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WINTER 2010

How Applying the
PATTERN of Jesus'
Life Brings New Life
to AND Through You!

THE MASTER'S MODEL

“A parable holds a significant clue to the next Great Awakening.”

—CHARLES SIMPSON

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YOU WERE BORN FOR SUCH A TIME AS THIS!

By Stephen Simpson

A NEW DECADE

Learning from history and honoring those who have given us a godly heritage are exceptionally vital; this provides strong and necessary foundations for us. But we are not called to be prisoners of the past, whether it be nostalgic or painful.

Young Queen Esther lived in perilous times but was reminded by her Uncle Mordecai in chapter 4, "You came to the kingdom for such a time as this." God gave them a strategy; in terms of human wisdom, it

"We are 'not of those who draw back', but we are of those who persevere, ever *looking forward with hope*, to what God is about to do."

seemed like a risk. But obedience to God is always the right thing to do, no matter the seeming risk or cost. Mordecai told Esther, "If you act, you may fail and die. If you don't act, you will surely die".

It will seem increasingly "dangerous" for Spirit-empowered and Spirit-led believers to declare and display the kingdom of God in our culture. The popularity of doing so—if it has ever been popular—is decreasing. Calls for compromise and

accommodation are now coming from among our own ranks within the Evangelical community. Confusion about what we believe, where we are going, and, more importantly, Who has called us, continues to flood into the Western Church at an alarming rate.

With pressures rising from radical Islam, militant secular humanism, and apostate Christianity (even among our fellow Evangelicals and Charismatics), this would seem to be a good time to pack up our bags, pull down the flag, and retreat to a cave somewhere far

away and hope Jesus returns before we are all destroyed. There are a few problems with this posture: first and foremost, it is against the will and nature of God and His calling for us.

We are called to aggressively and militantly extend Christ's Kingdom into every area of life...to see the government of God expressed by righteousness, peace, and joy in the Holy Spirit. The weapons of our warfare are not "in the flesh", but they are mighty in

God for the pulling down of strongholds. The weapons of love, humility, prayer, fasting, the Sword of the Spirit, the blood of the Lamb and the word of our testimony are all available to us, ready to use, and effective in this hour. And we must not love our own lives, even unto death.

Remember, God has promised to go before us and also to be our rear guard. He said He would bless our coming in and our going out. He has called His people to be the head and not the tail; to be salt and light, influencing the world around us.

One-to-One and the other resources from CSM Publishing are designed to equip and encourage you for action in this new year, this new decade, and beyond. As the old song says, "I do not know what tomorrow holds, but I know Who holds tomorrow."

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HAVE YOU HAD ENOUGH OF all of the "end of the year, end of the decade" retrospectives that have flooded the media marketplace over the past few weeks? Good news for you—this issue of **One-to-One** is more about looking ahead than looking behind.

I do appreciate history, and I am exceptionally grateful for our heritage. But both our history and our heritage as disciples of Jesus teach us that we are "not of those who draw back", but we are of those who persevere, ever looking forward with hope to what God is about to do. The apostle Paul was such a man, and he urged the believers in Philippi this way: "forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:13-14).

How Applying the **PATTERN** of Jesus' Life Brings New Life to AND Through You

THE MASTER'S MODEL



IN TIMES OF UNCERTAINTY AND TRANSITION, PEOPLE are looking for hope and direction. Churches often look around for models of church growth and effectiveness. The true model should be a personal model followed by believers who have given their lives to Jesus Christ.

I have been reading both volumes of *George Whitefield: The Life and Times of the Great Evangelist of the Eighteenth Century* by Arnold A. Dallimore and have been greatly impressed by Whitefield's deep devotion and success in the Great Awakening during the 1740s. At age 24, he was preaching to as many as 40,000 people in open air. He affected literally millions of people in the United Kingdom and the United States. When he preached to the coal miners in Kingswood, England, their faces—blackened by coal dust—were streaked with tears. Hardened hearts were plowed by the Word of God in spiritual power.

It would be useful to discuss Whitefield much further, but I will only add that he was sorely persecuted by ecclesiastical officials and contemporaries. He overcame by the prevailing power of the Word and Spirit of God.

