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# Servant



**Doctors, Medicine, and Divine Healing**

**Larry Christenson Visit**

**Conference Reports**

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# EDITORIAL

In this issue 'Servant' takes a look at divine healing. Today we are seeing a rising interest in this aspect of God at work amongst His people as is evidenced by the increasing number of books on healing that are being published at a popular level. Even the media are taking an interest in this 'new phenomenon'. In Australia we have been visited by a stream of overseas ministers who are being used of God in a powerful way in this area of ministry and many testimonies of the Lord's healing power are coming forward.

Of course, to Christians this is no new development. When we examine the teachings of Scripture we find the Lord Jesus constantly healing those who sought Him out. Yet all of us lack that same power that Jesus had. However, the Lord is letting us know in these days that His power is available where and when He can find some fit vessels to use. George Martin, author of 'Healing' takes a look at the availability of the Lord's power to heal and gives some guidelines as to how this relates to doctors and medicine. Ted Hegre, President of Bethany Fellowship pin-points some principles the Lord has established for us in order that we may receive healing. Also we print a number of testimonies and an investigation into one such testimony of healing.

Also in this issue we present reports on the recent conferences and renewal gatherings that have been held during January and February. Pastor Larry Christenson was guest speaker at several of these and we continue with the second part of his article on the Church and its standing in modern times.

KARL BRETTIG

## CONTENTS

2	Doctors, Medicine & Divine Healing.....	George Martin
6	Anointed with Oil.....	Judith Heidenreich
7	A Healing Reviewed.....	Jay Hutchinson
10	Jesus the Great Physician.....	Mary Bates
11	Receiving Divine Healing.....	T.A. Hegre
14	Conference Reports.....	Dave Trudinger
17	The House We Live In (Part 2).....	Larry Christenson
21	Notes and News.....	

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# Doctors, Medicine, & Divine Healing

GEORGE MARTIN

The New Testament contains no formula for restoring health. Rather, it focuses on the power of God mediated through Jesus Christ.

Our attitudes toward sickness and health will influence how we pray to God for healing. If we believe that God is indifferent to our suffering, we probably won't pray to him for healing. If we believe that if we simply have enough faith we will be cured every time we are sick, we will pray quite differently - but we may feel condemned those times we are not healed. Without attempting to present a full treatment of all the questions, I would like to recommend the following attitudes toward healing:

## 1. GOD WANTS MAN TO ENJOY HEALTH

God's plan at creation was for man to enjoy physical and emotional health; it was through sin that sickness and death entered into the world (Gen.3:16-19) Jesus Christ came to restore what man had lost through sin. Jesus came not only to bring forgiveness of sin, but also to repair the evil effects of sin. Jesus came to bring salvation to us as complete individuals, not only to bring salvation for our souls. He came to bring us "*abundant life*" (John 10:10), the beginnings of which we should experience here and now. The healings Jesus worked were not merely signs of his divinity; they were also part of his mission of restoring man to his wholeness in the image of God.

We instinctively desire to be healthy, and usually do whatever we can to get well when we are ill. We consider it natural and normal to take medicine when we are sick, or to go to a doctor. We rarely have to sit down and deliberate whether we want to get well or not; we instinctively want to be healthy. In the same way, we should, as a rule,

expect that God's desire for us is for us to be healthy. We should not automatically assume that sickness we experience is a cross sent to us by God, to be borne with patience. We should rather understand sickness as an evil, something that it is normal to want to remove from our lives.

Just as we turn to doctors and medicine when we are sick, so should we turn to God in prayer. We should pray for healing: healing for ourselves and others when we are sick, healing from whatever kind of sickness afflicts us. We should consider it natural and normal to pray for healing, just as we consider it natural and normal to take medicine. We should have no more hesitation in praying for healing than we should in taking aspirin for a headache.

Jesus does ask us to carry our cross in imitation of Him. There is a mystery of redemptive suffering, and illness or infirmity can be part of it. But the cross that Jesus normally asks us to carry is the cross of dying to ourselves by laying down our lives in love. We should not assume that every sickness is a cross we are asked to carry. Rather, unless we have very good and specific reasons to believe otherwise, we should assume that God desires us to be well, and we should pray to be well.

There is a time appointed for each person to die. Death, brought into the world through man's sin, is ultimately vanquished only through our resurrection in Christ. There is a time to pray for someone's peaceful death and joyful resurrection into eternal life. A person's age and the circumstances of his life should guide us in praying for them as we ought.

However, our basic attitude should be one of seeking health: health for ourselves, health for others. Our basic attitude should be to view sickness as one of the evils that Jesus came to

free us from. We should normally expect that God's will for us is health, and turn to Him in prayer to ask Him for that health.

