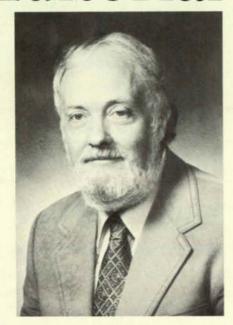
# Magazine

April 1982

## An End Guilt

## **Editorial**



he late Walt Kelly, creator of the comic strip *Pogo*, often put profound words in the mouth of the little possum from the Okefenokee swamp who starred in that strip. Pogo is perhaps best remembered for his sorrowful observation that "we have met the enemy, and they is us."

In a very real sense, every man is his own worst

enemy. The curse of our fallen nature is an inescapable reality we must face in those moments of intense struggle against our own worst selves. St. Paul vividly describes the conflict in Romans chapter 7 when he says,

For what I want to do I do not do, but what I hate I do...I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out...What a wretched man I am! Who will rescue me from this body of death? (vv. 15, 18, 24 NIV)

The battle against self is the source of much human misery. Many sincere Christians aspiring to holy and righteous lives fall short both in thought and deed, and then must battle the guilt and condemnation which accompany their failure. To make matters more difficult, such guilt and condemnation accompany not only sin, but the temptation to sin as well.

In dealing with the guilt and feelings of guilt we inevitably face, two observations may prove helpful. First, every believer needs to remember when he is sorely tempted and suffering from undesirable thoughts that it is no sin to be tempted. The devil often jumps on us with such sudden ferocity, flooding our minds with such evil thoughts, that in our consternation we fall into the trap of feeling that thinking is the same as doing. We become discouraged to the point of giving in. We say to ourselves, "If I feel this bad, I may as well go ahead and do it!" And Satan's snare is neatly sprung.

Temptation, however, is not the same as guilt, as we can see from the example of our Savior. The writer of Hebrews says of Jesus:

For we do not have a high

priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin (Heb. 4:15, NIV).

In other words, no matter how severe our struggle, we are not experiencing anything the Lord Himself did not experience. And His struggle was even more painful than ours, for we often succumb before temptation reaches its peak intensity—yet He never did. If Jesus was tempted but remained sinless, then temptation itself cannot be equated with sin.

The second thing we must remember will help us when we do sin by failing to resist temptation. At the appointed time, Jesus took all our sin and weakness on Himself and bore it on the cross. By His shed blood, our sins are forgiven, and by faith, His righteousness becomes ours.

The full scope of the good news, then, is this: We need not feel guilty simply because we are severely tempted. But even more importantly, on those occasions when we temporarily give in to sin and fall short, His unfailing forgiveness and love are immediately available to cleanse and restore us. Rather than relying upon our own righteousness, we need to realize that His righteousness is ours. Moreover, the Lord is just as present with us in our temptations and our failures as He is in our triumphs. Remembering this, we need never be bound by chains of guilt and condemnation.

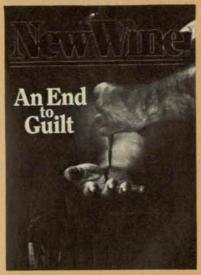
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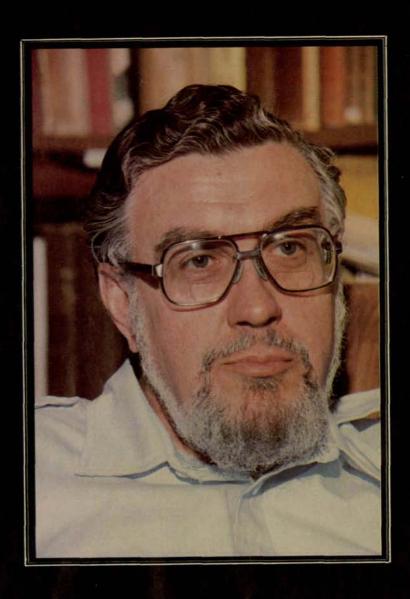






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Every horrible sin can be turned into some kind of ultimate victory for the Kingdom of God.



### "Crowns out of Crosses"

an interview with Dr. Jay E. Adams



For an authoritative look at the nature of guilt, New Wine talked with Dr. Jay E. Adams. Dr. Adams is a Christian counselor, dean of the Institute of Pastoral Studies, and editor of The Journal of Pastoral Practice. He is perhaps best known for the numerous counseling aids he has written, among them Competent to Counsel, The Christian Counselor's Casebook, and a book which is especially pertinent to the topic of this interview, More Than Redemption. In his talk with us, Dr. Adams has drawn from years of personal counseling experience to provide a sound, biblical approach to understanding and overcoming the problem of guilt.

#### NW: A great deal of confusion exists today about what "guilt" really is, with different people using the word in entirely different ways. What is the biblical definition of "guilt"?

JA: Most psychologists and psychiatrists—and unfortunately, many Christians who have fallen into their way of thinking—use the word "guilt" in ways totally different from the Bible. In the Bible "guilt" means "culpability" or "liability to punishment." The true meaning of "guilt" is that someone has done something wrong and now stands in a place where he should be punished. A sense of guilt hangs over him like a cloud, and until the situation is cleared up, the guilt remains.

In psychological circles this sense of guilt is confused with guilt itself. But it isn't guilt; it is the feeling accompanying real guilt, the sense a person has of being in a position where he is liable at any moment to receive punishment.

Freud, however, created a third perception of guilt by claiming that "guilt feelings" were actually a false sense of guilt, an unwarranted feeling resulting from an internal conflict created by standards imposed upon him in childhood. For Freud, that sense of being liable to punishment was actually false guilt. And he wanted to eliminate it by psychological means, not by forgiveness. So we have three

definitions of guilt depending upon who is using the word, and this causes a great deal of confusion.

I use the word guilt in the biblical sense: the position of someone who has done something wrong according to the Word of God and is liable to His punishment. When I use the words "guilt feeling" I mean the *sense* of culpability, the bad feeling, that accompanies genuine guilt. There is no such thing as "false guilt."

## NW: What do you think are the most prevalent causes for the problems people experience with guilt today?

**JA:** The *causes* of guilt today are no different from what they have always been. The *incidence* of guilt may be higher, but the causes have always been the violation of God's commandments.

The extent of the sense of guilt that people are experiencing in our society has increased somewhat because the extent of forgiveness, which is the only answer to guilt, has *decreased*. The reason for this is that people aren't dealing with guilt God's way. In modern society we try to erase the *feelings* of guilt, but the guilt remains.

Psychologists and psychiatrists have been telling us that these feelings of guilt are bad for us. Of course, they may do harm if we live with them too long. But they are not bad when they first occur, because God has built those reactions into us. Like other bad feelings such as awareness of pain, guilt feelings are part of an early warning system designed to keep us from destroying ourselves. If the nerve endings in my hand come into contact with a hot stove. I pull my hand off immediately because of the pain. That pain is not bad; it is good. If there were no pain-sensing nerve endings in those fingers, I would leave my hand there until it would be severely burned. This is the way it is with the had feelings that guilt triggers.

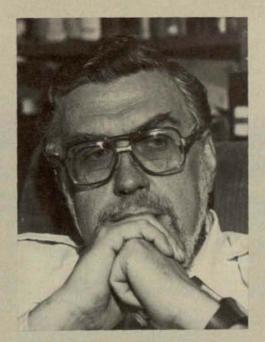
They are an early warning signal God has built into us to say, "Something is wrong. You have sinned. Deal with it through Christ."

The problem is that people today are advised by many counselors to rid themselves of feelings of guilt in some other way. But when they try to do so they either fail completely or succeed only in temporarily blocking feelings by some method that in the end causes worse damage. Pills and shock treatments are two examples. But those methods don't really get rid of guilt feelings—they just temporarily mask them by inhibiting the body's warning system. Even so, the underlying guilt remains untouched.

The issue never faced is whether God has set up a standard that has been violated, and whether there is liability to punishment because a person is in actual fact guilty. Since much modern secular counseling never actually deals with guilt as such, it consequently never really opens the door to forgiveness. Of all the different psychiatric philosophies practiced today—according to the Saturday Review of Literature there are over 230 in this country alone—the one thing they have in common is their attempt to deal with guilt feelings in some way other than God's way.

NW: Would you agree that one reason people today cannot find release from guilt is that they fail to accept personal responsibility for their actions?

JA: Yes. Before Freud's teachings became popular, people used to assume personal responsibility for their behavior. But now our society takes an entirely different approach. If someone shoots half a dozen people, the first remark by commentators is,



"I wonder who did it to him?"—referring to the person who did the shooting! Rather than being concerned for the families of those who were killed or the wounded people in the hospital, they are more concerned about the person who perpetrated the crimes—they consider him a victim rather than a violator.

Our society thinks that way today primarily because of Freud, whose fundamental premise was that you are never responsible for what you do; someone else is always responsible. Of course, that means someone else is always responsible for that

other person as well, ad infinitum. So in the final analysis no one is really responsible. We are all the way we are because of the input we had as children or the impact society has had upon us over the years of our lives.

The biblical picture, however, is entirely different. According to the Bible, man is a *fully* responsible being whom God will hold accountable for his actions. A judgment is coming in which what man *has* and has *not* done will be evaluated by God. Our personal responsibility is to do what God wants regardless of what someone else has done to us.

## NW: Do you think the refusal to accept personal responsibility simply compounds the guilt people have?

JA: Certainly it does. The more a person excuses himself, the more he knows inwardly that he is not really dealing with his problem adequately. And if sin isn't dealt with, it keeps coming back to him, and his guilt and the feelings accompanying that guilt are compounded.

NW: What are some of the typical steps you would take as a counselor to help a Christian solve a problem with guilt?

JA: First, I try to help him determine the source of his bad feelings—that is, is it really guilt or is it something else? If there is unforgiven sin, then his feelings are warning signals driving him to confess his sin and seek forgiveness from God and anyone else whom he has wronged. Then he must build new patterns of living. But he needs to make sure first of all that he is really dealing with guilt. If not, he may be interpreting some other uneasy or unsatisfied feeling as a feeling of guilt.