The model that I will address in more detail is the one given to us by our Lord. This is the model that Whitefield observed and the one

that we should observe also.

In Jesus' day, the debate wasn't between "the churchd versus the unchurchd"; it was the religious leaders versus Jesus, much like the days of Whitfield. Typical of the conflict was the Pharisees versus the sinners, symbolized by the publicans. The Pharisees were religious

BY
CHARLES SIMPSON

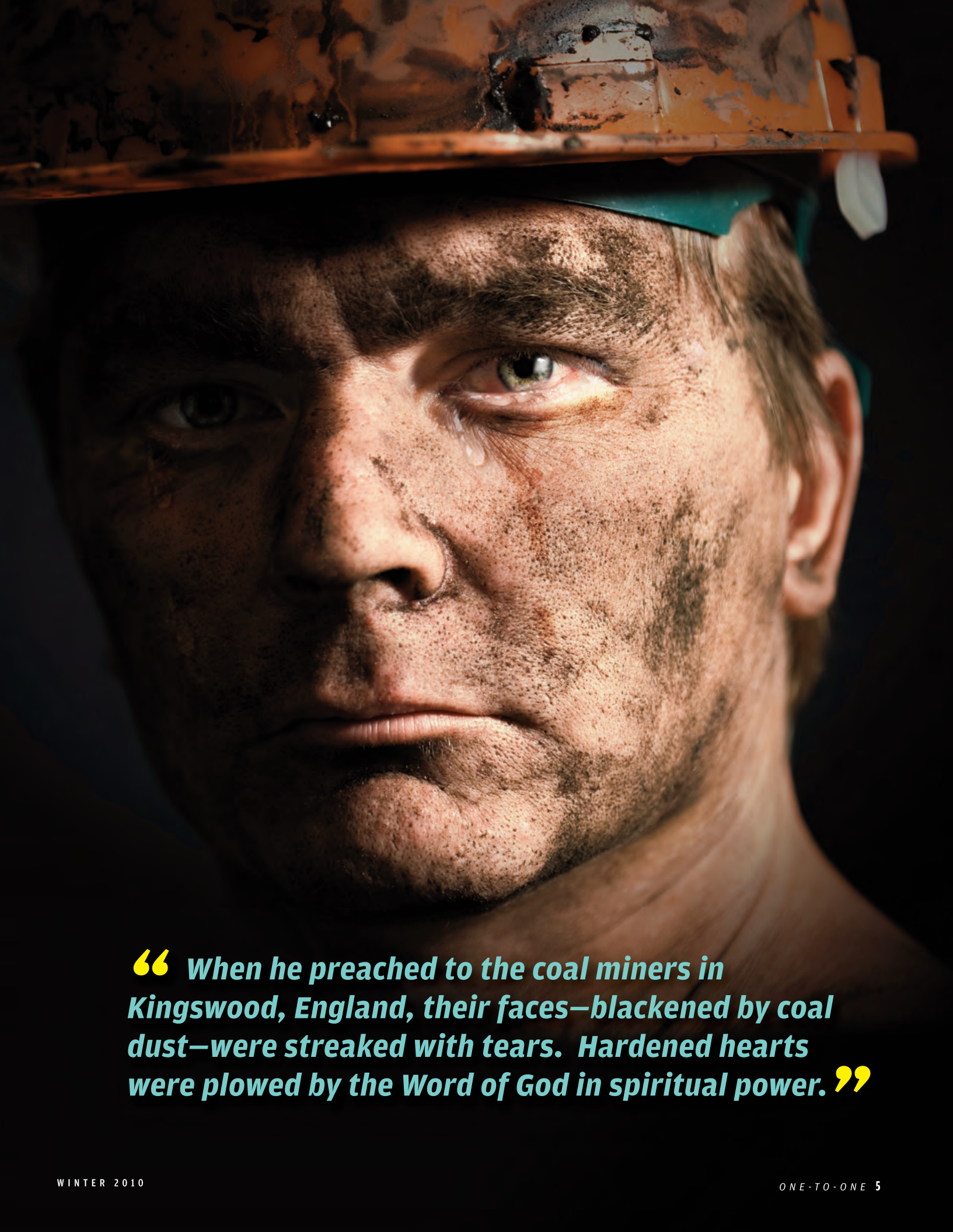
legalists and traditionalists who were strict adherents to the Jewish law and loved to be seen in their self-righteousness.

