, "What an opportunity for them in terms of a long healthy life." I wish young people could see this, because I abused my body as a young man. I got away with it for awhile, as most people can, but it finally catches up to you.

During one of the lectures, I mentioned to the doctor that I had heard that a famous professional tennis player—a Wimbledon champion—had had a heart attack at the age of thirty-one. They made it clear to us that being in good physical shape wasn't the total answer. Very simply, the kind of fuel you put into your body determines the internal condition of your body organs. So if I'm going to sermonize a little, I would urge young people to take preventative steps which will promote their physical health and nullify the illnesses that can come as a result of neglecting or mistreating their bodies. ♥



shall remain. When I see shaking, in terms of my philosophy, I don't just take it at face value as shaking: I see *God* in it. If I see this shaking as God getting everything ready for Kingdom exposure, then I can be excited about it. But if I am joining the crowd of those who are saying, "Alas, alas, Babylon the Great is fallen!" then it is a pretty miserable existence. But when I see Babylon falling, I am looking for Jerusalem to emerge.

*NW: What do you think that shaking will produce among God's people?*

**EB:** I think it will produce a restoration of simplicity. We are going to get rid of a lot of the unnecessary baggage and barnacles that have come into the Christian milieu which don't belong. I expect us to return to the simplicity referred to in Acts chapter 2, where the early church continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayer.

I think we are going to rediscover the meaning of Christians relating to one another in the simplicity and ardency of their faith. A lot of the ecclesiastical bulk will have to give way. I see considerable changes in the whole "church" situation, and what would be alarming to others is exciting to me. However, to rejoice in the shaking just because it is shaking is a vacuous operation. I am rejoicing in the shaking because it will leave a residue of something that is really valuable.

*NW: What do you think of the attitude found among some Christians who are wringing their hands at the evil in the world, hoping that Jesus will return before things get too much worse—sort of an escapist mentality?*

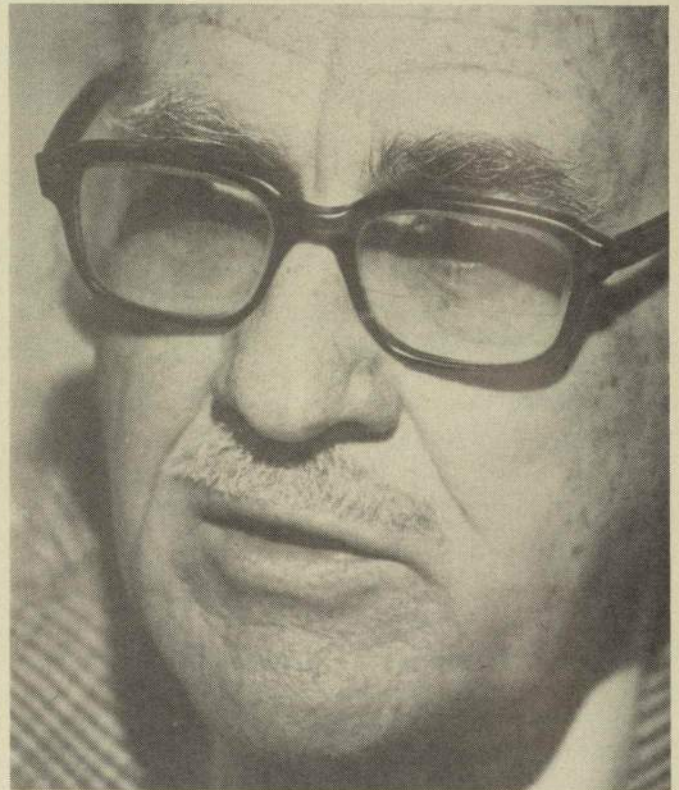
**EB:** I believe the Bible indicates that black gets blacker and white gets whiter, but the outcome is not in question. In John's Gospel he says, "The light shines in the darkness and the darkness cannot arrest it." I believe the hand-wringing mentality comes from having the dark side constantly portrayed. It is not uncommon to hear Christians lamenting the darkness instead of celebrating the light.

The time has come for us to affirm the Lordship of Christ—the ultimacy of Christ's Kingship—the fact that the darkness has to go and the light has to become permanent. God is light and in Him is no darkness at all. I feel there are serious lacks in the thinking of Christians who are so engrossed with the world's evil. I don't think that is the area we should glory in.

We have been put in the world as salt and light.

We are here to celebrate light and to celebrate the grace of salt; we are here to affirm that Jesus Christ is Lord and that "the earth is the Lord's and the fulness thereof." God is victor and He will vindicate Christ. This is the note that I am sounding and the note I would like to hear sounded more clearly.

The second coming of Christ is not the *hope* of the world. The second coming of Christ is the damnation of the world; it is the hope of the believer. I don't find anything in the New Testament that says the second coming of Christ is the hope of the world. My Bible says the *gospel*, not the second coming of Christ, is the power of God unto salvation. He is coming again for those that look for Him but for those who are not looking for Him, His coming will be the end. So I think the escapist mentality is based on a false premise. I don't think it can produce the kind of hope, faith, and joy that God intends us to have as we celebrate the ultimate victory of Christ.