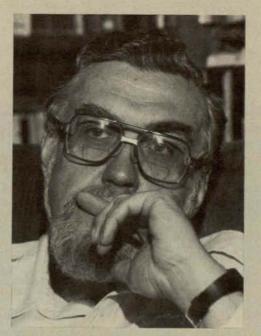
Often, I think, people wrongly label their feelings. They may say, "I feel guilty," when they are not feeling guilty at all. For instance, they may have been forgiven but still have a sense of uneasiness, knowing that they need to do something more. In such a situation, the person has not yet changed his life patterns and he knows that he is still liable to fall into the same sin again. What he really needs, then, is the "training in righteousness" about which Paul wrote to Timothy; he must put on new ways and stay out of that mess in the future.

In 2 Timothy 3:15-16 we read about five things

that the Scriptures do for us. First, they lead us to salvation. Second, they teach us what God requires of us. Third, they convict us—showing us how we fail to measure up to God's requirements. Fourth, they correct us. The Greek word there means they "stand us up again." In other words, the Scriptures get us out of the messes we get ourselves into and put us on the right way toward the future. Unfortunately, many people stop right there. But the Scriptures have yet another function: to discipline us in the ways of righteousness. They cause us to learn new patterns. Often that fifth function makes all the difference.

If, however, a Christian is dealing with genuine guilt, and not just an unsatisfied feeling, I remind him of the forgiveness that he received when he first came to Christ. I make clear to him that there is now no *judicial* condemnation hanging over him. But I go on to tell him that what he needs is *fatherly* forgiveness. He does not need *judicial* forgiveness—that was taken care of on the cross once and for all—but he surely needs *fatherly* forgiveness. This is an important distinction that must be made for many Christians today.

Some Christians wrongly think that because a person was forgiven when he came to Christ, he never needs to be forgiven again. We read in the Lord's Prayer "forgive us our trespasses"—that is a prayer for forgiveness. In the verse following (Mt. 6:15), we read that if we do not forgive others, our Father in heaven will not forgive us. And in 1 John 1:9 it says that if we confess our sins, God will be faithful to forgive us. His continuing forgiveness is something that the Bible holds out to believers. But in these passages it is our *Father* who forgives us with a *fatherly* forgiveness rather than *judi-*



cial forgiveness. These two should not be confused.

We face God either as Judge or as Father. Just because He's no longer a Judge condemning us to hell doesn't mean we're always in proper fellowship with Him as Father.

Next, the person needs to utilize the Scriptures in the ways Paul described to Timothy, especially for "training in righteousness," so that he can learn how to become a different person. By the grace of God working in Him, the Holy Spirit will use His Word to show him how to change and then enable him to do it.

NW: Why do you think some people respond to their guilt by wallowing in self-pity and continuing to condemn themselves, even though they have been forgiven by God?

JA: I don't think people condemn themselves once truly forgiven. I think they condemn themselves if they have never really confessed the sin to God and sought His forgiveness. Sometimes even when they have done that, they fail to confess their sin to others whom they have injured. Failure to seek forgiveness from others may be the cause of the problem in many of these situations. Of course, all of our sins are primarily and fundamentally against God, but they have consequences on people, too.

Often the reason people wallow in sin and self-pity is that they don't really want forgiveness and they are not genuinely seeking it. By their "wallowing" they are often trying to achieve something: either they try to get sympathy from others, or perhaps they want to manipulate them by their self-pity.

Sometimes Christians who flagellate themselves rather than seeking forgiveness and dealing responsibly with their problems have not experienced genuine conviction of sin or simply don't know what to do about the problem. In the latter situation, we need to teach them how God expects them to deal with the problem. If he genuinely doesn't know what to do, and his response to your counsel is, "Thank you; that's just what I've been waiting to hear," then by following biblical counsel his self-flagellation and self-pity will soon disappear. Instead he'll seek forgiveness and you can lead him on to positive change. But if he hears what he needs to do and still won't do it, then that indicates the presence of another problem. However, we must be

sure to present the truth in proper ways, making certain that the person is properly instructed, encouraged and given practical help.

Let me point out that self-pity is a sin—it's not the way to handle problems. We ought to be solving our problems biblically, quickly getting out of them and moving on to become the kind of person God wants. Sometimes when people receive forgiveness, they go only half way. Forgiveness leads to change; there is something to be put on. God doesn't just say, "Break past habits" or "Put off your sinful ways"; He says also, "Put on new patterns of living that please Me." When people only try to change by breaking habits or getting rid of something, they will be totally unsatisfied. In fact, they will not really solve their problem until they have replaced the old ways with the biblical alternatives.

Failure to put on new ways leads to a "kiss-and-make-up" syndrome with God—up the mountain to-day and down in the muck again tomorrow, never making any progress, always grappling with the same old sin. That comes from not replacing old ways with new ones.

#### NW: Do you think we in the Church today are helping Christians to "put on" new patterns of livina?

JA: Our problem is that we have been very good on the "what-to," but absolutely lousy on the "how-to." We say to people, "Repent, change your mind, change your ways." That's good—so far as it goes. But people don't know how to do these things. We must explain.

A good example of the problem is confession. We tell people to confess, but they don't know how to confess. They may make some stumbling statement to God and then apologize to the person they wronged. But an apology is the world's inadequate substitute for confession and forgiveness. The Bible knows nothing of apologizing. There is all the difference in the world between apologizing to someone and confessing your sin to him and seeking his forgiveness.

If I apologize to you I say, "I'm sorry." What is your response: "Uh, that's all right"? But to say, "I'm sorry" is only expressing how I feel; I haven't told you that I have sinned against God and you, and I haven't asked your forgiveness. The biblical way is to say, "Will you forgive me?" Then I have tossed the ball to you, and it is now up to you to say "yes" or "no." That allows you to make the proper biblical response and to complete the process of forgiveness.

#### NW: Do you think many people today perhaps misunderstand the nature of forgiveness just as they misunderstand guilt?

JA: People today tend to think that forgiveness is

only a feeling—just as they think guilt is only a feeling. We live in a feeling-oriented age. But forgiveness, like guilt, is not a feeling.

One day as I was considering how God forgives us in the Bible it occurred to me what forgiveness is. God said, "Their sins and their iniquities will I remember no more" (Heb. 8:12). He forgives us by making a promise. When we forgive, we too make a promise.

Forgiveness is a *promise* that we must make and that we must keep. When I say to someone, "Will you forgive me?" and he replies, "I forgive you," he needs to be instructed that what he is saying is, "I promise not to bring this up to you again; I promise not to bring it up to others; I promise not to remember it against you in my own heart." And if he does any of those things, he is breaking his promise.

The Bible doesn't say, "forgive and forget," because the two are bound up in each other. You can't really forgive without forgetting. Of course, we're not talking about simply having a memory of a wrong done; in fact, sometimes it's very wise to remember things so that we can act accordingly in the future. When the psalmist asked God for forgiveness, he said, "Remember not against us former iniquities" (Ps. 79:8). We must not hold a wrong against the other person, we must not "remember against" him. In other words, we must not bring up and brood about a past wrong to ourselves. To "not remember" is an active thing I can do to keep my promise; it isn't the same as the passive "forgetting" we so often think about.

## NW: Do you think we need to give more consideration to the principle of restitution as a practical way to deal with guilt and complete the process of forgiveness?

JA: Restitution is certainly a biblical principle. Zaccheus gave four dollars for one voluntarily, even though he wasn't required to give that much. Even in the Old Testament the principle of restitution is clear. When we have wronged someone, we should make restitution in whatever ways we can.

Many things we can't restore—for example, a motorist who has run over and killed a pedestrian cannot restore his life. But he can do something for the family and he certainly must do something about his bad driving habits.

Now this is not trying to earn forgiveness by good works—this is good works motivated by the Spirit of God who uses this experience to impel us to honor God in some new way in our lives. It's God turning tragedy into a victory. Every horrible sin can be turned into some kind of ultimate victory for the Kingdom of God. God loves to make crowns out of crosses—to bring resurrection out of death!

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## "The Original Recording of Jonah's 'Bellyachin'?" ... That's ridiculous!"





## The Crucifixion: A Medical View by Dr. C. Truman Davis

everal years ago I became interested in the physical aspects of the passion, or suffering, of Jesus Christ when I read an account of the crucifixion in Jim Bishop's book, *The Day Christ Died*. I suddenly realized that I had taken the Crucifixion more or less for granted all these years—that I had grown callous to its horror by a too-easy familiarity with the grim details. It finally occurred to me that, as a physician, I did not even know the actual immediate cause of Christ's death. The gospel writers do not help much on this point. Since crucifixion and scourging were so common during their lifetimes, they undoubtedly considered a detailed description superfluous. For that reason we have only the concise words of the evangelists: "Pilate, having scourged Jesus, delivered Him to them to be crucified...and they crucified Him."

Despite the gospel accounts' silence on the details of Christ's crucifixion, many have looked into this subject in the past. In my personal study of the event from a medical viewpoint, I am indebted especially to Dr. Pierre Barbet, a French surgeon who did exhaustive historical and experimental research and wrote extensively on the topic.

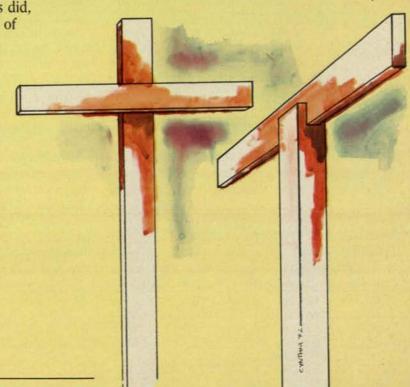
An attempt to examine the infinite psychic and spiritual suffering of the Incarnate God in atonement for the sins of fallen man is beyond the scope of this article. However, the physiological and anatomical aspects of our Lord's passion we can examine in some detail. What did the body of Jesus of Nazareth actually endure during those hours of torture?

#### The Method of Crucifixion

This question led first to a study of the practice of crucifixion itself—that is, the torture and execution of a person by fixation to a cross. Apparently, the first known use of crucifixion was among the Persians. Alexander and his generals brought the practice of crucifixion to the Mediterranean world, to Egypt and to Carthage. The Romans evidently learned the technique from the Carthaginians and, as with almost everything the Romans did,

they rapidly developed a very high degree of efficiency and skill in carrying it out. A number of Roman authors, including Livy. Cicero and Tacitus, comment on it.