The Publicans were Jewish men who had gained the right from the Roman Senate to collect taxes for Rome from the Jewish citizens. For the most part, they were corrupt and oppressive, hated by their own people. The two words "Publicans" and "sinners" were often found together.

Jesus' Purpose

Matthew chapter 9 gives us a clear view of Jesus' method and purpose. Like Whitfield, He was an open air preacher and teacher, encountering people where they were. One day, Jesus was passing through a village on the Sea of Galilee, and paused at a Publican's table and said, "Follow me." Later in that same day, He attended a dinner party at this tax collector's home, which was attended by a group of known sinners, and He ate with them. This angered the Pharisees. The Publican was Matthew, who became an author and apostle.

"Why do you eat with sinners?" the Pharisees asked. Jesus' response was precise: "I did not come to call the righteous but sinners to repentance." Jesus attended the synagogue, but His mission was in the streets and homes of those who understood their need to repent. In order to follow Jesus, we must adjust our sense of mission from Church to the unredeemed community.



“ When he preached to the coal miners in Kingswood, England, their faces—blackened by coal dust—were streaked with tears. Hardened hearts were plowed by the Word of God in spiritual power. ”

Jesus' Appeal

Matthew 11:19 tells us that Jesus was known as a friend of tax collectors and sinners. In that passage, He is again challenged by the religious community. His response was, "Wisdom is justified by its children." Jesus was fruitful!

Matthew 21:28-32 tells us that both John the Baptist and Jesus had a special appeal to tax collectors and harlots.

That appeal is remarkable in that while they had a different approach, they both spoke the message of repentance without compromise. They were both respected in the non-religious culture. The Scriptures say that the common people heard Jesus gladly (see Luke 7:29-50).

Jesus' model demonstrates that moral compromise is not useful or necessary in attracting those who need the message. Truth, love, and respect **are** useful.

Jesus' Parable

Luke and Matthew point out Jesus' success with sinners. In Luke 18:9-14, Jesus again responds to a challenge by the Pharisee with a parable: two men went up to the temple to pray, one a

Pharisee, the other a Publican.

The Pharisee thanked God that he was not like other men in that he tithed and fasted twice a week. He was a keeper of the law. The Publican, in contrast, stood afar off, and could not lift his head. He beat his chest, and prayed in deep anguish, "God, be merciful to me, a sinner." Jesus concluded that the Pharisee

"A parable holds a significant clue to the next Great Awakening."

"prayed with himself", but the Publican went home justified (as if he had never sinned). That is remarkable! Jesus adds, "Whoever exalts himself will be humbled; whoever humbles himself will be exalted."

I find it amazing that such a simple prayer would cause an unrighteous person to be counted righteous and that such a hard-working, religious person's prayer would be ignored. This parable holds a significant clue to the next Great Awakening.

Jesus' Pleasure

Jesus enjoyed His mission. Luke 15 gives us three more parables that relate to the restoration of something lost: the lost coin, the lost sheep, and the lost son.

In each case, something valuable was lost and in the end recovered, and in each case, the recovery brought great joy.