*NW: Do you think it short-circuits a Christian's effectiveness?*

**EB:** I can't see it otherwise. If I thought that the whole answer was getting out of here, then I would spend most of my time packing my bags. In the New Testament Jesus said to His disciples, "As the Father sends Me, so do I send you." Our mandate is to go into the *world*, not go to *heaven*. Heaven is only a part of the deal. Although I expect to go there



eventually, it is not my present order. My present order is to go into the world.

For instance, I recently listened to a half-hour musical program featuring religious quartets, and every single number they sang was about going to heaven. Every single number—without exception. There was nothing about the victory of the gospel, nothing about God's victory in the world. The whole impression was, "I'm a Christian, and I can hardly wait to get out of here."

Now, there is a certain validity in wanting to go eventually, but as Paul said, "If staying here is going to benefit people, then I'll stay here even though I want to go be with Christ." As far as I am concerned, when my work is through here, I expect to go. But in the meantime I'm not going to sit around wanting to go be with the Lord when He wants me to get out into the world, salt it, light it, and bring Christ's victory into expression.

**NW:** *What redemptive attributes—I guess you could call them antidotes—do you see developing among God's people in response to negative trends in the world?*

**EB:** Before answering that directly, I would like to refer to a book called *An Evangelical Agenda* which is a report of the second *Future Evangelical Concerns Conference*. The first book that came out from this source was excellent and the second one is equally good. In one of the talks entitled, "Nurture, Form and Function," there is a quotation from a book by a man named Edge in which the life of a movement is described. I think it's done very well. Point number one says a movement generally is born as a violent reaction against errors, abuses and the injustices in the status quo. The second stage of the movement is that, to survive opposition, it must eventually organize its own institutions. In the third stage, the movement passes from rejection to toleration, and finally to acceptance by society. In stage four, the movement does not merely experience acceptance; it becomes popular. Stage five records how, for the sake of efficiency in organization and administration during this period of popular growth, there's a definite trend toward centralization of authority. In the sixth stage, beliefs become crystallized into dogma demanding acceptance. In the seventh and final stage, a new movement must break through these shackles with new ideas, new beliefs, new values and a new way.

## JUST AROUND THE CORNER

### **PRAYER:** The Ultimate Weapon

**An issue examining the mightiest force available to mankind.**

Now, before I say anything else, let me say this: I cherish a hope that we may be at that point in history where we will avoid some of these historical trends so that what is happening now in terms of restoration and rediscovery of primitive Christian principles may not fall victim to this process. It is my personal belief that as we come toward the end of history (and I believe history has an end), there will be a generation that will avoid this trend and will remain primitive and pristine and pure. To that generation Jesus Christ will be able to return.

Paul wrote to Timothy, "The things that you've heard of me among many witnesses, the same declare to faithful men, or loyal men, who in turn will teach others also." Paul put personal character at that point above gift, charisma, oratorical ability and academic attainment. He said, "If we don't have loyal men, men of character, men of integrity, regardless of whatever else we do have, we haven't really got what we need."

When we go back to the New Testament, we find such things as loyalty, integrity, covenant relationships, community, bearing one another's burdens. These traits are the warp and woof of the kind of Christianity which must ultimately demonstrate Christ to the world. There is a strong movement among men of various doctrinal and ecclesiastical backgrounds around the world to return to some of these primitive principles. I feel this is "where it's at."

**\* Don't forget: January 4th is a national day of prayer and fasting.**



**NW:** *Do you feel these developments are pretty much cross-cultural or cross-denominational?*

**EB:** I think so. The rampant disillusionment in society at large is causing men either to fall into despair or to turn to other options. Many of them are researching the Scriptures again. It's like the old search to rediscover the historical Jesus. We're searching for the historical Christian. What was the original Christian like? To what degree are we caricatures?

If we go back to the original Christian, we find interpersonal relationships and loyalty and integrity and covenant as the important things in his life. As I travel across the world, the healthiest signs I see are where men are finding one another in Christian covenantal relationship and starting to work out some meaningful life situations that go beyond Christian profession, right down to the nitty gritty of Christian life.

In the larger perspective I feel the ultimate form of evangelism is what Jesus described in John 17 when He said, "Father, I pray that they may be one as You and I are one; that they may be one in Us, that the world may know that Thou hast sent Me." Now if we work that back negatively, what He said was, "Until the redeemed community becomes one, the world will not know that You have sent Me."

The kind of unity that must come cannot be contrived. It must be Christian people finding one another in the genuine pressures of everyday life within a Christian context. This is happening, and I see it as a genuine hope for the future. When many of the ecclesiastical trappings start to crumble and fall, people will be looking for this sort of relationship. There is a vanguard now in preparation to be ready to give that option to people when these times come.