Several innovations and modifications are described in the ancient literature. Only a few have some relevance here. The upright portion of the cross, or *stipes*, could have the cross-arm, or *patibulum*, attached two or three feet below its top. This is what we commonly think of today as the classical form of the cross, usually named the Latin cross.



The common form used in Jesus' day, however, was the tau cross, shaped like the Greek letter tau or like our letter T. On this cross the patibulum was placed in a notch at the top of the stipes. There is excellent archeological evidence that it was on this type of cross that Jesus was crucified.

The upright post of the cross. however, was generally permanently fixed in the ground at the site of execution. The condemned man was forced to carry the patibulum, apparently weighing about 110 pounds, from the prison to the place of execution. Without any historical or biblical proof, however, medieval and Renaissance painters have given us our picture of Christ carrying the entire cross. Many painters and most of the sculptors of crucifixes also make a mistake in showing the nails driven through the palms. Roman historical accounts and experimental work have shown that the nails were driven between the small bones of the wrists and not through the palms. Nails driven through the palm will strip out between the fingers when they support the weight of a human body. This misconception may have come about through a misunderstanding of Jesus' words to Thomas, "Observe my hands." Modern and ancient anatomists, however, have always considered the wrist as part of the hand.

A titulus, or small sign stating the victim's crime, was usually carried at the front of the procession and later was nailed to the cross above the head. This sign,

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with its staff nailed to the top of the cross, would have given it the characteristic form of the Latin cross.

#### Gethsemane

The physical passion of Christ began in Gethsemane. Of the many aspects of His initial suffering, the one which is of particular physiological interest is the bloody sweat. Interestingly enough, the physician, St. Luke, is the only evangelist to mention this occurrence. He says, "And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground" (22:44).

Every attempt imaginable has been used by modern scholars to explain away the phenomenon of bloody sweat, apparently under the mistaken impression that it simply does not occur. A great deal of effort could be saved by consulting the medical literature. Though very rare, the phenomenon of hematidrosis, or bloody sweat, is well documented. Under great emotional stress, tiny capillaries in the sweat glands can break, thus mixing blood with sweat. This process alone could have produced marked weakness and possible shock.

Although Jesus' betraval and arrest are important portions of the passion story, the next event in the account which is significant from a medical perspective is His trial before the Sanhedrin and Caiaphas, the High Priest. Here the first physical trauma was inflicted. A soldier struck Jesus across the face for remaining silent when questioned by Caiaphas. The palace guards then blindfolded Him, mockingly taunted Him to identify them as each passed by, spat on Him, and struck Him in the face.

#### Before Pilate

In the early morning, battered and bruised, dehydrated, and worn out from a sleepless night, Jesus was taken across Jerusalem to the Praetorium of the Fortress Antonia, the seat of government of the Procurator of Judea, Pontius Pilate. We are familiar with Pilate's action in attempting to shift responsibility to Herod Antipas, the Tetrarch of Judea. Jesus apparently suffered no physical mistreatment at the hands of Herod and was returned to Pilate. It was then, in response to the outcry of the mob, that Pilate ordered Bar-Abbas released and condemned Jesus to scourging and crucifixion.

There is much disagreement among authorities about scourging as a prelude to crucifixion. Most Roman writers from this period do not associate the two. Many scholars believe that Pilate originally ordered Jesus scourged as his full punishment and that the death sentence by crucifixion came only in response to the taunts by the mob that the Procurator was not properly defending Caesar against this pretender who claimed to be the King of the lews.

It is doubtful whether the Romans made any attempt to follow the Jewish law in the matter of scourging. The Jews had an ancient law prohibiting more than forty lashes. The Pharisees, always making sure that the law was strictly kept, insisted that only thirty-nine lashes be given. In case of a miscount, they were sure of remaining within the law.

Preparations for Jesus' scourging were carried out at Caesar's orders. The prisoner was stripped of His clothing and His hands tied to a post above His head. The Roman legionnaire stepped forward with the *flagrum*, or *flagellum*, in his hand. This was a short whip consisting of several heavy, leather thongs with two small balls of lead attached near the ends of each. The heavy whip was brought down with full force again and again across Jesus' shoulders, back and legs. At first

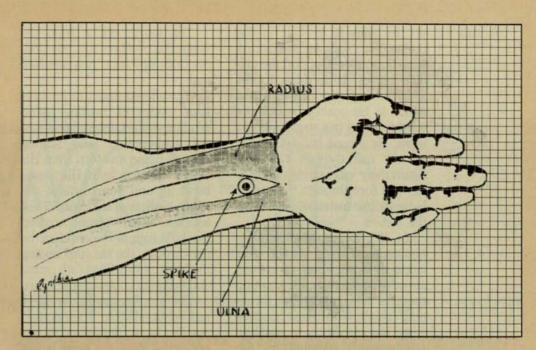


the weighted thongs cut through the skin only. Then, as the blows continued, they cut deeper into the subcutaneous tissues, producing first an oozing of blood from the capillaries and veins of the skin and finally spurting arterial bleeding from vessels in the underlying muscles.

The small balls of lead first produced large deep bruises which were broken open by subsequent blows. Finally, the skin of the back was hanging in long ribbons, and the entire area was an unrecognizable mass of torn, bleeding tissue. When it was determined by the centurion in charge that the prisoner was near death, the beating was finally stopped.

#### Mockery

The half-fainting Jesus was then untied and allowed to slump to the stone payement, wet with his own blood. The Roman soldiers saw a great joke in this provincial Jew claiming to be a king. They threw a robe across His shoulders and placed a stick in His hand for a scepter. They still needed a crown to make their travesty complete. Small flexible branches covered with long thorns, commonly used for kindling fires in the charcoal braziers in the courtvard, were plaited into the shape of a crude crown. The crown was pressed into his scalp and again there was copious bleeding as the thorns pierced the very vascular tissue. After mocking Him and striking Him across the face, the soldiers took the stick from His hand and struck Him across the head, driving the thorns deeper into His scalp. Finally, they tired of their sadistic sport and tore the robe from His back. The robe had already become adherent to the clots of blood and serum in the wounds, and its removal, just as in the careless removal of a surgical bandage, caused excruciating pain. The wounds again began to bleed.



#### Golgotha

In deference to Jewish custom, the Romans apparently returned His garments. The heavy patibulum of the cross was tied across His shoulders. The procession of the condemned Christ, two thieves, and the execution detail of Roman soldiers headed by a centurion began its slow journey along the route which we know today as the Via Dolorosa.

In spite of Jesus' efforts to walk erect, the weight of the heavy wooden beam, together with the shock produced by copious loss of blood, was too much. He stumbled and fell. The rough wood of the beam gouged into the lacerated skin and muscles of the shoulders. He tried to rise. but human muscles had been pushed beyond their endurance. The centurion, anxious to proceed with the crucifixion, selected a stalwart North African onlooker. Simon of Cyrene, to carry the cross. Jesus followed, still bleeding and sweating the cold, clammy sweat of shock. The 650-yard journey from the Fortress Antonia to Golgotha was finally completed. The prisoner was again stripped of His clothing except for a loin cloth which was allowed the Jews.

The crucifixion began. Jesus was offered wine mixed with myrrh, a mild analgesic, painrelieving mixture. He refused the drink. Simon was ordered to place the patibulum on the ground, and Jesus was quickly thrown backward, with His shoulders against the wood. The legionnaire felt for the depression at the front of the wrist. He drove a heavy, square wroughtiron nail through the wrist and deep into the wood. Quickly, he moved to the other side and repeated the action, being careful not to pull the arms too tightly. but to allow some flexion and movement. The patibulum was then lifted into place at the top of the stipes, and the titulus reading "Jesus of Nazareth, King of the Jews" was nailed into place.

The left foot was pressed backward against the right foot. With both feet extended, toes down, a nail was driven through the arch of each, leaving the knees moderately flexed. The victim was now crucified.

#### On the Cross

As Jesus slowly sagged down with more weight on the nails in the wrists, excruciating, fiery pain shot along the fingers and This article is a revision of an earlier one by the author which was originally published by the Arizona Medical Association in Arizona Medicine, March 1965.

up the arms to explode in the brain. The nails in the wrists were putting pressure on the median nerves, large nerve trunks which traverse the mid-wrist and hand. As He pushed himself upward to avoid this stretching torment, He placed His full weight on the nail through His feet. Again there was searing agony as the nail tore through the nerves between the metatarsal bones of the feet.

At this point, another phenomenon occurred. As the arms fatigued, great waves of cramps swept over the muscles, knotting them in deep relentless, throbbing pain. With these cramps came the inability to push Himself upward. Hanging by the arms, the pectoral muscles, the large muscles of the chest, were paralyzed and the intercostal muscles, the small muscles between the ribs, were unable to act. Air could be drawn into the lungs, but could not be exhaled. Jesus fought to raise Himself in order to get even one short breath. Finally, the carbon dioxide level increased in the lungs and in the blood stream, and the cramps partially subsided.

#### The Last Words

Spasmodically, He was able to push Himself upward to exhale and bring in life-giving oxygen. It was undoubtedly during these periods that He uttered the seven short sentences which are recorded.

The first—looking down at the Roman soldiers throwing dice for His seamless garment: "Father, forgive them for they know not what they do."

The second—to the penitent thief: "Today, thou shalt be with Me in Paradise."

The third—looking down at Mary His mother, He said: "Woman, behold thy son." Then turning to the terrified, grief-stricken adolescent John, the beloved Apostle, He said: "Behold thy mother."

The fourth cry is from the beginning of Psalm 22: "My God, My God, why hast thou forsaken me?"

He suffered hours of limitless pain, cycles of twisting, joint-rending cramps, intermittent partial asphyxiation, and searing pain as tissue was torn from His lacerated back from His movement up and down against the rough timbers of the cross. Then another agony began: a deep crushing pain in the chest as the pericardium, the sac surrounding the heart, slowly filled with serum and began to compress the heart.

The prophecy in Psalm 22:14 was being fulfilled: "I am poured out like water, and all my bones are out of joint, my heart is like wax; it is melted in the midst of my bowels."