Luke 15:7 says, "I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just



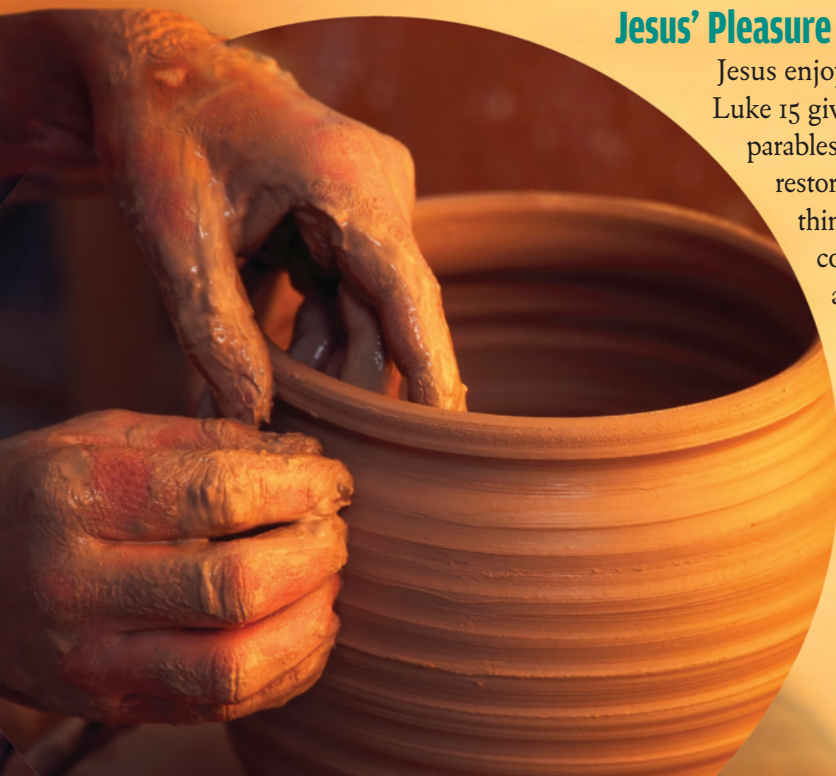
persons who need no repentance." Was Jesus implying that the Pharisees need not repent? No. Even a cursory reading of Matthew 23 would say otherwise. What He was saying is that reaching sinners was His and Heaven's joy.

Could this be a clue as to why so many Christians have lost their joy? I think so.

Jesus' Prayer

One might think that we could follow Jesus by simply employing methods; that is not the case. Jesus demonstrated that though He was the Son of God, He still needed to pray. Luke 6:12 says that He continued all night in prayer. Matthew 14:23 tells us that Jesus went up to the mountain to pray alone. He was there for many hours. There are numerous other recorded occasions of Jesus engaged in lengthy prayer. These occasions were the well-spring of His public ministry.

A public ministry without private prayer is a rootless and fruitless endeavor. All of Jesus' authority and power were the product of time with the Father, in the Holy Spirit. The



glory that rested upon Jesus was the clear result of being bathed in the glow of the Holy Spirit (see Luke 9). Public worship without private prayer will not produce public power.

Jesus' Power

Again we turn to Luke 9. Jesus is coming down from the Mount of Transfiguration with Peter, James, and John. He comes to a scene where His remaining disciples have failed to cast out an evil spirit, but Jesus succeeds where they have failed. In Matthew 17:21, Jesus says, "This kind does not go out but by prayer and fasting."

There is a direct relationship again between our time with the Father and our time with those in desperate need. The Gospels are filled with accounts of Jesus' power. To think that we can affect a needy culture without seriously seeking God and being filled with His Spirit is a misplaced hope. And many churches confirm that reality.

Whitefield and others who have led great revivals were men and women of prayer, not mere manipulation. Matthew 4 and Luke 3 tell us that Jesus returned from His wilderness temptation in the power of the Holy Spirit preaching the Kingdom of God, and great multitudes followed Him. Multitudes have followed the leaders of every awakening. And multitudes await our return to God in prayer and spiritual power.

Wherever the Holy Spirit is present in power, people are drawn and miracles still happen. This is evident not only in the Gospels and Acts, but throughout history, and it can happen again.

Personal Prayer

My own call to minister has been primarily to the Church. I grew up in it and have pastored since 1957. Jesus loved the Church and gave his life for it. I do not take kindly to those who stand

away and criticize it, though there are often reasons that one could. We owe the Church a great debt, both those who are in or out of it. But I grieve for it; many pastors do. Sometimes, I grieve over my own inability in leading.

Jesus loved the Church, but in Revelation chapters 2 and 3, He had something to say correcting various churches. Loving the Church does not mean silence in the face of its needs. Loving the Church requires both truth and love. Rather than criticizing the Church in general, I much prefer addressing individuals personally as to our personal devotion to follow Jesus' model. One size does not fit all.

I remembered an occasion when I was 18 years old in 1955, and was invited to preach at the local rescue mission. I was a student and had a job as a butcher. The Saturday night before my engagement to preach, I decided to visit the mission so that I could understand how it would proceed when my time to preach would come. I came in late dressed in the same clothes I wore while butchering, unshaven, and in poor appearance. I sat in the back where all the other "tramps" sat. I fit in quite nicely.