## 2. WE SHOULD USE EVERY NATURAL MEANS AT OUR DISPOSAL TO CARE FOR OUR HEALTH

We should preserve our health through wise and temperate living. We should use medical science to restore our health when we are sick.

God's healing power in our lives must never become an excuse for us to abuse our health. We should take responsibility for preserving our health through proper nutrition, exercise, and rest, avoiding whatever we know to be harmful to ourselves.

If we are chronically fatigued and lack the energy to get our work done, perhaps we should pray for healing from this condition. But perhaps we should also examine our life-style. Am I eating a well-balanced diet? Do I get enough exercise? Do I get enough rest at night? God does not want to make up for our junk food meals, our laziness, our staying up late at night to watch TV. He wants us to correct those bad patterns of life so that we might enjoy good health as a natural result of the way we live.

Similarly, we can also abuse our health by imprudence - driving ourselves to take on too many responsibilities or make more money, by not seeking medical attention when we should, by our excessive worry about tomorrow, and so forth. God's desire that we be healthy is first of all a desire that we correct those conditions in our life which lead to bad health. We should pray for the strength of will to overcome bad habits, rather than for a divine healing from the consequences of bad habits.

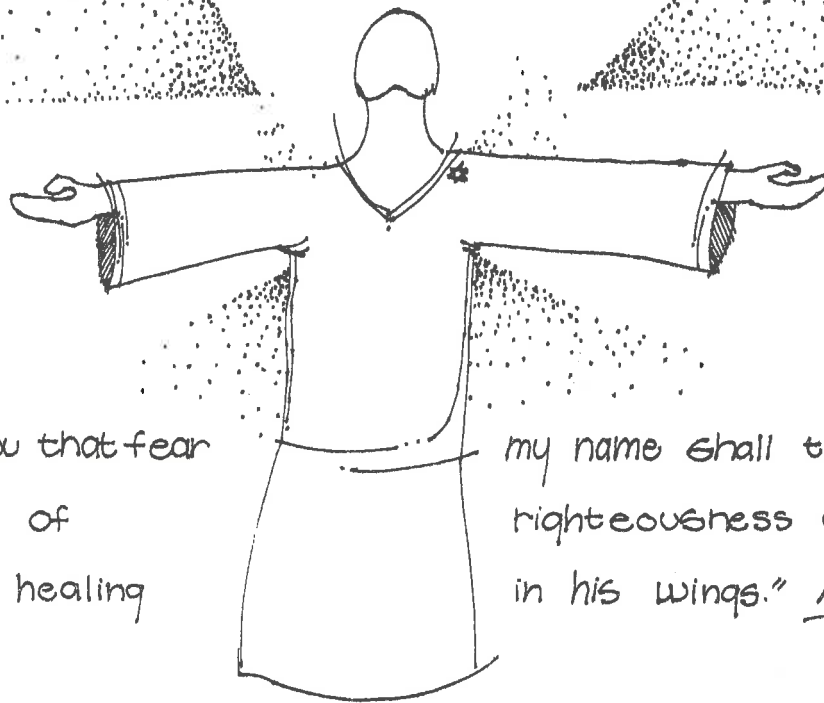
If we do find ourselves sick, then we

should use whatever means medical science can offer to restore our health. Belief in the healing power of prayer does not mean disbelief in the healing power of medicine and doctors. No one should create a false opposition between God healing us through the natural means of medical science and his healing in answer to prayer. We should use medicine and pray for healing at the same time.

There is no contradiction between reliance on medicine and reliance on God; medicines are part of God's plan for our health. Paul advised Timothy to "use a little wine for the sake of your stomach and your frequent ailments" (1 Tim. 5:23). Whatever the medicinal value of wine may be, Paul prescribed it as something helpful to Timothy's health. In effect, he urged Timothy to make use of a medicine; he did not command Timothy to rely on prayer alone.

In the gospels accounts of Jesus' healings of lepers, Jesus always instructed them to "go and show yourself to the priest and make the offering for your healing as Moses prescribed it, as evidence for them" (Luke 5:14; see also Luke 17:14). Under the law of Moses, the priest performed a role similar to that of a public health doctor today: he would certify whether someone was or was not a leper, and consequently whether they had to be quarantined from the community in order to prevent an epidemic from breaking out (Lev. 13, 14). When Jesus sent the healed lepers to the priest, he was submitting his healings to the examination and judgement of those who had the authority to diagnose this type of sickness.

Today, those who believe themselves healed by God should likewise submit themselves to doctors. It should be the doctor's role to diagnose sickness and certify health. If someone believes



"To you that fear  
Guh of  
with healing

my name shall the  
righteousness arise  
in his wings." malachi

that they have been healed through prayer, they should present themselves to their doctor for their healing to be confirmed. Normally, no one should stop taking any prescribed medications except at their doctor's orders. Medication should be discontinued when the need for it is gone; the best judge of that need will be the physician who prescribed the medication.