The end was rapidly approaching. The loss of tissue fluids had reached a critical level; the compressed heart was struggling to pump heavy, thick, sluggish blood to the tissues, and the tortured lungs were making a frantic effort to inhale small gulps of air. The markedly dehydrated tissues sent their flood of stimuli to the brain. Jesus gasped His fifth cry: "I thirst." Again we read in the prophetic psalm: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death" (22:15).

A sponge soaked in posca, the cheap, sour wine which was the staple drink of the Roman legionnaires, was lifted to Jesus' lips. His body was now in extremis, and he could feel the chill of death creeping through His tissues. This realization brought forth His sixth word, possibly little more than a tortured whisper: "It is finished." His mission of atonement had been completed. Finally. He could allow His body to die. With one last surge of strength, He once again pressed His torn feet against the nail, straightened His legs, took a deeper breath, and uttered His seventh and last cry: "Father, into thy hands I commit my spirit."

#### Death

We are all familiar with the final details of Jesus' execution. In order that the Sabbath not be profaned, the Jews asked that the condemned men be dispatched and removed from the crosses. The common method of ending a crucifixion was by crurifracture, the breaking of the bones of the legs. This prevented the victim from pushing himself upward; the tension could not be relieved from the muscles of the chest, and rapid suffocation occurred. The legs of the two thieves were broken, but when the soldiers approached Jesus, they saw that this was unnecessary.

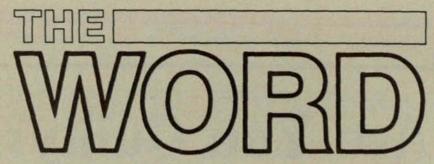
Apparently, to make doubly sure of death, the legionnaire drove his lance between the ribs, upward through the pericardium and into the heart. John 19:34 states, "And immediately there came out blood and water." Thus there was an escape of watery fluid from the sac surrounding the heart and the blood of the interior of the heart. This is rather conclusive post-mortem evidence that Jesus died, not the usual crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium.

#### Resurrection

In these events, we have seen a glimpse of the epitome of evil which man can exhibit toward his fellowman and toward God. This is an ugly sight and is likely to leave us despondent and depressed.

But the crucifixion was not the end of the story. How grateful we can be that we have a sequel: a glimpse of the infinite mercy of God toward man—the gift of atonement, the miracle of the resurrection, and the expectation of Easter morning.

Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. We encourage our readers to use this feature daily, both for personal scripture study and family reading.



## I believe in Jesus Christ, the Son of God, our savior, who is the prophet, priest, and king of our salvation.

I. Jesus' Three-Fold Ministry Foretold and Fulfill	ed
	. Dt. 18:15-18; Is. 61:1-11; Acts 3:17-23
	. Gen. 14:18-20; Ps. 110:4; Heb. 7:1-28
	2 Sam. 7:11-16; Ps. 132; Heb. 12:1-2
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II. Jesus' Prophetic Ministry	
	. Mt. 13:53-58; Lk. 13:31-35
	Mt. 21:1-11, 33-46
C. Power to raise the dead	Lk. 7:11-23 April 6
	Mt. 9:1-34
E. Multiplied loaves and fishes	. Jn. 6:1-14
F. Preached repentance	. Lk. 13:1-9; Mt. 4:12-17
G. Discerned hearts, predicted His future	. Jn. 4:1-19; Mt. 20:17-19
H. Spoke for God	Jn. 1:1-18
ALL MANUFACTURE DE LA COMPANION DE LA COMPANIO	
III. Jesus' Priestly Ministry	
A. God's Lamb for the world's sin	. Jn. 1:19-34; Rev. 5:1-14
B. The Savior of His people	. Mt. 1:18-25; Titus 3:1-6
C. Cleansed us from sin by His blood	. 1 Jn. 1:1-10
D. Intercedes for the people	Lk. 22:31-32; Jn. 17:1-26
E. High Priest of the New Covenant	. Heb. 9:1-28
F. Our High Priest encourages a bolder faith	. Heb. 10:1-39
IV. Jesus' Kingly Ministry	
A. The King declared	Mt. 2:1-10; Jn. 1:43-51
B. His kingdom at hand; not of this world	Jn. 3:1-15; 18:33-37
	Mt, 13:1-58
D. The King declares war	. Mt. 12:22-37 April 21
	. Zech. 9:9; Jn. 12: 12-19
F. The King on trial	Jn. 19:1-15
G. The King exalted	Acts 2:29-41; Phil. 2:1-11
H. The King's followers proclaim His kingdom	. Acts 17:1-3; Acts 28:30-31
I. The King extends His kingdom	1 Pet. 2:1-10; Rev. 1:1-6; 5: 9-10
The King's Rewards and Judgments	
	. Mt. 25:1-13
	. Mt. 25:14-30
L. The sheep and the goats	. Mt. 25:31-46
M. The last judgment	. Rev. 11:15-19; 19:11-21

## Are You Guilty?

by Bill White

once read of a practical joke Sir Arthur Conan Doyle, the author of the Sherlock Holmes stories, played on some of his respected friends. He sent a message to each which stated, "Flee at once, all is discovered." Within fortyeight hours every one of his friends had left the country.

Psychology Today reports that Harold Levine, an advertising executive, gave a message of optimism before a recent gathering of representatives of Toy Manufacturers of America. He says that the current trend of parents buying more toys for their children is expected to continue. The reason is that parents are working more hours outside the home and spending less time with their children. They are buying them more toys because of "working parent guilt."

Recently, in front of television cameras, a man was interviewed at his place of business, a modeling agency for pre-teen girls. In "20/20" or "60 Minutes" style the interviewer asked some rather embarrassing questions. The interviewer had evidence that the man was guilty of using his business as a front for child pornography and had sexually violated a number of his young clients. The man cooly denied the charges, but things changed when he was asked, "Do the parents of these children know that you were once convicted of child molesting and that you are now on probation for these offenses?" At that moment he stood up and walked out of the room. The cameras followed as he walked down the hallway to the front door and broke into a run upon reaching the sidewalk.

Maybe you can't readily identify with the situations of the people referred to above, but they are really only particular examples of a universal problem. The problem is guilt. The Bible tells us that with all the crises facing a nation or individual at any one time, the greatest crisis of all is that we "all have sinned, and fall short of the glory of God." We are "by nature, children of wrath." The terrible crisis which no man can resolve is that we are under the just judgment of God because of our sinful state. The good news is that God has provided the way of escape.

I write of such well-known matters because we continue to meet so many professing Christians who still wrestle with a burden of guilt. A thorough treatment of the subject would include an examination of the entire plan



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of salvation and those things in us that can prevent us from being confident of Christ's forgiveness. Our present discussion will be limited to a review of four things God does with the guilt of one who knows Christ as Savior and Lord

God forgives.

"Though your sins be as scarlet, they will be as white as snow" (Is. 1:18). "As far as the east is from the west, so far has He removed our transgressions from us" (Ps. 103:12), "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Do we get the message? Christ's work on the cross. His resurrection. His righteousness, being imputed to us means that we are free. Nothing remains to be paid off: God's forgiveness is complete: and there is nothing we could possibly add to what Christ has done. As Francis Schaeffer puts it, "We accept Christ's free gift with the empty hands of faith."

God forgets.

"We are sanctified through his one offering he has perfected forever those who are sanctified .... And their iniquities and sins I will remember no more" (Heb. 10:10, 14, 17). God's forgiveness is the kind that no longer charges specific sins to our account. We might say, "I can forgive, but I can't forget." God says that the mature man "does not take up a

offering of the body of Jesus Christ once for all ... . For by

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reproach against a friend" (Ps. 15:3). Yet how many times do we remind our friends with a look or a word that the present offense against us has been committed at least once before? God, in contrast does not hold past sins to the account of one who knows Him. Applying this same principle we must no longer accuse ourselves, and no longer bend under the accusations of others.

God gives the experience of being clean.

These are Francis Schaeffer's words, but the message is God's. Look at David in Psalm 32: "When I kept silent about my sin, my body wasted away through my groaning all day long." This was David's experience before confessing his sin of murder and adultery. But then, "I acknowledged my sin to thee, and my iniquity I did not hide; I said, 'I will confess my transgression to the Lord;' and thou didst forgive the guilt of my sin." Though every true Christian is forgiven, some are slower than others in coming to the experience of being clean. For these, David points to what lies ahead when he says at the close of the psalm, "Many are the sorrows of the wicked; but he who trusts in the Lord, lovingkindness shall surround him. Be glad in the Lord and rejoice you righteous ones, and shout for joy all you who are upright in heart."

God removes sin's consequences.

In Jeremiah 31:29 a popular proverb of that day is quoted: "The fathers eat sour grapes and the children's teeth are set on edge." Consider the Lord's response in this chapter and then His response to the same proverb in Ezekiel 18:3: "As I live, you are surely not going to use this proverb in Israel any more." Considered within the context of the whole Bible (Scripture interprets Scripture), the message is, as commentators have pointed out. that each individual stands alone before the Lord and God will remove from us the consequences of our own sins, the sins of our parents and our parents' parents. This is true of the condemnation which once hung over our heads. but God is also often pleased to remove from us the more immediate day-to-day consequences of our sin.

One could argue that this certainly was not the case with King David who, among other things, had his son born of Bathsheba taken away in death. But look again, and let Scripture interpret Scripture. God did spare David himself of the death penalty. "You will not die: God has caused your sin to pass away." As for the son's death. God gives His reason: "So the enemies of the Lord will not have occasion to blaspheme." Any consequence of sin that remained in David's life is to be seen as a loving God edifying David, not as David paving for sin as though the work of Christ would not be sufficient.

As with David, any consequence of our sin that remains is to be viewed as God's healing, loving work in us. It must be emphasized, however, that as God spared David's life, God is often pleased to remove far from us the consequences of our sin. There is an abundance of evidence of this among Christians in every period of history. Let us not put limits on ourselves and others by saving that "I did thus and so, therefore such and such will be the inevitable result." How many Christians, forgiven and healed, live under self-imposed limits and self-fulfilling prophecy, believing that God will continue to punish them for particular deeds?