Down front were the religious supporters of the minister that evening—a well-dressed young minister. There were several empty rows between us and them. The minister was obviously smiling at those of us in the back, and the "amens" were coming from the front. Everyone seemed to enjoy it but me. The minister and his friends seemed happy to be in their mentality, the tramps were quietly at rest waiting for food, but I didn't like this picture. I slipped out at the close of the meeting.

The next week when my turn came, I preached correction to the front rows; there were few "amens", but the tramps seemed to enjoy it. I don't recall being invited back.



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BRIDGES ARE BUILT FROM BOTH SIDES

B Y S T E P H E N S I M P S O N

I CONSIDER MYSELF A YOUNG MAN, although when you are older than many of your doctors, that's a sign that you are not as young as you think you are. While I am not totally "over the hill," I am old enough to remember when being part of a "nuclear" family (father and mother both present in the home raising the children) was considered the norm; and many families enjoyed the presence of extended family nearby...grandparents, aunts, uncles, and cousins. As the culture of the United States has changed dramatically in the past half-century, the reality of American family structure has also changed.

Today, it is hard to imagine that such a time ever existed. The results of mobility, job change, financial pressure, moral breakdown, and other real factors means that fewer and fewer families are staying together; fewer and fewer children are being raised in two-parent homes. Indeed, more children today than ever before are being raised by grandparents, day care, or other means. Apart from God's grace and exceptional care-givers, the risk factors for youth jump exponentially outside of the traditional biblical family structure.

Thank God for courageous single parents, grandparents, mentors, and pastors who are willing to stand in the gap for a desperate generation. My own sister and brother-in-law in Costa Rica have provided care for many at-risk children who

would otherwise be living on the streets or in "precarios" (squatter communities with little or no plumbing or electricity) or in violence-filled homes. We salute all of those who extend family to those who have had none.

At the same time, as a prophetic people, we are called to not only bring healing and redemption to broken situations, but also to address root causes and bring about societal change. Healing is a blessing; restoring truth in order to prevent devastation is even more blessed.

Recently, Charles Colson, Robert George, and Timothy George authored a significant document entitled "The Manhattan Declaration," which offers a biblical perspective on the sanctity of human life, the sacredness of godly marriage, and the responsibilities of liberty. This document was carefully and prayerfully reviewed and signed by more than 75 leaders from across the three main streams of Christianity: Protestant, Catholic, and Orthodox. After reading it online at www.manhattandeclaration.org, I joined more than 400,000 others in signing this declaration, and I hope you will prayerfully consider doing the same.

This document is an exceptionally valuable resource to families, offering a clear picture of God's purpose for families, and why we must uphold the biblical standard. Upholding truth does not negate mercy, or God's redemptive plan. It

E X F T A E M^N



does, however, give us a moral compass by which we can steer, so that when we get off course, we can find our way back home. The authors sense our inter-generational call together as believers to receive truth, declare it, and pass it on:

Like those who have gone before us in the faith, Christians today are called to proclaim the Gospel of costly grace, to protect the intrinsic dignity of the human person and to stand for the common good. In being true to its own calling, the call to discipleship, the church through service to others can make a profound contribution to the public good.

As a demographic “Tweener” * (which is someone who’s birthday falls between the Baby Boomer Generation and “Gen X”) I have always felt the burden to network among the generations. This span includes “The Greatest Generation” (WWII and Depression-era) all the way through the “Millennials”.

I have personally experienced and witnessed the value of facilitating multi-generational fellowship and dialogue. The younger generations can learn wisdom from the older; and the older can be rejuvenated in their purpose and calling. Psalm 145 puts it this way: “One generation shall declare Thy works to another.”

However, I am finding that this exceptional opportunity needs to be highlighted more. Too many Christian youths are influenced by secular society’s values concerning the aging

and the elderly...to a shocking degree. Issues of honor, respect, humility, willingness to serve and listen have been too often discarded in favor of the trendy, the chic, the fleeting, and the vain; the ability to “crack wise” is too often valued more than the ability to humbly receive wisdom; video games and virtual community have replaced valuable face-to-face time building real relationships; being spoiled is valued over serving others; talking is valued over listening. In such an environment, noise can masquerade as truth; twilight can look like the noonday sun; and evil can be called good.