### 3. THERE IS MUCH ABOUT HEALING THAT WE DO NOT UNDERSTAND

Healing is largely a mystery. This does not mean that we should cease praying for healing with expectant faith. However, it does mean that we must be very careful not to impose our own ideas on the mystery of God's plan for us, or to limit our understanding of his love for us. We cannot reduce God's healing power to a magical formula.

An examination of the New Testament accounts of healing reveals the mysterious nature of God's sovereign action. We find no sure formula for healing, no magical technique for restoring health. We find only the power of God mediated through Jesus Christ. Jesus healed in a great variety of ways: sometimes he spoke a word; sometimes he laid hands upon a

person; sometimes he healed at a great distance. His healings often occurred instantaneously, but sometimes they took time. Jesus usually required faith for healing, but again, not always. Jesus himself was the only constant factor in the many healings He performed.

God granted Paul remarkable healing gifts, even the power to raise the dead to life. Yet Paul once had to leave one of his co-workers, Trophimus, behind "ill at Miletus" while he went on ahead (2 Tim. 4:20). Presumably Paul had prayed for Trophimus to be cured of his illness so that he could travel with him - yet Trophimus was not immediately healed. Presumably too Paul had prayed with Timothy for his health - yet Timothy was still subject to "frequent ailments". Yet such experiences did not discourage Paul from continuing to pray for the sick.

Paul himself experienced sickness. An apparently prolonged and unpleasant illness forced him to interrupt one of his journeys for an unexpected stay in Galatia (Gal. 4:12-14). If Paul could heal others, why could he not always heal himself? If healing gifts were present in the church at Galatia,

why was not Paul prayed with and healed forthwith, and sent on his way?

Healing through prayer is not something magical. Healing is a sovereign action of God; it does not happen because we utter the right words or perform just the right action. When we pray to God for healing, we submit to His will; we do not seek to control Him through our prayer or faith. Nor should we condemn ourselves if our prayer is apparently not answered. There is more to God's plan than we can grasp; there is a mystery to healing that we cannot fathom.

#### 4. WE SHOULD FOCUS ON THE "HEALING" ASPECT OF WHAT THE LORD DOES, AND NOT ON ITS "SPECTACULAR" ASPECTS

If God wished to astonish men with extraordinary miracles, He could perform signs and wonders in the heavens. The healings experienced in our daily lives are important because they are manifestations of God's love for us and an invitation to greater faith and thanksgiving. When we pray for healing, we pray primarily in order to get well, not

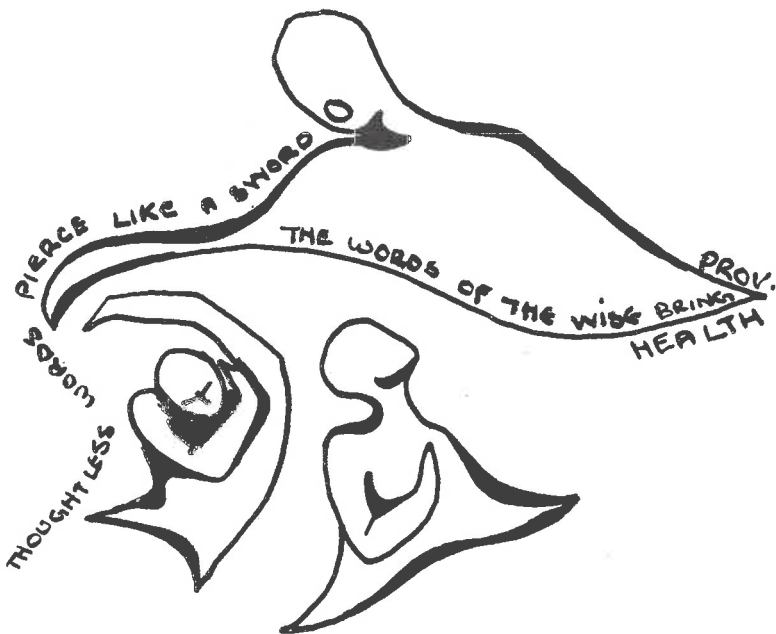
primarily for God to work a wonder. The healing we receive is significant more because it frees us from sickness than because it is a dazzling display of God's power over the laws of nature.

There is a need for the miraculous in the church, and we need to be rigorous in our criteria of what is miraculous and what is not. But the focus in most instances of healing should be different; not that a miracle has (or has not) occurred, but that a person has been restored to health. We can rejoice when someone has been freed from the debilitating effects of sickness without being certain whether the cure came entirely from supernatural causes or not. We can have our faith built up by healings which do not fulfill the rigorous requirements demanded of proven miracles.