God's forgiveness is total. If consequences of sin remain we can be confident that the God of providence is working things out to His glory and to the benefit of those who love Him. \*

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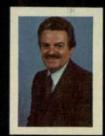
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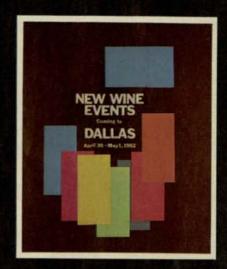
**Bob Mumford** 



Don Basham



Don George





Joseph Garlington (music & worship)

#### Registration

**Pre-Registration Price:** \$20.00 Single

\$30.00 Family

Pre-Registration Deadline: April 15, 1982

Registration forms postmarked after April 15, 1982, cannot be processed. On-site registration will begin at 2:00 PM at The Great Hall on Friday, April 30, 1982. On-site registration prices will be \$25.00 per single and \$35.00 per

Soon after your registration is processed, you will receive an Event packet in the mail that will include:

- Your Event passes. They will act as your ticket into each gathering.
   A brochure detailing specific information on the Event.
- 3. A program listing the format of each gathering, times and speakers.
- Additional information regarding the Event.

First session begins Friday 7:30 PM. Event ends Saturday 10:30 PM.

#### Lodging

We have contacted five fine hotels, all within walking distance of each other and less than half a mile away from The Great Hall, which is the location of the Event. All hotel reservations must be made by you no later than March 29, 1982, to guarantee availability and special rates. When making your reservation, be sure to mention "New Wine Events." This will qualify you for a discounted rate. The hotels addresses, telephone numbers and rates are as follows:

1.	Loews Anatole Dallas Hotel 2201 Stemmons Freeway Dallas, TX 75207	(Events Headquarters)	. \$65.00/night—single \$75.00/night—double
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- The Marriott Hotel 2101 Stemmons Freeway Dallas, TX 75207
  - 3. The Quality Inn 2015 N. Industrial Blvd. Dallas, TX 75207 (214) 741-7481
    - The Holiday Inn 1955 N. Industrial Blvd. Dallas, TX 75207 (214) 747-9551
      - 5. The Best Western Hotel. 2023 N. Industrial Blvd. Dallas, TX 75207 (214) 741-5041

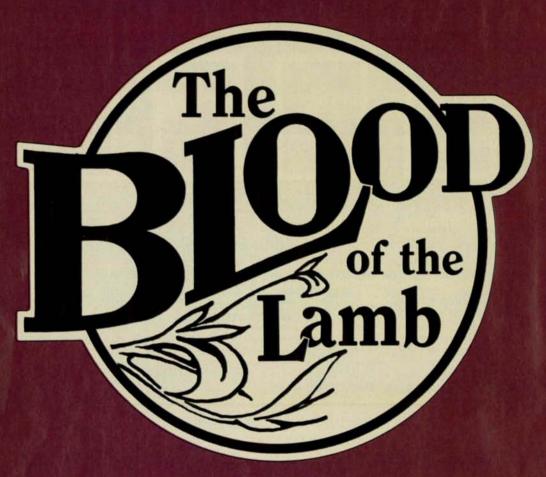
\$50.00/night-single \$60.00/night-double

\$39.00/night-single \$49.00/night-double

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by Derek Prince

## hristians are involved in a tremendous conflict that spans the whole universe, from heaven to earth.

The battle is between God and the forces of good on the one hand, and Satan and the forces of evil on the other. The devil is an archangel who, because of pride, led his angels in rebellion against God and set up a rival kingdom. The Scriptures picture him as a dragon, a serpent, a murderer, a liar and a thief. Satan opposes God, God's purposes, and God's people, and in his opposition to us he has three objectives: to steal, to kill and to destroy.

Fortunately, the good news of the gospel is that through Jesus' death on the cross, He defeated Satan on our behalf in two primary ways. First, He made it possible for us to obtain forgiveness of past sin. Second, He made it possible for us to receive God's righteousness by faith without having to observe the law. In this way Jesus deprived Satan of his chief weapon against us, which is guilt.

#### Spiritual Weapons

Jesus has also put spiritual weapons in our hands with which we can administer His victory over Satan. In 2 Corinthians 10:4-5 we read, "For the weapons of our warfare are not of the flesh [they are not physical or material], but divinely powerful for the destruction of fortresses." Our spiritual weapons supplied by God are divinely powerful—literally translated, they are "powerful through God." As we operate these weapons that God has given us, in faith and in dependence upon Him, the very power of God Himself is available to us.

We are not to be on the defensive in our battle with the enemy, wondering where Satan is going to strike us next, but we are to be moving out on the attack against his fortresses to destroy them with our spiritual weapons. We must not remain passive. We may tend to say, "I am so weak; I am so unworthy; how can I fight?" But it is the devil who puts these words into our minds. In a certain sense, we are weak. However, listen to these words of Paul in 1 Corinthians 1:27-28:

But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are.

In His infinite wisdom, God has chosen weak and unworthy people like us to overthrow the things that are—Satan's kingdom. Our confidence is not in ourselves, but in our weapons.

What are our spiritual weapons? One passage that describes them is Revelation 12:10-11, which immediately follows the passage describing Satan as the dragon and the serpent:

Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death" (NIV).

The crucial statement here is this: "They overcame him." Notice the direct, person-to-person conflict of believers with the enemy. Their weapons in the fight were the blood of the Lamb and the word of their testimony—and they were totally committed to the battle, even to death.

NEW WINE 21

I interpret this text in a simple, practical way: We overcome Satan when we testify personally to what the Word of God says the blood of Jesus does for us. When we use these three weapons together—the blood of Jesus, the Word of God and our personal testimony—we make them effective. But to do this properly, we must know what the Word of God says about the blood of Jesus.

#### The Passover Lamb

In 1 Peter 1:18-19 we read:

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a Lamb without blemish or defect (NIV).

Here Jesus is compared to the passover lamb.

Under the old covenant, the blood of the passover lamb was applied to the homes of Israelites. The father of each family killed the passover lamb, collected the blood in a basin and transferred the blood from the basin to his home with a simple instrument-a little bunch of hyssop. He dipped the hyssop in the blood and then sprinkled it on his home. So the hyssop was essential because the blood in the basin gave no protection, but the blood on the home protected the family.

Our "hyssop" is our testi-

Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at King's College, Cambridge. His radio program, "Today With Derek Prince," is aired across the United States. Derek and his wife, Ruth, spend a large portion of the year living and ministering in Israel. The remainder of the year they live in Ft. Lauderdale, Florida where they are also involved in ministry.

mony. When we testify about what the Bible says the blood of Jesus does, that is like taking the blood from the basin and sprinkling it over the place where it is needed—the place where we live.

#### Redemption and Forgiveness

In Ephesians 1:7 Paul says, "In him, Jesus, we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace." Paul here states two things that are provided for us by the blood of Jesus: redemption and forgiveness of sins. In order to make these provisions effective in our lives, however, we have to make the appropriate testimony. This is the message of Psalm 107:2: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." We have to declare boldly, "I am redeemed from the hand of the enemy"-that is, from Satan.

To redeem means "to buy back." We were once sinners, displayed in Satan's slave market for sale. But Jesus walked into Satan's slave market and bought us back out of the devil's possession with His own precious blood. This redemption from the enemy is based upon the forgiveness of our sins.

To make Christ's redemption and forgiveness effective in our lives, then, we must use our personal testimony, saying, "Through the blood of Jesus all my sins are forgiven. Through the blood of Jesus I have been redeemed out of the hand of Satan." That testimony, when we make it with our own lips, is like the hyssop. It transfers the power of the blood of Jesus from the realm of the potential into our practical daily living.

#### Cleansing

Yet another vital provision of the blood of Jesus is *cleansing* from sin. This provision for cleansing from sin is stated in 1 John 1:7: "But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (NAS). If we walk in the light, then, the first result is fellowship with one another, and the second result is that we are cleansed by the blood of Jesus. All three verbs-walking, having fellowship, being cleansed-are in the continuous present tense. They do not just happen once; they must go on continually. We must continually walk in the light to continue having fellowship one with another and for the blood of Jesus to continue cleansing us.

Although we may claim the cleansing of the blood of Jesus, if we are not meeting the conditions. we will not really be cleansed. The blood of Jesus does not cleanse in the dark, but only as we walk in the light. The first test of whether we are walking in the light is whether we are having fellowship with one another. If we are not enjoying fellowship with our fellow believers and with the Lord, then we are not in the light, and if we are not in the light, the blood of Jesus does not cleanse us.

The next question, then, is how we walk in the light. The first condition is that we must walk in obedience to the word of God. Psalm 119:105 says, "Your word is a lamp to my feet and a light for my path" (NIV). The second requirement is that we must have fellowship with one another. This is summed up by Paul in Ephesians 4:15 where he says, "Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ" (NIV). In this passage, walking in the light is defined as relating to our fellow believers in truth and in love. We must be willing to act out the truth in our relationships with one another, but we have to do it in love.

So walking in the light con-

### Did You Know?

ecently we have received a number of letters asking why in each issue of New Wine we announce the first Friday of the month as a national day of prayer and fasting.

The idea of setting aside the first Friday was born in the Chicago Summit Conference, a meeting attended by a diverse group of Christians back in 1975. In light of the United States' approaching bicentennial celebration in 1976, the conference participants desired to encourage Christians across America to intercede for their country. The original intent was to set aside the first Friday of every month in 1976, giving particular attention to the presidential and congressional elections of that year. Prayer and fasting for the nation is of such critical importance, however, that we and others such as Intercessors for America have continued since then to set this time aside for that purpose. We encourage you to join us, and we hope that our readers in other countries will fast and prau for their nations as well. Our conviction is that God will honor such intercession. We thought you'd like to know.

REMEMBER: Friday, April 2, is a national day of prayer and fasting.

sists of two things put together: walking in obedience to the Word of God, and walking in truth and love with our fellow believers. When we meet those conditions, then we can say with full assurance that the blood of Jesus is cleansing us from all sin.

Today we are very conscious of the physical pollution of the atmosphere around us. But the spiritual atmosphere around us is also polluted by sin, corruption and ungodliness. In order to be kept clean, we need the continual cleansing of the blood of Jesus.

Having made sure that we are meeting the conditions for cleansing, we are in a position to make the appropriate confession. Our testimony should be this: "As I walk in the light, the blood of Jesus is cleansing me from all sin now and continually." If we believe that, we will begin thanking God, and as we thank Him, we will feel pure and clean in a new way.