**NW:** *Isn't this quite a departure from "traditional" Christianity?*

**EB:** Yes. There's a considerable concern now about what is referred to as para-church groups. I think many para-church groups are the product of a sincere attempt to realize a restoration of the kind of simple primitive community that seem to be the genus of the early church. [That these para-church groups are not interrelated in any way is less than ideal, but nothing is ideal right now.]

I believe in the Church. By that I mean I believe in Jesus' statement that He would build His congregation, His people—the people of God. I believe in that and I don't want to be considered as somebody outside of the mainstream of the divine thrust in history. But in being a part of that mainstream, I am

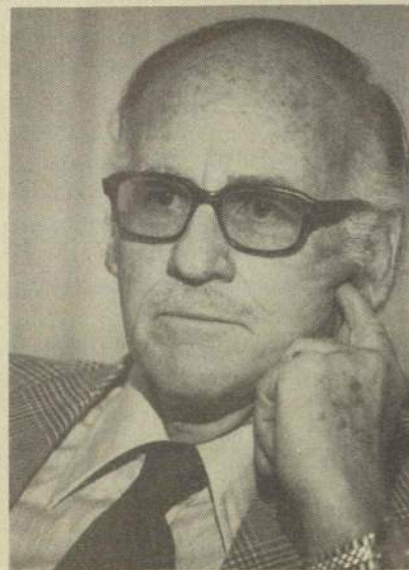
responsible to speak out concerning the maintenance of the simplicity of original Christianity.

I believe that the New Testament has in principle everything necessary for us to maintain a sound Christian life and witness to the end of time.

Many of the things we have invented in an attempt to help the Lord with His situation were unnecessary and have only cluttered it up. The story of Mary and Martha comes to mind. Martha was not getting lunch for the devil; she was getting lunch for Jesus. But Mary was sitting at Jesus' feet and hearing His word.

After Martha had labored long in the kitchen getting lunch ready, she stormed into the room, whirled upon Jesus and said, "Master, don't You care that I'm out there getting lunch while my sister is sitting here doing nothing?" What she was saying in essence was, "I *know* You didn't ask me to fix lunch, and I *know* that lunch is probably not in Your will, but I'm doing the best I can for You. Bid my sister to come and help me." Or in other words, "Have my sister help me in *my* program for You." We need to keep this in the proper context.

Jesus' answer was beautiful. He said, "Martha, Martha, you're troubled and concerned with many things, but Mary has chosen the better part." Dr. Moffat translates that, "the better dish." And Jesus said, "It shall not be taken from her." In other words Jesus said, "Mary is sitting at My feet and listening to My word. When I want lunch, I'll tell you. In the meantime, don't get Me lunches I haven't ordered." I think that we've gotten Jesus a lot of lunches He never ordered.





**NW:** *What do you see as the ultimate destiny of the people of God?*

**EB:** I personally see the people of God in the earth as the manifestation of Christ's ultimate victory and the demonstration of His Lordship. I believe "the earth is the Lord's and the fulness thereof" and that the gospel must ultimately be successful. I believe that the redeemed community in every geographic locality is also the governmental center of the Kingdom of God. I also believe that unfortunately the people of God have failed in their spiritual government over the earth.

1 Timothy 2 gives us the apostolic command as the redeemed community for when we're together in our common gatherings: First of all (or "most important of all" says one translation), we must pray for all men everywhere, for rulers and governors and those in authority over us that we may lead a quiet and peaceable life, for God would have all men to be saved."

I don't believe that's optional, yet in the last few years, when teaching in large conferences, I have asked audiences, "How many of you in your gatherings have obeyed this apostolic injunction?" In conference after conference, among thousands of people, the number of hands raised would be only eight or ten.

I don't think this is just a peculiarity that can be treated lightly. If God's people are to exercise spiritual authority and rule, and the weapons of our warfare are not carnal but mighty through God—if our power doesn't lie in the bullet, or the ballot—then it lies in the spiritual realm. But it is no less a power because of that. In fact, it is a superior power. But if it's not used, it's useless. I don't care how good a sword is, if it doesn't get into the soldier's hand, it wages no warfare.

If God's people have not picked up the divine mandate to govern the world through their corporate life and prayer, then we really can't complain too loud at conditions. The world is waiting for a demonstration of Christian authority through community life and intercession. As I read the New Testament, there is no question but that the people of God are to exercise Christ's risen authority and bring the Lordship of Jesus Christ into the world so that nations are literally brought under the thrall-dom of Christ's government.

I know that what I have just said would be received almost with holy horror by thousands of Christians who have been trained and taught that the world is going to get worse, and that the Church will go out of history with a whimper. But as I was recently thinking about these things, I thought about the element of surprise that God has manifested in His activities throughout history.

Presuming that the angels were created before the material universe as we know it, when God spun the planets off His fingers and created the material universe, the angels must have been so surprised that they burst out spontaneously into singing and applause, because they had not been party to the mind of God. The angels had no idea what a material universe looked like, and then suddenly it appeared by a fiat of divine creation. What angel could have anticipated that?