It thus matters little whether the sickness we are freed from is rooted in organic or psychosomatic disorder. Any sickness is sickness; any healing from God can be received in faith as a manifestation of His love for us. It matters little whether it is the result of a sovereign act of God or accomplished in conjunction with the use of medication and therapy. And in most cases it matters little whether medical science can document that a miracle has occurred or not. By their nature, many sicknesses do not lend themselves to such documentation.

What does matter is that God is present among us, extending his healing touch to us, inviting us to rejoice in His life for us, inviting us to grow in faith and trust in Him. What does matter is that we are restored to health, and grow in our faith-filled reliance on God our Father.

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# Anointed with oil

Our God is a great and mighty God. Our Lord shines His loving grace on us in so many ways. His resourcefulness is inexhaustible. He can and wants to supply our every need and to give us the desires of our heart. How could we ever find sickness, circumstances or troubles too great for Him!

Since I was a child I had constantly been plagued with bronchitis and head colds. It caused me to miss quite a lot of school and even as I grew into my teens and was married the trouble kept recurring. The doctors discovered that I was allergic to quite a few things. An antihistamine tablet was prescribed and I was supposed to take them to stop the effects and symptoms. The drug tended to make me more than usually tired and lethargic and this combined with blocked antrons slowed down my Christian service quite often to a halt.

Finally, after asking the Lord to help me with no apparent results, I threw myself across the bed one day and cried out to God with tears of almost despair. "Lord, how can I serve you when I even fall asleep while I am praying and lose my concentration while reading my Bible? How do you want to heal me Lord? I don't want to take these tablets any longer."

I fell asleep and had a dream. In the dream I was busy looking through drawers and cupboards for something. It was a bottle of oil. I took it to a Christian brother I recognised, who was outside the house.

When I woke up I pondered the dream

wondering what it was about. I understood it to be direction for me and an answer to prayer. So I found the bottle of oil and took it to the man I knew from the dream and asked him to anoint me with oil according to the James 5:13-16 passage. We did this in obedience to the guidance of the Lord and I was healed as the Scripture says. I haven't needed antihistamines since. What a wonderful relief to be freed from bondage!

Arriving home one night about three years ago I was very hungry so I went to the fridge and took out what I thought was a flaggon of milk. I drank a whole mouthful before I realised that it was not milk but poison. It had happened like this. Our neighbour on our farm had arranged to cruch some sheep for us the next day and at sunset had brought his sheers and the white sheep dip poison used for this purpose. The children had seen him come on his motorbike with what they thought was fresh milk for us. So they collected the bottle and put it in the fridge right next to another identical bottle filled with milk. Thank God for protecting the children. Immediately I realised what had happened I grabbed for my Bible and found the verse which says "if they drink any deadly thing it will not hurt them" Mark 16:18 and I rebuked the enemy in Jesus' name claiming the Scripture verse for myself. I was not game to go to sleep till my husband came home but I need not have been afraid because the Lord was true to His word and the only side effect was a slight burning sensation in my stomach for two days.

I am constantly overwhelmed by our Lord's patience in teaching, through life's experiences the ways of His healing power at work and teaching us how to use the gifts He has made available to us in His Body.

JUDITH HEIDENREICH

# A Healing Reviewed

At the evening meeting held at Festival Hall, Jim Spillman was the speaker. A large number of people went onto the stage to testify to their healing: from among those who went up comes the following story....

The lawns in front of Union Hall were full of people on Thursday afternoon, some standing around talking and some hurrying to make it to the refectory (that's what they call the Caff. here), before the next lecture in the Fisher, or the Horace Lamb or one of the other theatres. We were sitting on the lawns and talking together in between strums on the guitar by Craig, and the occasional song. Martin, a young man from Dick Wallace's church, had been sharing with me his experiences from Tuesday night, when I recognised from among the crowd a young boy whom I had seen go onto the stage of Festival Hall the evening before last.

I had already determined to speak to some of those who had responded to Jim Spillman's call to come on stage when they had received any healing. After all, if you think about it, it does not help the faith of those who hear the stories told if the one telling the stories knows neither the name of the person nor the circumstances of the event - Scepticism feeds on ignorance and it seems to me credibility lessens in proportion to the accuracy of the accounting: But how can you, I asked myself, bowl up to a kid who has never seen you before and expect him to relate to you unreservedly those things which are as personal as this?



While I was thinking and praying about this the kid disappeared somewhere, so that was that. I thought I wouldn't see him again among 2,000 people; but God hadn't finished and while I wavered undecided, the kid kept wandering backwards and forwards from the refectory with his friend, satisfying what seemed to me, an enormous appetite for malted milks and coca-cola.

So that was it then. Praise God - we all hope that the story that follows will be a blessing to all who hear it - it certainly was for me - and this is our reason for telling it, so that God may be glorified.