#### Justification

A further provision of the blood of Jesus is *justification*. This is made clear in Romans 5:8-9:

But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by His blood, how much more shall we be saved from God's wrath through him! (NIV)

The key phrase is "justified by his blood." "Justify" and "justification" are key words in the New Testament. To justify actually means to make righteous, to acguit from sin, to hold guiltless. The best definition of justification that I have ever heard is this: Through the blood of Jesus, I am justified - "just-as-if-I'd" never sinned. How can we say that? Because we are justified through the blood of Jesus, we receive not our own righteousness, but the righteousness of Jesus Christ-and Jesus Christ never sinned.

In 2 Corinthians 5:21 Paul says, "God made Him [Jesus] who had no sin to be sin for us, so that in Him we might become the righteousness of God." Notice the exchange. On the cross, Jesus became sin with our sinfulness, assumed the penalty and the judgment of our sin and paid the full price of redemption by shedding His own blood. In Him we become the righteousness of God-not our own righteousness. nor any kind of human righteousness, but the very righteousness of God Himself. God has never known sin: He has never been defiled with sin. That is the righteousness we receive through faith in the blood of Jesus. Through the blood of Jesus, then, I am justified, made righteous with God's righteousness. I become just-as-if-I'd never sinned.

This, then, is the answer to Satan's accusations against us. Why is he accusing us? Because he wants to prove us guilty. Therefore the primary testimony that overcomes Satan's accusations is this: "Through the blood of Jesus I am justified, made righteous, just as if I had never sinned." For that reason I can stand before God without shame

or fear, and I can answer Satan with total boldness: "Satan, it is vain to accuse me, because I am not meeting you in my own righteousness. I am meeting you in the righteousness of God which is without spot, without sin, without stain."

#### Sanctification

The next provision of the blood of Jesus is sanctification. To sanctify means "to make holy," and to make holy means to set something or someone apart to God. A holy person is someone who is set apart to God. Hebrews 13:12 says, "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate." In other words, He was crucified outside the city to sanctify the people through His own blood.

The use of blood for sanctification is clear in the passover. The blood of the passover lamb set Israel apart to God in a specific way. In Exodus 11:4-7 God's intention to set the Israelites apart is revealed:

So Moses said, "This is what the Lord says: 'About midnight I will go throughout Egypt. Every firstborn son in Egypt will die, from the firstborn son of Pharoah who sits on the throne to the firstborn son of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well. There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. But among the Israelites not a dog will bark at any man or animal. Then you will know that the Lord makes a distinction between Egypt and Israel' "(NIV).

The Lord made a distinction between those who were His people and those who were not His people. Wrath and judgment came upon those who were not God's people, but God's people were so totally protected that not even a dog would bark against them. The basis of this distinction, this separation, was the blood of the passover lamb. Any home that had the blood on the outside was sanctified, or set apart to God. No evil power could invade that home because the Lord had made a distinction between His people and those who were not His people. The distinction was made by the applied blood of the lamb.

In the same way that we have applied the other provisions of Jesus' blood by giving an appropriate testimony, we can apply the provision of sanctification with these words: "Through the blood of Jesus, I am sanctified, made holy, set apart to God. The devil has no place in me, no power over me, no unsettled claims against me. All has been settled by the blood of Jesus."

#### A Continual Plea

There is another precious provision made for us by the blood of Jesus, one of which many Christians are not aware. Hebrews 12:22-24 says, "You [all true believers] have come to Mount Zion...to the sprinkled blood that speaks a better word than the blood of Abel." In the heavenly Mount Zion the blood of Jesus was sprinkled in the holy of holies, before the very presence of God, on our behalf.

He entered there as our forerunner, having obtained eternal redemption through His sacrifice, and He sprinkled the evidence of that redemption in the very presence of Almighty God the Father.

We should notice an important contrast here. Early in history Cain murdered his brother, Abel. He then tried to disclaim responsibility, but the Lord challenged Cain and said, "There is no way you can conceal your guilt, because the blood of your brother that you shed on the earth is crying out to me for vengeance." In contrast, the blood of Jesus sprinkled in heaven cries out, not for vengeance, but for mercy. The blood is a continual plea in the very presence of God for His mercy.

Once we have testified personally to the power of the blood of Jesus, we do not have to repeat those words every few minutes, because the blood of Jesus is speaking all the time on our behalf in the very presence of God. Every time we are troubled, tempted, fearful or anxious, we should remind ourselves: "The blood of Jesus is speaking in God's presence on my behalf right now."

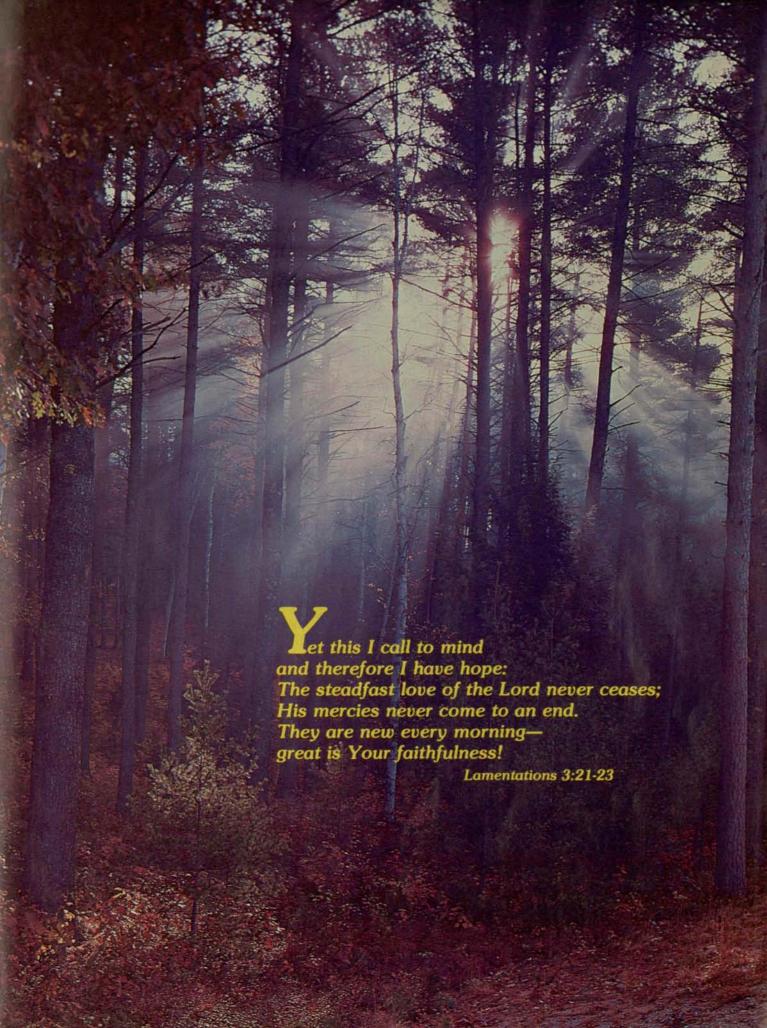
In our fight against Satan we must move out actively in faith to attack. Jesus has supplied us with the weapons of His blood, the Word and our testimony, and our personal testimony is the key to employing the other two weapons.

The blood of Jesus has made provision for forgiveness, redemption, cleansing, justification and intercession on our behalf. By testifying personally to what the Word of God says about Jesus' blood, we can apply these provisions to our lives. In this way, Satan is deprived of his primary weapon against us—guilt—and we are enabled to live in the victory Christ accomplished long ago on the cross.

#### JUST AROUND THE CORNER

Next month in New Wine: Speaking to Society





## In the Cool of the Day

> by Hugh Murr <<

ind if I sit down?"
"I guess not."
"Say, you look a little down, Adam.
Got troubles?"
"You noticed, huh?"

"Maybe I can help. After reading every self-help book on the market, I consider myself a bit of an amateur psychiatrist. What seems to be the problem?"

"Well, I've got this funny feeling right in the pit of my stomach."

"That's not really my forte. I'm no gastro-intestinal specialist, you know—I'm not even into health food. But did you eat anything out of the ordinary today?"

"Uh...yes, I uh...I did eat a piece of fruit at lunch my wife served for the first time."

"Tell me, Adam—what was so unusual about that fruit you ate?"

"It uh...I uh...well, I guess I feel like I shouldn't have eaten it."

"Too many calories?"

"No. It just wasn't—I just shouldn't have eaten it."

"Shouldn't have? Why not? Did someone forbid you to eat fruit in your childhood?"

"Childhood? What's that?"

"Hmmm. You seem to be repressing some early traumatic memories. Did you feel rejected by your mother, Adam?"

"I never had a mother."

"I see. You were a deprived child, Adam. So here's your story: All the other kids on the block came home from school every day to milk and cookies, but you came home to prunes, right? And you hated prunes. So now you have a traumatic association with eating fruit of any kind."

"No! I told you, I didn't-"

"How about your father, Adam? You do have a father, don't you? How do you feel about him?"

"Things were great between us until this afternoon. Now I get a queasy feeling just thinking about him. And I have the sneaking suspicion that he's gonna kick my wife and me out of the house."

"Yes, I see. Your father must be repressively authoritarian. Forces his personal moral values on everyone else. I know the type. So what I hear you saying is that you're obsessed with guilt feelings because you've broken some arbitrary rule of behavior someone else has tried to impose on you."

"Not exactly. I-"

"Do you feel like a victim of society, Adam?"

"What do you mean? I am society-my wife and I, that is. Come to think of it,

though, she does make me feel like a victim lately."

"You must avoid a martyr complex, Adam. You seem to have submerged hostility toward your wife. Are you frustrated by her unreal expectations for your behavior? Does she make you feel inadequate?"

"She just seems to think she knows more than I do now. And she's embarrassed by the way I dress. Sometimes her comments about my appearance

make me feel downright naked."

"Well, Adam, I think the nature of the problem is clear. We can trace it to a number of sources: an absent mother, an authoritarian father, a hypercritical spouse. The problem isn't really yours—it's theirs."

"Then why do I feel so rotten?"

"You're struggling with a false sense of guilt. Have you thought about seeking

professional help? Maybe you ought to try primal scream therapy."

"I'm not so sure I want to try that. It doesn't seem to help the apes much.