Or consider Adam in the garden without a companion: to be put to sleep and then awake to find this exquisite creature awaiting him. How could Adam ever anticipate a thing like that?

Who could have anticipated the flood in Noah's day, or the separation of the Red Sea, or the manna from heaven, or the water out of the flinty rock? Or if you like, the resurrection of Jesus Christ from the dead?

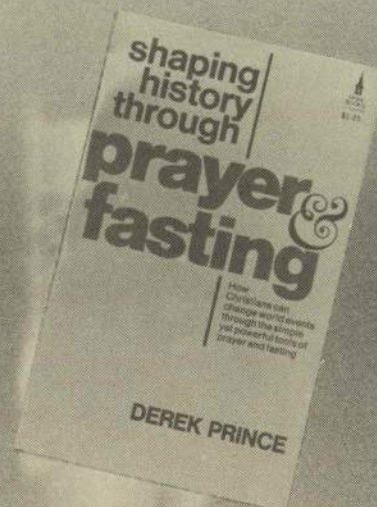
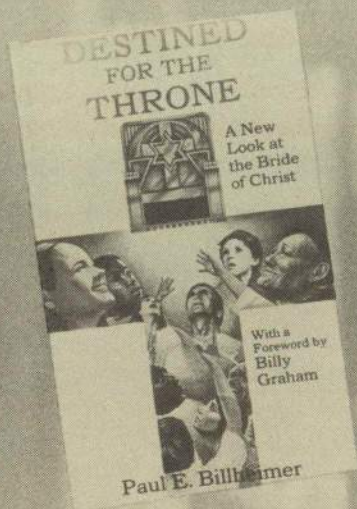
Now, people say, "But Baxter, you must not read the newspapers. You must not be up on current events. What you're talking about is balderdash. It can't happen, given our current situation." But *I don't accept that situation* as final. The situation I'm functioning in is the situation of divine decree and power expressed in the character of God. It just seems out of character for God to allow history to finish up with Satan winning the day. If the best God can do is to come back in a fiat way and demolish the devil by the Second Coming, then He's saying, "My gospel wasn't the power of God. I had to come in and rescue My gospel."

Rather, God has declared that the gospel is the power of God unto salvation, and that in this age, in the fulness of time, He is going to gather together all things in one in Christ. God has declared that He is going to take out of the Kingdom all things that do offend. God has declared certain things He is going to do. I don't know how He's going to do them. But as I look back at the history of God's activity, I'm just excited and on tip-toe to see what God is going to do. It almost seems like God's got a twinkle in His eye as He says, "These folks will never learn that when things are the blackest, I do my best job."

I believe that God wants us to fulfill the implications of the gospel and carry it to its intended conclusion. It is intended to change all of life, and it must change it first in the redeemed community. When we become an example of a gospel life-style and a Kingdom life-style, then we will have something to demonstrate to the world—that the government of God, the will of God, has come to us in response to the 2,000-year-old prayer: "Thy Kingdom come, Thy will be done on earth as it is in heaven." ▼



# SHAPING HISTORY . . . DESTINED FOR THE THRONE TOGETHER



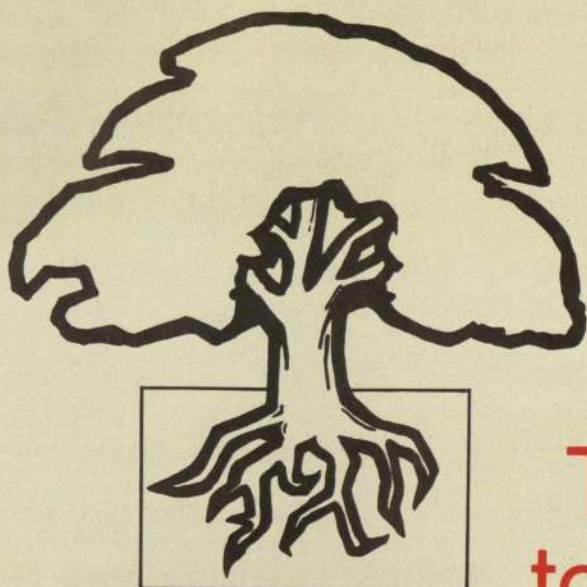
## WHAT MUST WE DO TO ACHIEVE OUR PURPOSE AND DESTINY ON EARTH?

Paul E. Billheimer's classic, *Destined for the Throne*, offers perceptive insight into God's purpose for the Church, the ultimate goal of the Universe, the legal basis of the authority of the Church, and the mystery and significance of prayer. In reference to Paul Billheimer and *Destined for the Throne*, Lee Fisher of the Billy Graham Association stated, "... he has brought us things 'new and old,' but with a freshness which puts flesh in its place and puts Christ on the throne."

Derek Prince, in *Shaping History through Prayer and Fasting*, traces the fundamental role that prayer and fasting have taken in shaping our national destiny. He further substantiates the responsibility of the Church to stand together in prayer and fasting to shape the standards of acceptance in our society. As a result, we will literally be shaping our history and fulfilling our destiny.