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I found that Boyd was 13 years old and I found that it didn't bother him a bit to talk about what God had done for him. The only trouble was, that Boyd was like many young fellows his age - a master of understatement. He tended to roll bombshells with disarming naturalness and frankness so his interview went something like this.

We sorted out names and then I asked him a lot of questions - He knew that his eyes were bad - yes he was short sighted and couldn't see very well. Things written on the blackboard

looked like thick lines and he had to sit near the front - He, like his parents, just believed that when they came to the conference he would be healed.

Yes, he had been to an eye specialist two years ago and he was told that he could just get by without glasses if his eyes got no worse; well since then his eyes had got a lot worse.

Suddenly at the meeting on Tuesday night he found that he could see and went up onto the stage to claim his healing.

What else happened up there? I asked, remembering the startling events of that evening.



"Oh you mean when I received the Holy Spirit" - 'Well, er, yes, er!' I said, my mind flashing through all the heavy theological implications of that little statement.

"Of course I had received the Holy Spirit before that but this was so powerful - Jim Spillman just touched me and it was like being hit by an electric current - I just went over."

'And can you see better now?'

"Yeah, yeah I can.."

When I had got myself together over that little lot I came back again and said - 'Listen, there are a couple more questions -' "Oh yes," he said, 'well Mum's over there she can answer them - she's just over hear - come and meet her.'

Well his mother was sitting over on another part of the lawn with her small daughter and some friends. Her name was Judith and I found out later that she was an artist; she was a lovely person and greeted me in a gracious and kindly manner. We introduced ourselves and Boyd went on with the story....

"It was odd; I don't understand, but while he (Jim Spillman) was talking I noticed that things were getting worse - the bloke's face was getting foggy for some dumb reason. We prayed, and when I opened my eyes - all the colours - gee! - I could see properly!"

'Well what is different now?' Boyd looked at me and I explained. 'I mean, what can you read and see now that you could not see before?'

"I went to the drive-in - when was that?" he asked his friend, "Oh, about a month ago, and all the notices - the adds on the screen, you know - the edges were blurred - You know how things blur up to you 120 yards away" he explained, "well, that's what things look like to me 10 yards away."

'Well now', I asked, 'what about that notice or bill board over there - read that.' Boyd disappeared halfway across the lawn and read the heading of the notice. I could only just see it myself at that distance but I knew the words were easy to remember from being close up to the notice earlier on so I asked him if the

edges of the words were at all fuzzy and he said no they were not.

The other thing was that the teachers at the school had said how they had noticed that Boyd could not see clearly from the back and had moved him to the front of the class.

Adelaide Festival Hall is a beautiful building, and anyone who has been there will testify to the superb texture of the walls and high soaring architecture.

The rich red colours of the furnishings and the beautiful lighting seemed to set off the glory shining in the upturned faces of the crowded hall that night. The balconies hung like tapestries of praise above the heads of the people singing in the stall and the whole scene blended in an experience of sight and sound as the voices of God's people soared in spiritual songs that carved pure

harmonies like those of an angel's wings.

This was the setting that God chose that night to bring one small boy on to this vast stage. He looked more like Oliver Twist escaping from the Beadle than the recipient of a miracle of God's grace: Everyone except Boyd and God seemed to be confused - Boyd knew that he had been healed, and God knew that He had chosen this night to add blessing upon blessing on this diminutive servant of His - one prayer, one touch and Boyd received more than he could cope with on his two feet: With his face filled with unspeakable joy, he zapped, flat on his back.

"I couldn't stop myself," he said, "It was like heat and warmth and electricity, all at once..." As I listened, I felt that the praises of God rose in such words, a true incense, acceptable unto heaven. JAY HUFCHINSON

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# Jesus The Great Physician

Hallelujah! I can run and jump and dance. Praise God, Jesus is the same yesterday, today and forever. He is able to heal today just as He did when He walked the earth with His disciples.

May I tell you what makes me so sure of His healing power?

I had suffered for some years from that very painful condition, Rheumatoid Arthritis. My left hip and both hands were affected.

The days I could cope with fairly well, I guess because there was the family to look after, normal household duties to perform, people to see and talk with, to take my mind off the ever present aching joints. The nights were something else. There was no way to get comfortable and no way to block out the nagging pain (Even 4-6 Panadeine were no help and this is the dose I was accustomed to taking. My doctor had prescribed "Buteazoladine" which helped the arthritis but was no help at all with the digestion - so I took the medication until I couldn't stand the burning fire in my digestive tract. When I could no longer stand the arthritic pain, back to the "Buteazoladine" and so the cycle repeated itself again and again.