They used to be civil, but today they started throwing rocks at me. Don't they know I'm supposed to have dominion over them?"

"Sounds like you're having delusions of grandeur, Adam. Have you thought

about electric shock treatments?"

"Get struck by lightning? I'd rather try something a little less painful."

"You could just try to forget about it."

"Father won't let me. But maybe I could tell him the devil made me do it."

"No need to bring *him* into this. Look—why don't you just get a prescription? Something to help settle your nerves."

"No time. Father will be here any time now, and he told me never to talk to

strangers. Speaking of strangers—don't I know you from somewhere?"

"That's what everyone says, Adam. But come now: If you can't remember your own childhood, how could you remember me?"

"Well, you just look so familiar. A friend of my wife, maybe? But wait a minute. We're the only two people around—so where did you come from? How did you

know my name? Who are you, anyway?"

"An obviousss case of missstaken identity. You're getting disstressed, Adam.

Don't ssspill your repressed hossstility on—"
"Uh-oh, My father's home!"

"I'd better leave. But I know we'll meet again quite sssoon."

"Wait! You've got to help me explain my problem to him—tell him it's not my fault and—where did that guy go? How did he disappear like that? He can't leave me alone now—my fig leaves are falling off! Where—"

"ADAM! ADAM, MY SON! WHERE ARE YOU?" •



## King of Glory by Ern Baxter



## The cross was only the beginning of Jesus' conquest.

## Then Jesus came into the world in the humiliation of the Incarnation.

He started on a route of conquest that took Him through the lonely vears prior to His introduction at the muddy waters of Jordan, when the bony, prophetic finger of John the Baptist was pointed at Him and those significant words were uttered: "Behold, the Lamb of God, which taketh away the sin of the world" (Jn. 1:29). For some thirty-three and a half years He overcame and lived an impeccable life so that it was said of Him that "he was tempted in all points like as we, yet without sin" (Heb. 4:15).

Jesus' flawless life was followed by a decisive death. He went to Calvary to endure inexplicable and incomparable suffering: suffering of which we can only have a hint; suffering we can only look at curiously with a sob in our throats; suffering veiled in the mystery of the bearing of sin; suffering surrounded by torn rocks and a sun that refused to shine and an earth that writhed in agony.

As He hung there alone, God reached down His giant fist and gathered the accumulated sins of men and placed them upon Him. Jesus became the "sin center" of the universe so that it was later said of Him, "He was made sin for us who knew no sin, that we

might be made the righteousness of God in Him" (2 Cor. 5:21).

In the awful loneliness of Calvary, Christ made His soul an offering for sin. The sin of the world was placed upon Him, and the waves of God's wrath were released upon Him. When He had become an offering for sin, He gave up the ghost and came down from the mystery of His sufferings, having finished the work. What men saw was a man hanging limp—every bone out of joint, a swollen tongue protruding from burning lips that cried out, "It is finished!"

They did not understand what was going on. But the veil of revelation is drawn back for us. and we are told by Paul that something else was going on in the darkness of that awful hour. Jesus was tying a chain around the neck of the demonic world. He was dragging it across the stage of the cosmos. The Bible says, "He was destroying principalities and powers and making a show of them openly...triumphing over them in His cross" (Col. 2:15). He was dealing with sin. He was dealing with the old Adamic society. He was making an end of the old order of sin and death, and when He had done it in the mystery of His cross. He said, "It is finished!"

#### "Give me the kevs"

Then Jesus went down to make His announcement. The Apostles' Creed says, "He descended into hell" or hades. I personally believe from my study of the Scriptures that through the authority of what He had just accomplished at Calvary, He went down to confront Satan himself as he stood at the portals of the world of hades. There He said to him, "Give me the keys."

Satan retorted, "I've been waiting for You about four thousand years; I was there in the Garden of Eden, and I heard my sentence. I was told someone would come along and crush my head. I have been waiting for You, and have been killing people off all through history because I thought they were the ones. But here you are. Now, get in there with the rest of them. They are all in there."

Who was in there? Abraham and Isaac and Jacob and Isaiah and Malachi and countless others. They were all waiting in paradise. In fact, just before our Lord had gone to His cross, two of them —Moses and Elijah—came up on the Mount of Transfiguration to have a conversation with Jesus the Messiah. The Bible tells us what they talked about. They "spake of his decease which he should accomplish at Jerusalem" (Lk. 9:31).

They said to the Lord on the mountain, "Everyone is excited down in paradise. We have been appointed as a committee to come up and tell you that everything is all astir down there. When we left, Isaiah wanted to come. He said, 'This is the greatest day. I wrote about this

Adapted from Thy Kingdom Come by Em Baxter, © 1977 by Integrity Communications, P.O. Box Z. Mobile, AL 36616. and now it's coming to pass!' Abraham was right behind—he wanted to come, too. But we were appointed to come and tell You that we are so grateful for what You are doing. There are thousands of us down there."

#### **Promissory Notes**

Why the excitement? Because under the old covenant, the blood of bulls and goats could not take away sin. But those men down in paradise were clutching their promissory notes in their fists. Every time an Israelite laid his hands on a lamb and transmitted his sin, that lamb died in his place. But at best that ritual was just a credit note to be redeemed by the most precious blood of our Lord Jesus Christ. Those in paradise had been waiting for the time when their credit notes would be redeemed, and the time had finally come.

So Jesus came down from His cross, and He confronted the satanic prince: "I'll take those keus."

"No one has ever talked to me like this," said Satan.

"No one ever had the authority before," Jesus replied. "But as God's King, as the One who has now been given authority as His delegated Sovereign, I am in charge now. I'll take the keys."

And Satan handed Him the keys. Then Jesus went over into the unrighteous section, opened the door and looked in, and He pronounced to those inside that they had been righteously judged for having rejected God's counsel



Ern Baxter, a long-time leader in the charismatic movement, pastored one of the largest evangelical churches in Canada for twenty years. Since that time he has traveled extensively in ministry throughout the United States and abroad. Ern is a member of the Editorial Board of New Wine Magazine. He and his wife, Ruth, reside in Mobile, Alabama.

under the old order. Then He shut the door and left them there. But He turned next to the gate of paradise, opened it, and said, "Come on, let's go."

#### The King of Glory

They started up the steps of ascension, and when they got as far as Jerusalem, some of those Old Testament saints said, "Messiah, do you mind if we have a stop-over ticket? We'd like to spend a few hours in the old hometown. We haven't seen it for centuries."

According to the Bible, the bodies of many of the saints were seen at that time in the streets of Jerusalem (Mt. 27: 52-53). After visiting the old hometown, they continued their journey. Up and up they went until they came in sight of the ramparts of Glory. And then this great crowd of the Old Testament redeemed, who were moving paradise into better quarters, cried out, "Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in!"

Entrance was not so easily gained, however, for the angelic protectors hurled back their challenge over the ramparts of Glory: "Who is the King of Glory?"

The saints replied, "He is the Lord strong and mighty-the Lord mighty in battle. He is the One who has just come freshly from the battlefield of Golgotha, where single-handedly He dealt a deathblow to all of Satan's plans and purposes, bore the sins of men, cut off the old Adamic order and died a decisive death, meeting the demands of God and the requirements for man. He is the Lord strong and mighty, the Lord mighty in battle. Now-will you lift up your heads, O you gates? Lift them up, O ancient doors, that the King of Glory may come in!"

Again, unsatisfied, the challenge rang out, "Who is this King of Glory?" Again the triumphant response came: "He is the Lord of Hosts. He is the King of Glory. He is the One who is in charge of all the angelic hosts. But not only that, He is King now of a multitude which no man can number. He is God's delegated authority. He is the One who is to bring to God the fruit of His purposes. He is the King of Glory. Now swing back those gates and let the King of Glory come in!"

Finally, the gates swung back. He entered in, stepped up to the Father's throne, and presented the tokens of His redemption. The Father said, "Sit down, Son, at My right hand and reign until your enemies are made your footstool."

#### "Until . . . . "

I believe that when Jesus sat down at the right hand of God, the Father meant what He said. He said, "Sit at my right hand until..." And I don't think He will leave the right hand of God; He will sit there—until His enemies are subdued. He will accomplish this from heaven, and when He is done, then He will turn the Kingdom over to the Father, but not until He has done the job He was given to do.

The Father said, "Sit here, Son, until You finish the job; then hand it to Me finished. You sit here and rule and reign until Your enemies are made Your footstool." Paul picks this statement up and weaves it into the New Testament revelation when he says, "He must reign until... He has put all His enemies under His feet" (1 Cor. 15:25).

When our Lord arose from the dead, He made a pronouncement. He said, "All authority is given unto Me in heaven," and for years we have stopped there in our eschatological scheme. But Jesus has *all* authority and He reigns in joy, not only "in heaven," but "in earth."

The teaching that Christ's au-

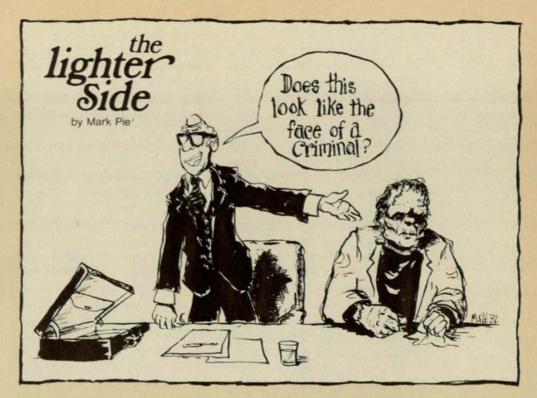
thority is presently limited, and the "reign of God" in the "now" on earth is not a possibility, has paralyzed the purposes of God in the earth. I believe that He has all authority in the earth now. He is not only the King of heaven; He is the King of earth. He is the King of the Soviet Union and China, the King of the United States and Canada, the King of Europe, Asia and Africa. He is the King of all the earth even now!

I must confess that it is only in recent years I have discovered David in the New Testament in the same way I had discovered Adam and Abraham there. By that I mean I had not discovered David's proper historical and eschatological significance in the New Testament. Jesus was "of the seed of David"—and because I knew He was in the Messianic line, I thought that was all those words meant. I didn't see any further connection between David and Jesus.