PAK 39	BOTH BOOKS	\$2.45
P220	SHAPING HISTORY THROUGH PRAYER AND FASTING	\$1.25
B101	DESTINED FOR THE THRONE	\$1.50





ROOTS SERIES

## The Early Church to the Reformation

Although most people are not aware of it, the supernatural activities presently associated with the Charismatic Renewal did not suddenly reappear at the beginning of this century after an eighteen-hundred-year void following Pentecost. In fact, many evidences of spiritual gifts among the leaders of the Medieval church have been carefully documented.

In one recently published book, *Perspectives on the New Pentecostalism*, edited by Dr. Russell Spittler, a chapter by Stanley M. Burgess of Evangel College in Springfield, Missouri describes the charismatic endowments that appeared from the early church to the Reformation. Among others,

... St. Pachomius is reported to have miraculously spoken both Latin and Greek, although he never learned either language. ... St. Stephen is reported to have spoken in Greek, Turkish, and Armenian. Jean of the Cross spoke with Mohammedans in Arabic, Francis Xavier spoke Tamil and the language of the Molucca Islands. And St. Louis Bertrand spoke in the language of the Moors under the inspiration of the Holy Spirit. ... We are told by two early biog-

raphers that St. Hildegarde wrote numerous books on music, the lives of saints, medicine and devotional subjects—all in Latin, a language completely unknown to her! ... St. Hildegarde is said to have sung in unknown tongues to the extent that her biographer refers to these occasions as “concerts.”

Reports of tongue-speaking in the primary records do not stand in isolation from the other charismatic gifts: discernment, prophecy, and the many miracles which were reported to have accompanied sermons, especially among epileptics and the demon-possessed. St. Colette enjoyed the gift of knowledge and the gift of discernment, together with a reputation for ministering healing to lepers and raising the dead.

Vincent Ferrer was especially famous for his prophetic gift and for the many miracles of healing which accompanied his evangelistic ministry. So great was his reputation that in the Netherlands an hour was set apart each day for the healing of the sick. While Francis Xavier himself claimed no charismatic gift other than tongues, his disciples reported miracles at his hands ranging from the healing of barrenness to the alleviation of pain in childbirth.

... The bull of canonization for Louis Bertrand testified that he laid hands on the sick in a hospital, with the results that men regained their sanity and the dead were raised to life. Finally, the bull assures us that Bertrand exercised the charismatic gifts of the apostles.

... The biographer of Antony of Padua identified his charismatic gift as the same one exercised on the day of Pentecost when each man heard his own language. Cardinal Veralli made the same association when he recommended Francis Xavier for canonization.

There are even reports of the medieval charismatics seeking the gift of tongues. St. Dominic is said to have “set himself to prayer and commenced immediately to speak German to the great astonishment of these (German) strangers. . . .” Pachomius, an Eastern Christian ascetic, spoke Latin with a brother from Western Europe after praying earnestly for three hours. Louis Bertrand is reported to have asked God to grant him the same gift as that of Vincent Ferrer, so that the natives of the Indies could understand his preaching.<sup>1</sup>

In addition there are a number



of other sources which list recipients of charismatic gifts from the Middle Ages. Some of these are listed below for your easy reference in chronological order.

1st Century Dean Farrar—*Darkness to Dawn*: Refers to persecuted Christians in Rome singing and speaking in unknown tongues as they were being thrown to the lions and wild animals in the coliseum.

2nd Century Lionel T. Campbell—*Counselor to Counselor*—Chapter 3—Page 44: Quotes *Justin Martyr's* letter to Trypho the Jew in 150 A.D. "If you want proof that the Spirit of God who was with your people and left you to come to us, come into our assemblies and you will see him cast out demons, heal the sick, and hear him speak in tongues and prophecy."

2nd Century Iraneus (115-202)—*Against Heresies*—Book V—Chapter 6: "It is impossible to tell the number of gifts which the Church throughout the world received from God . . . In like manner do we also hear many brethren in the Church who possess prophetic gifts and who through the Spirit speak all kinds of languages."

2nd Century Don Basham—*A Handbook on Holy Spirit Baptism*, p. 14. ". . . in the second century, a revival in the church, led by *Montanus of Ardabau* captured the attention of many Christians who felt the spiritual fires within the church were burning at too low an ebb. During the peak of the Montanus revival all the charismatic gifts appeared, including speaking in tongues. Two renowned

church fathers, *Tertullian* and *Iraneus*, found much in the movement which was favorable, but the church officialdom in Rome considered the revival a threat to its authority and declared Montanism a heresy."

4th Century Rev. A. Butler—*Lives of the Saints*—1756: Relates that *Pachomius* (292-348) was able to speak Greek and Latin languages, which he had never learned, under the power of the Spirit.

4th Century Thomas N. Foster—"The Power of Pentecost"—*Logos Magazine*, Nov. 1966: Quotes *Augustine* (345-430) Bishop of Hippo, "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them. It is expected that converts should speak with new tongues."