One morning while having a cup of coffee with my neighbour, I was told of a group of women who had just begun to meet in each other homes one morning a week for prayer and fellowship and I was asked if I would like to join them. The following Thursday morning we met in my neighbours home and heard some testimonies of healing amongst the group. Toward the end of the meeting our leader, asked if anyone was in need of healing. I sat glued to my chair until my neighbour took my hand and said "How about you Mary?" She almost pulled me to my feet. She



led me to the chair in the middle of the room. I sat down and the leader placed her hands on my head and asked Jesus to heal my joints, making them new, supple and painless. That's just what He did praise His Name! Right there and then. No more pain - Until - I confessed to my sisters at our next meeting of the healing power of our Lord and that night - wow - my hands really gave me "taffee". My hands told me that I had not been healed. My heart and mind told me my hands lied and so I told my hands they lied. Thus the night passed. Praise my precious Lord, so did the pain and I have been free of it ever since.

As you can imagine, my family are thrilled. In days long gone I had to drag myself up the stairs one at a time. My children often ask me now to show them how I can run upstairs. Hallelujah! I can run and jump and dance!

MARY BATES

# DIVINE HEALING



T.A. HEGRE

Before discussing the steps we must take in order to receive physical healing from the Lord, I want to deal briefly with two things that are often stumbling blocks to real faith for healing.

## TWO POTENTIAL STUMBLING BLOCKS:

### Paul's thorn

Several people had asked me how we ordinary Christians can expect healing when Paul had to remain so sick and was refused healing by the Lord. To give a proper answer to this type of question it is best to go, first of all, directly to what Paul himself wrote about his situation.

We find the record in 2 Corinthians 12:7-10: *"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."*

Most people believe that Paul's "thorn"

was sickness. One writer even asserts that Paul had epilepsy. Interestingly, Joseph Parker, the great British preacher, once said, *"If epilepsy could cause such a marvellous change in Paul, then roll on, oh mighty epilepsy!"* Those who affirm that Paul's thorn was some kind of sickness are really saying that God believes it is better to be sick than to be well. However, the phrase *"thorn in the flesh"* is never used in either the Old or the New Testament as a symbol of sickness. Every time it is used it specifically states what the *"thorn in the flesh"* is. In Numbers 33:55, for example, we are told that the *"thorn"* was the inhabitants of the land. The passage says, *"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."*

In the Bible, thorns are always used to represent personalities. Paul definitely is telling us that his thorn was a messenger of Satan, the devil's angel. The Greek word for messenger is used 188 times in the Bible. In every case it refers to a person, usually to an angel. This messenger was no doubt a servant of Satan which stirred up persecution against Paul. It is a matter of record that almost every place he went he found trouble. Paul himself bears out this interpretation when he says, *"I take pleasure in infirmities, in reproaches, in necessities, in persecutions and distresses for Christ sake"* (2 Cor. 12:10). But God promised to give him sufficient grace to successfully undergo these devil-inspired oppositions.

In Galatians 4:13 there is a statement

that would seem to indicate that Paul may have been sick. It says, "Ye know how through infirmity of the flesh I have preached the gospel unto you at first." But this was written shortly after the stoning he had undergone at Lystra. So devastating was that incident that he was believed to have been dead. His disciples took his body outside of the city and only then did Paul stand up alive. It was after this harrowing and bloody experience that he went to Galatia. Small wonder that he referred to himself as preaching the gospel while in a condition of "infirmity of the flesh".

### Paul's 'eyes'

In Galatians 4 Paul writes the following words, "You did not despise me because of the temptation of my flesh, but you would have plucked out your eyes and given them to me." This is the verse some use to show that he had eye sickness. But it means nothing of the sort. It is simply an idiom indicating how devoted his readers were to him personally. We have a very similar saying in our modern times. If we think a great deal of someone we commonly say, "I would give my right hand for him." It has no reference, literally, to our hand or its condition. It is instead, a very forceful idiom to describe devotion to someone.



### HOW TO RECEIVE HEALING

In an earlier article I mentioned that we have three main reasons for believing we can come to God for divine healing:

First, it was Jesus' will while He was on earth, and the Bible says that He

is the same yesterday, today and forever.

Secondly, Jesus died for sicknesses as well as for sin. This is made plain in Isaiah 53 and in 1 Peter 2:24. The only way that we can ask for anything from God is on the basis of the atonement. In the Old Testament they looked forward to it. Since Calvary we look to an accomplished fact. If it were not for the atonement, we would not have any right to come to God for anything. Every answer to prayer, whether in the New Testament times, or in the Old Testament times is on the basis of the atonement. Therefore, we come to God for healing on the basis of Jesus' death also.

The third reason is the resurrection of Jesus. Romans 8 tells us, "If the Spirit of him that raised up Jesus Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Now to the specific steps to be taken in order to receive God's healing grace;

1. First of all we must go to the Lord and ask Him to reveal anything that might have caused our sickness. Perhaps we have broken one of God's laws of health. Perhaps there has been a special attack of the enemy. Or perhaps there is something in our hearts that has not been made right.