I had seen the typical relationship between Adam and Jesus, for Paul says that Adam "was a type of Christ, Him who was to come" (Rom. 5:14 NAS). And I saw the historical relationship between Abraham and Jesus, for it was Abraham's "seed" that was going to bless the nations of the earth.

But not until recently did I realize the significant role David played in God's plan and his relationship to Jesus: David prefigured Christ as God's delegated King. When Jesus came into the world. He came into the world as the Son of David. He came in as the King of the Jews. He came in as the King of all those that are redeemed, so that under His authority the redeemed community might become the means by which He would establish God's sovereign right in His own redeemed earth.

In Acts 2:29-31, we find Peter speaking of David's prophetic perception of the Messiah:



Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried and his tomb is with us to this day. And so because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of the Christ (NAS).

Peter didn't say that David spoke of the second coming of Christ, I think there is something here of deep significance that we have missed. As a result, it has paralyzed us. I believe that in this hour God is bringing into focus a fact that has been distorted for many, many years: God's purpose is not to redeem a bunch of people to sit at a bus stop and wait for the bus to come along to get them out of the world's mess. Rather, God has redeemed us and cleaned us and put Himself into us so that He may send them back in to clean up the mess and be "the salt of the earth" and "the light of the world," so that with the power of the gospel they

may vindicate God's purpose in the death and resurrection of His Son.

The second coming of Christ is the hope of the believer, but I don't believe it holds out any hope to the sinners. It is the sinners' judgment—the sinners' damnation. Therefore, if the sinner is to be helped, either individually or corporately, there is only one way God has designed to help him. And that is by the power of the gospel. For the gospel is the power of God unto salvation.

If Jesus Christ has all power in earth, He'll never have more power than He has now. If He has it all, there is no more to be had. And He has it now, and is using that power in the gospelnot only individually, but corporately, so that in the redeemed community He may manifest the glory of God to the world. I believe the ultimate form of evangelism in this age of grace is going to be the manifestation of God's redeeming power through the total life of a redeemed community that demonstrates what the gospel can do in every area of human life, both individually and

collectively.

Peter went on to speak about the relationship of David to Jesus in that same Pentecost sermon in Acts 2:31-36:

He [Christ] was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: "The Lord said to my Lord, 'Sit at My right hand, until I make Thine enemies a footstool for Thy feet." Therefore let all the house of Israel know for certain that God has made Him both Lord and Christthis Jesus whom you crucified (NAS).

The pentecostal outpouring is related to David. After Jesus' ascension, what came back from heaven on the day of Pentecost was the coronation oil that had been poured on the head of David's greater Son-the new King. "We see Him crowned with glory and honor" (Heb. 2:9). As He ascended into the presence of the Father and sat upon His throne, He was anointed with the holy anointing oil of universal kingship, and that oil descended on the day of Pentecost and covered and flooded and filled and possessed and impressed and impelled men and women to become authorities for Jesus Christ, Filled with the Holy Spirit, they went out to challenge, to charm and to change the life of Jerusalem, Judea and Samaria and to reach to the uttermost parts of the earth-until the whole world knew that something had happened on the day of Pentecost. King Jesus had shared the anointing oil of His ultimate

authority with the royal community.

I believe that what is happening worldwide in this hour is unprecedented. This visitation of the Holy Spirit is not just to give us goose bumps, and teach us to play the tambourines and sing new choruses. That is a part of the package, but something else is much more important than all of that.

What is vastly more important is God's almighty purpose being revealed. At the end of this age He will manifest His glory in the redeemed community. This outpouring of the Holy Spirit is not only an outpouring of blessing-it is an outpouring of authority. God is establishing spiritual authority in the earth that He may in this hour bring into existence His kingdom in power, and answer the prayers of multiplied thousands through the centuries who have interceded by crying, "Thy kingdom come!" "

## In Brief concise, helpful insights

he wicked man stands in the courtroom of God. God, because of His love, wants to forgive him. But because of His law, God cannot let him off. How can God save what He should kill? The answer is justification. To justify means to pronounce or declare righteous. Here is how justification works:

- 1. Our Sin Is Removed—God removes our sin from us and puts it on Another who has no sin of His own. This could not happen in a human courtroom because the apparatus is not there to bring it to pass. But in the cosmic courtoom of God it can and does take place. God has taken our sin and put it on Jesus. He was made sin with our sin.
- 2. We are declared righteous—Jesus, in the totality of His being, is transferred to us and we stand accepted with His righteousness. When God makes that transfer, He gives us what Paul calls "the gift of righteousness." That is the basis of our acceptance before the Father.

At times I don't feel justified, but my justification does not depend on how many religious experiences I have had. It is a transaction carried on in the courtroom of the cosmos, and my righteousness is a gift from God in Christ. My sin has been imputed to Christ, Christ has been imputed to me and I stand before God in Christ accepted.



Condensed from "Justification" by Ern Baxter

—New Wine, September 1980

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## Dear New Wine,

#### Just like old friends

Our son sent us our first subscription to your magazine several years ago, and since then we have been subscribing. Just wanted to tell you how much we have enjoyed your wonderful topics. We feel we have gotten to know these writers through their articles.

Our son bought the tapes of Charles Simpson's messages at the meeting in Kalamazoo about a year or so ago, and we enjoy his articles even more now.

Thank you from two retired people in Traverse City, Michigan.

Mr. & Mrs. Basil Kennedy Traverse City, MI

#### Dew from Heaven

After receiving and reading several New Wine Magazines, I have clearly seen that it contains the "now message" of God to the Church. I have preached some messages from New Wine,

and these messages have dropped on my congregation as the "dew of Heaven" on a parched and thirsty ground.

Wilfred Boogare Lugazin, Uganda

#### Thank you, Franky

I wanted to write to you to commend you, and to thank you.

To commend you for dedicating an entire issue of New Wine Magazine (February '82) to the arts and the battle for our culture. It is refreshing to see a Christian magazine take such a clear stand on the importance of the arts and media, and on the importance of the quality that should be present in all Christian presentations. Congratulations!

And to thank you for taking the time and trouble to produce such a fine interview with my father, Dr. Francis Schaeffer, and also the article on my mother, Edith Schaeffer, and her book *The Tapestry*. Dad

passed his seventieth birthday on January 30, and as his son, I was grateful to God for his health and well-being three years after he found that he had cancer.

I am grateful for all the good work.

Franky Schaeffer Los Gatos, CA

#### Thanks for the encouragement

I have been reading *New Wine* Magazine almost since it
was first published. It's like an
old friend, always there, always
coming when I seem to need it
the most.

As a media major and staff photographer for my college magazine, I have some understanding as to what it takes to produce a fine magazine. I visually enjoy the added new dimension *New Wine* has taken on in color. The form and layout is superb. The latest cover done on the arts, I feel, is the best cover to date.

Enclosed is a small offering from my wife and me. We hope this will help keep *New Wine* advertisement-free and Christ-centered in ministry.

Daniel Malek Winter Park, FL

#### Practical application of New Wine

I am a teacher at the Covenant Love School in Freeville, New York. From mid-November until Christmas, grades four through six were involved in a Creative Dramatics unit on Wednesday afternoons. The children were eager to present something to the rest of the school on the last day before vacation, but I was frustrated in trying to find Christmas stories suitable for dramatization. As I prayed, the Lord brought to my mind the wonderful story "Alvie and the

Great Event" that appeared in the December 1980 issue of New Wine. Our principal had read the story to the entire school the previous year.

I was thrilled when the December 1981 issue arrived with another outstanding story. We used both stories as well as the Christmas story from the Scriptures to form the foundation of our Christmas program.

The two stories were discussed in depth as the children tried to understand their characters.

I just wanted to encourage you that the material written for children was excellent and greatly used through our school.

Susan M. Gates Freeville, New York

#### Getting organized

I am so pleased with my first copy of your magazine. I love the way most of the January issue dealt with one subject. which seems to have come at a perfect time in my life. The Lord has spoken that I am entering a new time in my life. So now my house has to be put in order. With the help of these authors who spoke through New Wine and God's other messengers, I have been busy cleaning out, throwing away and organizing according to goals and priorities I have established.

Right now letter writing has top priority. The article, "The Tyranny of the Urgent," reminded me how important writing letters is. So I took out my letters-to-write folder, made a list, and am crossing off each name as I go.

I appreciate your magazine. Thank you so much for this beautiful addition to my life.

Mrs. Ruth Gaboury Westminster, CA

#### Likes Bach better

Thank you for your issue concerning the arts. As a performer and composer, I found it very enlightening to see Christian artistic principles articulated so well.

I have, however, one complaint: You focused on G.F. Handel rather than J.S. Bach. The Messiah is certainly one of the great musical works of all time, but I would venture to say that not even The Messiah can compare to works such as Bach's Passion According to Saint Matthew in musical and spiritual impact. Bach's work better represents God's love for man than any classical composer before or since his time.

(Name withheld by request)

#### The arts

I have a great interest in the arts and drama and have been involved in it most of my life. I recently read the article in the February issue called "Impact of the Arts" by Stuart Scadron-Wattles. It was an article that challenged me to expand the vision God has given me in the arts and drama. God longs for us to tap into His unlimited creativity in the arts to reach a lost and dying world.

Maryan Tooker Austin, TX

#### Praying for the injured

After reading "The Boy Is Healed" by Dr. Paul Severson in your December 1981 issue, I saw that it had been written about patients I work with every day. I am a Registered Respiratory Therapist working in a neurological intensive care unit at Froedtert Memorial Lutheran Hospital here in Milwaukee. Our department receives all the head trauma and spinal cord injuries that come to our emergency room. I see a lot of very critical situations, not only with the various patients but also frequently within the family relationships as well. Few parents and families know and recognize the kind of authority God has ordained and honors when it comes to praying for their injured family member. Dr. Severson's article showed this principle so well that I have begun to use it as an encouragement to parents and families to pray for the healing of their loved ones. Recently, a number of families have been moved to do just that.

I would like to encourage any other *New Wine* readers who work in a hospital atmosphere to consider using "The Boy Is Healed" or similar material. Many families need to be helped out of the neutral corner to pray for their injured member.

Bill Nelson Hartford, WI

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The editorial policy and purpose of New Wine are (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 are 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

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