If we raise or allow our young people to have these kinds of attitudes...and they are shaped earlier in life rather than later... we are doing them and our civilization a grave disservice, for we will raise a society of sociopaths. Who is shaping your worldview on the issue of marriage, family, child-raising, and education? Who is shaping your children’s worldview?

And lest I be accused of being an “old fogey,” let me say to my older brothers and sisters that this is not the time for elder generations to pull up the drawbridge and throw rocks at the emerging generation from behind the seeming safety of tall walls. Discipleship cannot be accomplished from a distance.

Talking with and interacting with a younger person can sometimes be intimidating. While their language flows freely among themselves, they can turn monosyllabic or positively monk-like when in the company of senior citizens (people over 35). In some ways, their culture is as different from the older generation’s culture just as surely as fish are from birds.

CONTINUED ON PAGE 15





The Fallout and Succession of the “Age of Entitlement”

by JONATHAN SIMPSON

entitlement's eleventh hour

IN THE 1890'S, TWO SWEDES NAMED AUGUST AND MARIE, ESCAPING THE CREEPING SOCIALISM IN THEIR homeland, immigrated to the United States. They traveled separately, for they did not know each other. Neither spoke English, nor did they have money or possessions. They landed at Ellis Island, New York, and soon after, both journeyed to Chicago to settle among the Swedish community there. At a Saturday evening neighborhood party, the two would finally meet. They got married, worked hard, raised six children, and lived what some would call “The American Dream.” Their children, one of which was my grandmother, were part of the generation that would battle back from the Great Depression and defeat the enemies of WWII. “Those who sow in tears will reap with songs of joy” (Psalm 126:5).



Courtesy of the Library of Congress/ Public Domain

Before my Grandmother's recent death at age 95, she often spoke passionately about faith, family, hard work, patriotism, getting up after being knocked down ... and also "deadbeats." To hear her explain it, a deadbeat is a certain low-down individual who holds attributes of laziness or dishonor; a man who wouldn't provide for his family. Thieves, "dope heads", and other unsavory characters were also "deadbeats." Coming from Grandma, the mentioning of a deadbeat would always come with a narrowing of the eyelids and a sharp tone.



Eleanore Dix (1914-2010), mother of Carolyn Simpson

In recent years, my grandmother's generation has been branded "The Greatest Generation". Maybe they appreciate the back-patting even while their values are rejected, but I doubt it. If you carefully observe those who are still with us from the WWII era, you might glimpse their stealthy grin as today's entitlement pendulum prepares to swing back to truth.

THE DARK SIDE

It's of little debate that we bear the dubious honor of living in the "Age of Entitlement", a sentiment as sweet as

fingerprints on a chalkboard. It has been a journey into self-indulgence, self-esteem, coveting, and dibs explored so proficiently that Lewis and Clark would be jealous. Unfortunately, the truths of self-sacrifice and responsibility were denied and so too were their benefits. Thankfully, all ages (this side of eternity) come to pass.

It seems so easy to identify entitlement in operation, doesn't it? But with little results, we've worn out our soap boxes about government programs and its recipients. We've now seen the transfer of individual entitlement to government entitlement while other nations such as France and Germany begin to climb out of those ways of thinking. Perhaps the entitlement age has had to come to fruition in order to be exposed; perhaps by God's mercy, we can press forward in a sustainable manner.

We need to remember individually, however, that the entitlement seed creeps quietly like a serpent and will not disappear so long as its "Chief Proprietor" roams the earth. Entitlement was, after all, Satan's own tool of demise, which he now wields so skillfully against us, all of us. The entitlement outlook is uncovered when we lay claim and jump over our appointed stewardship. It comes out when we utter such nonsense as "Do you know who I am?" Or "I deserve it! I'm worth it." It beckons you to compare yourself to others and reveals itself in the voice that tells you, "Hey, you're better than that guy. If he can have it, so can you." It corrupts you to believe that if you can take it, you should. It's so subtle, that without God's mercy, you don't detect its roots growing deeper inside of you.