2. We should renounce the devil and all his works and ways. James tells us we can resist him and he will flee if we have first subjected ourselves to God. By doing this we make sure that there is no satanic interference in the perfect functioning of our bodies. (James 4:7)

3. We must confess and forsake all sins and commit ourselves to the whole known will of God. It isn't only bodily

healing we are looking for but the healing of the whole person. So we ask the Lord if there is anything that needs to be confessed and forsaken.

4. We must then receive Christ as Saviour from sickness as we received Christ as Saviour from sin.

Scripture tells us our bodies are the temples of God. When God gave the directions for the building of the temple, He was very careful that they be followed to the letter. He wanted the temple to be exactly according to pattern. Later the temple was neglected and fell into disuse. They even found that some of the rooms had begun to be used for storage and for things other than their original purpose. The accumulated materials had to be carried out and the temple had to be thoroughly cleansed again. Concerning our own personalities it is much the same. We may have ingested many things that were not conducive to health and only clutter our system. We may have neglected physical exercise. We know it is right to eat a balanced diet but often do not do it. We know that it is correct to exercise but we may not do it. We know that we should get a proper amount of sleep but fail to do so. These things should be set right.

5. We should also receive Christ as the quickening power of our physical bodies.

One of the great preachers of healing, A.B. Simpson, was once so sick he was hardly able to mount the steps to the pulpit. He had several diseases, including heart trouble. But one day he overheard a medical doctor speaking on the subject of healing, and was encouraged to trust God for healing. God quickened his mortal body and became a famous exponent of this blessing ever after. But he realised that it was only by faith. If his

faith would ever slip or he would ever become careless, he found that the symptoms of the old sicknesses came back again, therefore he kept saying that the indwelling Spirit of Christ was not only his healer but was life for his body.

6. We must present our bodies to the Lord for His glory, as a temple of God for the fulfillment of His purposes. He is not interested in healing us so we can just simply live our lives as we please. Because this issue is not settled many people who are genuinely healed find that their diseases return again. Some say that such cases are only psychological healings. But I believe they are the results of failure to make total commitments to God.

If we have taken all the steps I have mentioned, we should be able to pray to the Lord and be healed. If, after praying alone, we do not get well, we should ask someone else to pray for us. If this does not help, the next step is to call for the elders. They are to anoint with oil in the name of the Lord. To anoint with oil is a sign. In the Old Testament it was a sign of total commitment to God. Everything that was anointed with oil was set apart for God. It was not used for common purposes any longer. It was dedicated to God and His will. As the elders anoint with oil, we should say "Amen" to that meaning. In our hearts we should be saying, *"Yes, Lord, I do accept this sign as a sign of my total commitment to you, and I want to live totally committed to you the rest of my life."* Then we, together with the elders, can pray the prayer of faith.

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T. A. Hegre is President of Bethany Fellowship Missionary Training Centre, Minneapolis, U.S.A. His article appeared in 'Message of the Cross' and is reprinted with permission.

# CONFERENCE REPORTS

## NATIONAL CHARISMATIC CONFERENCE - CANBERRA .....

Some 1,000 people gathered in the National Capitol, for a conference on leadership in the charismatic renewal. Leaders from all over Australia were addressed by a panel of local and international speakers including Fr. Tim Nolan from the Servants of Light Community in Minneapolis, Minnesota, U.S.A., Fr. Harold Cohen from New Orleans and Rev. Tom Smail from England's 'Fountain Trust'.

In summing up the main points of the conference, conference organiser Rev. Alan Langstaff stressed that Australia needs spiritual leadership and that we need to recognise principles of leadership. He drew attention to the fact that the Lord was calling us to "*come together and stay together*", to intercede for our land and to lay down our lives as individuals. John Carrol, a co-ordinator of the Emmanuel Covenant Community in Brisbane commented on the fact that the Lord was doing this work of re-ordering in the lives of many individuals during the conference. "*The Lord has stripped many. He has been bringing the body together.*"

Fr. Tim Nolan pointed out that the whole key to this work renewal was right relationships. "*Jesus loves me*" he said, "*and Jesus loves those guys who we can't get on with. Ask him to show us how He loves them so that we can do the same.*"

### MELBOURNE CONFERENCE

It was with anticipation and expectation that over 2,000 people assembled in the Dallas Brooks Hall, East Melbourne for the opening session, Monday evening 23rd January, 1978. And they were not disappointed. Pastor Larry Christenson's opening address set the spiritual tone of the whole conference. He spoke of the work of God's grace



in every aspect of our Christian lives saying that man's work and effort has no part. Pastor Christenson was the leading speaker at the conference and for the first session of each day he gave the Bible study. These were an outstanding series of studies on the Book of Hebrews. Father Tim Nolan was especially anointed on the Wednesday evening as he spoke of God's love. The Thursday evening rally was especially set aside for counselling and healing ministry and for those seeking the release of the Spirit. Evangelist Dan Armstrong's message was simple Gospel, but powerful, and many hundreds responded to the appeal to come to the Lord for salvation, healing and fullness of the Spirit. Pastor Christenson gave the conference's concluding address at the final rally, Friday night. The Dallas Brooks Hall was filled to capacity. The programme was long and Pastor Christenson was only able to commence his address at about 8.45p.m. However, it was worth waiting for and had a tremendous impact on those present. Within his address he listed the manifestations and fruits that accompany the life and community that is experiencing a genuine renewal in the Holy Spirit.