4th Century Lionel T. Campbell—*Counselor to Counselor*—Chapter 3, Page 46: Attributes this statement to *Chrysostom* (347-407 A.D.) who was bishop of Constantinople. "Whoever was baptized in apostolic days, he straightway spoke with tongues, for since on their coming over from idols, without any clear knowledge or training in the scriptures, they at once received the Spirit, not that they saw the Spirit, for he is invisible, but God's grace bestowed some *sensible* proof of his energy, and one straightway spoke in the Persian language, another in the Roman, another in the Indian, and another in some other tongue, and this made manifest to them that were without that it was the

Spirit in the very person speaking."

4th Century F.F. Bruce—*The Advance of Christianity Through the Centuries*—Vol. 1, p. 350: Indicates that *Martin of Tours* (350-400) practiced exorcism and healing.

12th Century Philip Schaff—*History of the Christian Church*—Vol. 5—Sec. 67: Regarding the mystic, *Hildegard* (1098-1179), "Persons from afar were moved to seek her aid . . . who had heard that a divine force operated in and through her . . . it is reported by contemporaries of the godly woman that scarcely a sick person came to her without being healed . . . Sometimes the medium used was prayer, sometimes a simple word of command, sometimes water which as in one case healed paralysis of the tongue."

13th Century Schaff—*History of the Christian Church*—Vol. 5—Sec. 27: States that 13th century mystic *Joachim of Flore*, "Enjoyed the reputation of a prophet in his lifetime."

13th Century *The Encyclopedia Britannica* states that glossolalia (speaking in tongues) "recurs in Christian revivals of every age, e.g., among the mendicant friars of the thirteenth century, among the Jansenists and early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Covenants and the Irvingites" (Vol. 27, p. 9-10, 11th edition). ♥

1. *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler. (1976: Baker House Books) pp. 20-23.



# SHOW SOMEONE YOU CARE. GIVE THEM NEW WINE MAGAZINE.

## YOU CAN HELP

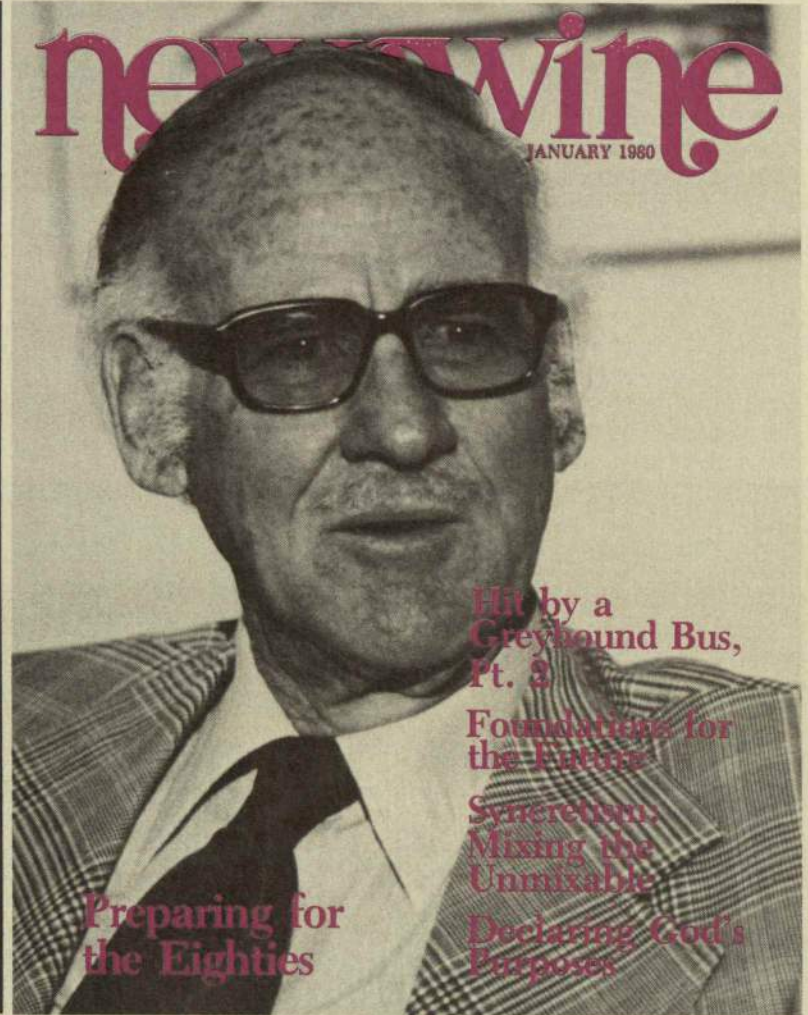
Thousands upon thousands of people need *New Wine*, but they aren't even aware that such a magazine exists. Many of them may be your neighbors or business associates; it could be anyone you come into contact with during the day.