I've heard my father—who never forgot the homemade trailer his family lived in as a young boy—say that some are waiting for their ship to come in but they never sent one out. Our carnal nature wants to reap where or how we have not sown. This message is reinforced to us in



Charles Simpson as a child on the step of his family's small trailer home

advertising that appeals to our "deserving" attitude; TV that entices us to envy other people's lifestyles, and in environments where people compete for status or stuff.

ENTITLEMENT: THE BLOCKING STANCE

Has your employer utilized the ever increasing services of a "Praise Consultant"? No, this has nothing to do with praising God; on the flip side, it's all about you—employee praise. Whatever happened to earning a paycheck? Imagine placing the modern entitlement gang in the wilderness? Tack on another forty years for "praise breaks!" And the manna better come with a dipping sauce on the side with a low fat option!

The point is that our current entitlement stance is one that blocks our praise to the Father. This happens because we see the blessings in our lives as simply what we are owed; consequently, we miss the opportunity to honor the Lord for what He has done. This chapter of the Entitlement Handbook is entitled "Looking Out for Number 1." It also instructs us to give back to ourselves through spending time and money on ourselves. This blocks our opportunity to give our tithes, offerings, and benevolence; consequently, it blocks the windows of heaven from



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opening to us. Perhaps we are in the wilderness with the children of Israel.

OUR FUTURE, THE PROMISED LAND

My two-year-old daughter has a growing but limited vocabulary, yet I'm amazed at how quickly the words "mine" and "I want" were learned and the subsequent frequency of their use. In considering the culmination of the times we live in, I am reminded that it was the "next generation" that went into the Promised Land after lessons learned in the wilderness by the previous generation. What a disservice we do our children when we teach them from the "Entitlement Handbook" instead of leading them to "the Rock that is higher than I." Let us focus less on self-esteem, fairness, and rights...and more on sacrifice, restraint, generosity, gratitude, and God's promises, so that we might not reproduce the narcissism of the day. Rather, may we raise up those who lay up for themselves treasures in Heaven that they might be free of the "yoke of bondage" and heirs to the Kingdom coming.

*Lord, make me an instrument
of your peace.*

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

and where there is sadness, joy.

*O Divine Master, grant that I may not
so much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love.*

*For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to
eternal life. Amen*

-Prayer of St. Francis

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Jonathan Simpson is Director of the Construction Services Team for Apex III, a construction firm based in Mobile, AL. He also coordinates *Marketplace Exchange* for CSM and provides management assistance for the Hidden Treasures Costa Rica ministry.

CHARLES SIMPSON, CONTINUED FROM PAGE 7

There is an old spiritual which says, "It's not my brother or my sister but it's me O Lord, standing in the need of prayer." As **believers** in Jesus, we need to examine ourselves to see if indeed we are **followers** of Jesus, if we follow the master's model. Are we praying the Pharisee's prayer or the Publican's prayer? Should we not cry out, "God have mercy upon us"?

We could ask ourselves, personally, "Do I have the Lord's purpose to call sinners to repentance? Is my life appealing? Do I attract non-Christians and can I eat with them rather than just be with my own kind? Do I find pleasure in leading sinners to repentance? If so, when did that last occur? Am I engaging in serious private prayer or is my ministry mainly in public worship?"

And another question: "Is there evidence of spiritual power in my life?" Has anything occurred of late that would point to Holy Spirit activity or that would cause someone to be attracted to you? When that evidence begins to happen, people are drawn to the Lord.

The multitudes like those that heard John the Baptist, Jesus, the apostles, and leaders of past revivals all over the world await our decision. They are waiting for followers of Jesus to catch fire with the Holy Spirit so that they may escape the fires of judgment stoked by ignorance of the Gospel and Jesus Christ.

Hypocrisy, lukewarmness, compromise, or criticism will not have the Divine effect that spiritual power and prayer will most certainly have. Join me—let us pray for our nation and our churches that so desperately need another Great Awakening. 121

Charles Simpson is Editor-In-Chief of *One-to-One Magazine*. He ministers extensively throughout the United States and among the nations.

But fear not! Forge ahead, don't be intimidated, frustrated, or deterred. Love transcends age and culture...especially the relentless agape love of Jesus.