## HERE'S HOW

You can be our eyes, ears, and hands by helping us find these people who could benefit from a taste of *New Wine*. To send *New Wine* to a friend or a neighbor, just use the form below. *We'll send her or him a letter stating that New Wine is on the way at your request.* It costs us approximately \$10.00 to send *New Wine* for a year. You can help us offset the expense by enclosing a tax-deductible contribution for each name you submit.

.....

Please send *New Wine* Magazine for one year to the friends whose names are listed below. Enclosed is my gift of \$\_\_\_\_\_ for each person recommended. I realize this does not represent a subscription, but a tax-deductible gift which makes it possible for you to send *New Wine*.



Please type or print.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

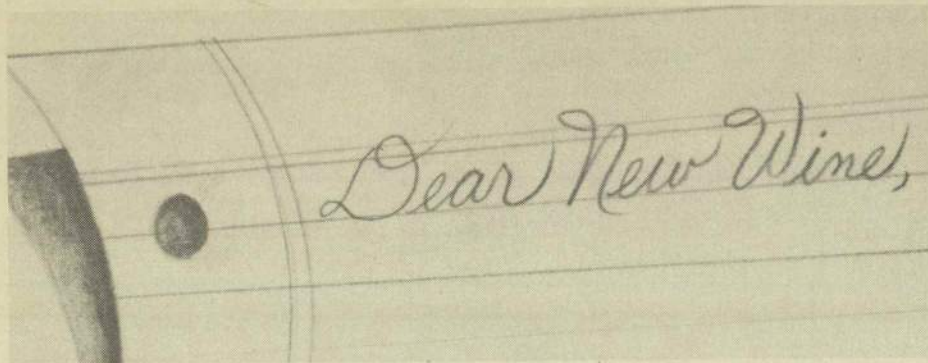
☐ Please do NOT advise my friend that I have asked you to send *New Wine*.

Name of Contributor: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_





### Sorry to See You Go

Please discontinue our subscription. The magazine emphasis has changed from teaching to preaching since you have moved to Alabama. Last October's *New Wine* did not tell us "how to" live, but shared motives and attitudes through study. We find the level of writing has been simplified; perhaps you wish to reach more, or those that are newer in the family of Christians. We receive many Christian "how to" publications in our home. We read many articles on "how to" be good parents, teachers, lay ministers, employees, and even "how to" be good Christian cooks. These articles can be most helpful; there is nothing wrong with them. But, we looked to you for a *New Wine* approach to the scriptural way of living . . . we are sorry.

M.G. MacVicar  
Farmington, Michigan



### Spiritual Food

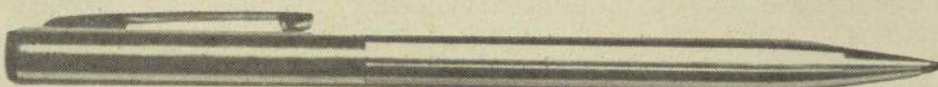
I have recently become the pastor of a small church in Minnesota. Although several of our families receive your magazine, the majority are unfamiliar with your work. In order to expose my church to your ministry, I would like to ask you to send me several copies of your magazine each month so that I could have copies available in the church for members and visitors alike. I have received such good teaching from your magazine that I would like to make this "food"

available to my church members. Thanks for your help in this area.

Reverend Daniel Johnson  
Minneota, Minnesota

### Looking Good

I have enjoyed *New Wine* right from the very first issue I received. Nearly every month I find that the theme of this magazine from Alabama coincides exactly with lessons being given to us through the Holy Spirit here in Nebraska. I find this very comforting. There's more to the work of the Holy Spirit than what I can see with my



eyes. My one wish is that *New Wine* will continue to use the guidance of God's Spirit, not readers' polls, to determine the topic and format of each issue. I will continue praying for *New Wine* and its staff as you endeavor to carry on this facet of God's work.

Michelle Wiese  
Lincoln, Nebraska

### Unneglectable Teaching

I have received *New Wine Magazine* for approximately four years now. Initially, I "subscribed" out of curiosity, for the discipleship movement was at a crucial peak as a movement and as a controversy. As a pastor, I had to be prepared to give an answer for every aspect of faith and practice, and because we ourselves were making inroads into discipleship as a Christian community, I felt the need to be well informed. The magazine has helped me in ways too numerous to list, and I consider it a source of teaching that I cannot neglect.

Reverend Dane Kalamen  
North Vancouver, B.C.

### Just for You

I think the explanatory page covering each article in the beginning of the magazine that gives a slight preview of the contents is an excellent idea. I also see much more creativity in layout in the last few issues.

Richard Lamm  
Santa Rosa, California

### Don't Stop

You had better not stop my issues! Your magazine is the most prized publication that I get. Yes, praise the Lord, in the midst of the shadows of death, your last publication was right on for my needs. Thank God that He schedules your themes around my needs.

Joe Pace  
Pocahontas, Arkansas

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine Magazine* is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.



## PAST ISSUES

Back issues of *New Wine* are \$.75 each.

Oct. '74	Restoration of Womanhood
July/Aug. '75	The Local Church
Nov. '75	Walking with God
Jan. '76	Grace
April '76	America's Spiritual Heritage
Oct. '76	Unforgiveness
Dec. '76	Christmas Issue
Mar. '77	Binding the Strong Man (Reprint)
Jul./Aug. '77	Christ's Ministry Today
Nov. '77	Unity
Dec. '77	Christmas Issue (personal)
Jan. '78	Goodness & Severity of God
Feb. '78	Embracing Suffering
June '78	Leadership
Jul./Aug. '78	Summer Issue (General)
Sept. '78	The Source of Abundance
Nov. '78	Motives and Attitudes
Dec. '78	General Interest
April '79	The Healthy Christian
May '79	Cults
June '79	Encouragement
Jul./Aug. '79	Improving Your Communication
Sept. '79	Who Owns Your Child?
Oct. '79	Rediscovering Our Foundations
Nov. '79	How to Handle Your Hassles
Dec. '79	A Look Into the Future

## 1978 and 1979 ISSUES WITH BINDER



All eleven issues from either 1978 or 1979 are now available with our handy red-and-gold *New Wine* binder. These sets are excellent for easy study and reference.

NWB-8 . . . . 1978 Issues & Binder . . . \$10.95  
NWB-9 . . . . 1979 Issues & Binder . . . \$10.95

## ORDER FORM

This Offer Expires April 30, 1980 8001

Cut out and mail to: *New Wine* Magazine, P.O. Box Z, Mobile, AL 36616. Use your account number to assure proper handling of your order. Make checks payable to *New Wine* Magazine. No billing, No C.O.D. (includes prayer groups and bookstores). Please type or print.

☐ Send me Tape of the Month

NAME \_\_\_\_\_

ACCOUNT NO. \_\_\_\_\_

--	--	--	--	--	--

(See top right of your mailing label.)

QTY.	CAT. NO.	TITLE	UNIT PRICE	TOTAL
	NWB	New Wine Binders	\$6.95	
	PAK 23	Best of New Wine '74 & '75	\$1.96	
	7902	Secular Humanism, Part 1	\$1.00	
	NWB-8	1978 Issues with Binder	\$10.95	
	NWB-9	1979 Issues with Binder	\$10.95	
	B101	Destined for the Throne	\$1.50	
	P220	Shaping History	\$1.25	
	PAK39	Above 2 Books	\$2.45	
	SI21	The Church: Emerging Nation	\$4.95	
	SI22	Loyalty: Salt of the Covenant	\$4.95	
	EB414	Building for Permanence	\$4.95	
	PAK40	Above 3 Tapes	\$13.35	

Subtotal

Ala. residents: 4% sales tax

Postage and handling: 8% of total order (\$1.60 minimum charge)

Total for order

Contribution to *New Wine*

Total enclosed

## SECULAR HUMANISM REPRINT

**new wine**

Secular Humanism is a philosophy that denies the existence of God and the spiritual realm. It is a materialistic philosophy that views man as a purely physical being. It is a philosophy that is based on the idea that man is the center of the universe and that he is the only being that exists. It is a philosophy that is based on the idea that man is the only being that exists.

Secular Humanism, Part 1

This reprinted edition of our popular February 1979 issue contains enlightening articles by Dr. R.J. Rushdoony, Derek Prince, Bob Sutton, and Francis Schaeffer.

7902 . . . . . \$1.00

## New Wine Binders

**NEW WINE MAGAZINE BINDERS**  
These attractive red and gold binders hold 1 year (11 issues) of *New Wine* and provide an excellent way to organize your past issues.

NWB-8 . . . . . \$6.95

## Best of New Wine

**BEST OF NEW WINE**  
Best of *New Wine* issues contain the most popular Bible teaching articles published in *New Wine*.

7412 . . . . Best of '74 . . . \$1.25

7512 . . . . Best of '75 . . . \$1.25

PAK-23 . . . Both issues . . \$1.96

(U.S. Funds Only)



# Preparing for the 80's

## **BUILDING FOR PERMANENCE**

by Ern Baxter

A life of value does not simply happen: it has to be built. A family can be no stronger than the individual members; the Church can be no stronger than the individual families. Ern Baxter takes these principles and teaches the value of building a life suitable for God, a family functional and solid, and a Church capable of ruling His Kingdom.

EB414 ..... Cassette Tape ..... \$4.95

## **LOYALTY: THE SALT OF THE COVENANT**

by Charles Simpson

Charles Simpson describes loyalty as the cohesive element necessary for any relationship to have the nature of covenant. When viewed in light of the present-day disintegration of loyalty and the increase of selfishness, it becomes clear why Christians must understand and practice loyalty as the salt of all relationships.

SI22 ..... Cassette Tape ..... \$4.95

## **THE CHURCH: AN EMERGING NATION**

by Charles Simpson

The Kingdom of God is brought to light as a functional, tangible nation on earth. With the intensification of evil will come the intensification of good, and God's people will be forced to live under God's ways and His government in order to survive.

SI21 ..... Cassette Tape ..... \$4.95

PAK 40... All three tapes..... \$13.35