While I am not an engineer, I enjoy learning about architecture, engineering, and construction. I've learned that when it comes to building bridges, you have to start from both sides. My prayer is that we can...

- Shape our children, from birth, to value heritage and extended family (natural and spiritual)
- To encourage our elder generations to remain committed to personal engagement with the emerging generation
- To pray for the prodigals, encourage their families, and believe God for restoration
- To declare and demonstrate redemptive Kingdom truth concerning families to a world that has become confused and broken

The opportunity before us is historic; the consequences of failure unimaginable. We serve a God of redemption and reconciliation Who offers us His Spirit to accomplish this mission. **121**

* "Tween" is not, surprisingly, the name of a very popular social media website

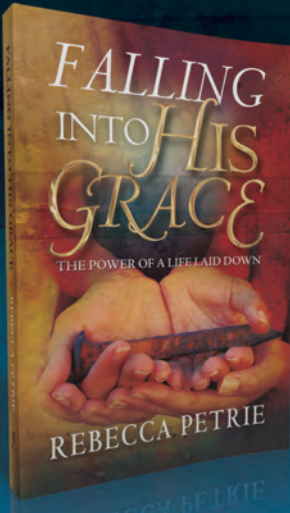
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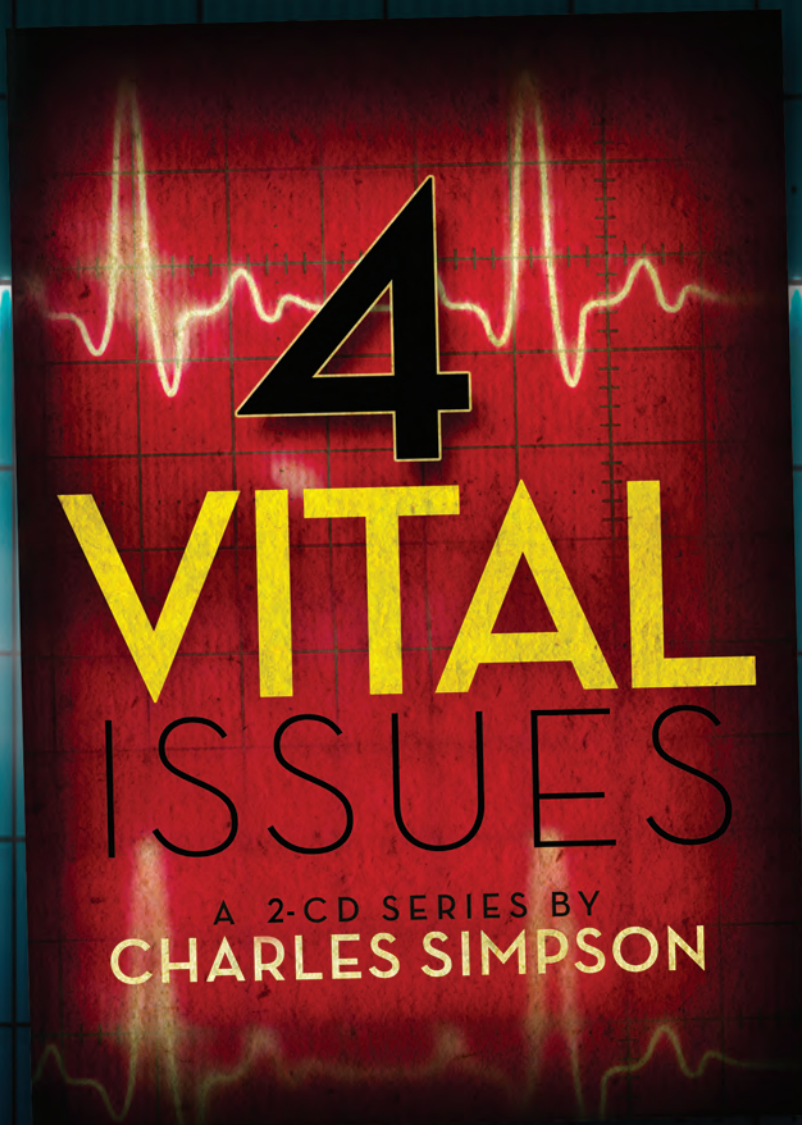
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