During the conference the Lutherans present had an opportunity to gather with Pastor Larry Christenson for a brief time of sharing and mutual encouragement. Pastor Christenson was also able to have an afternoon with a number of the Victorian Lutheran pastors and we praise God for opening the way for this to take place.

## CHRISTIAN FAMILY LIFE SEMINARS

While in Australia under the sponsorship of the Temple Trust, Pastor Larry Christenson also conducted seminars on family life in Horsham (Victoria) and Naracoorte (South Australia). These meetings were well attended - the Naracoorte Town Hall being filled to overflowing while the much larger Horsham Town Hall meeting attracted some five to six hundred people.

Pastor Christenson spoke on the role of husbands and wives in pastoring their families in a world which runs against the grain of Christian truth. Notably he emphasised the reintroduction of the paddle (stick!) for disciplining purposes with young children. (Grandfathers will be wondering when it went out!) He hastened to add however, that he was not talking about parents constantly beating their children, but rather doing something about the first trace of rebellion in their kids.

## L.C.R. GATHERINGS

In Adelaide, Pastor Christenson was the guest of L.C.R. (Aust.) at their regular monthly conference which was held in Way Hall, Franklin Street. Here he spoke of effects of the charismatic renewal throughout the Body of Christ and its implications for Lutherans here in Australia. A lively question time followed and Pastor Larry was able to give much sound advice to those who attended arising out of his 13 or so years of experience in the charismatic dimension.

## ECUMENICAL RALLIES

Also while in Adelaide Pastor Larry Christenson was the key speaker at an ecumenical rally organised by the Ecumenical Charismatic Fellowship, which embraces Christians from several denominations in Adelaide. Maughan



Church which holds over 1,400 people was filled to overflowing for the occasion. Pastor Christenson gave some guidelines for those involved in the renewal as well as those who are not able to be involved directly but would desire to adopt a pastoral concern for the renewal. The meeting was a joyous occasion and ended with a powerful time of ministry. Before he left for Perth, Pastor Larry also spoke at a meeting in Adelaide Uni's Union Hall on the subject of leadership drawing from the experience of the Israelites as they crossed the Jordan and entered the Promised Land. In Perth Pastor Larry spoke to over 500 people gathered in the North Perth Monastery, filling the hall to capacity in what proved to be a lively rally for those who attended.

All in all Pastor Christenson's visit to Australia was a timely one and one much appreciated by all who heard him speak.

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# Do You Know What You Are Asking?

Some years ago I recall a speaker at a small prayer fellowship gathering, saying that we should be careful in the things for which we pray, because quite frankly sometimes we just do not know what we are really asking!

Although the remarks were made in a rather light-hearted manner, I know only too well the profound truth which lies therein. We really do not know oft times what we are indeed asking of our loving Heavenly Father.

I recall quite vividly the beautiful fellowship and the earnest prayers for revival in what we considered to be dead churches. I thought at that time revival would be a lovely refreshing experience that would flow in from the top of our churches and down through the lay folk, then on out into the streets and so on with much rejoicing. Had I known at that time the cost of those prayer requests, I may not have prayed so boldly or else rephrased the prayers on the spot. Of course that would not have made any difference, the only concern of the Father at that time was *"do you really want revival, and if you do, then will you allow me to lead you and bring it to pass my way beginning with you?"* Our Lord certainly wants revival, but in order for it to come about there must be people who are willing to submit themselves to His will.

The recent visit of Pastor Larry Christenson was no exception. Yes in spite of the wrong time of the year (school holidays), the early starting time 7.30p.m. (particularly early for country folk because of daylight saving) and various cries of "wolf," The Town Hall of Naracoorte was filled to capacity, (such a crowd is rarely drawn to the hall, and even more miraculous when you consider this a religious meeting!) Yes God certainly added His blessings, far in excess of

our anticipation. What a time for believers of all denominations, from all corners of the South East. To come and share together a time of praise in song, led by Servants' musicians, and to be ministered to by the Uniting Churches' Choir singing very appropriately songs from "Come Together". Yes even Pastor Larry was treated to a specialty treat as a local soloist sang one of his favourites just before his address (i.e. "The Lord is my Light")

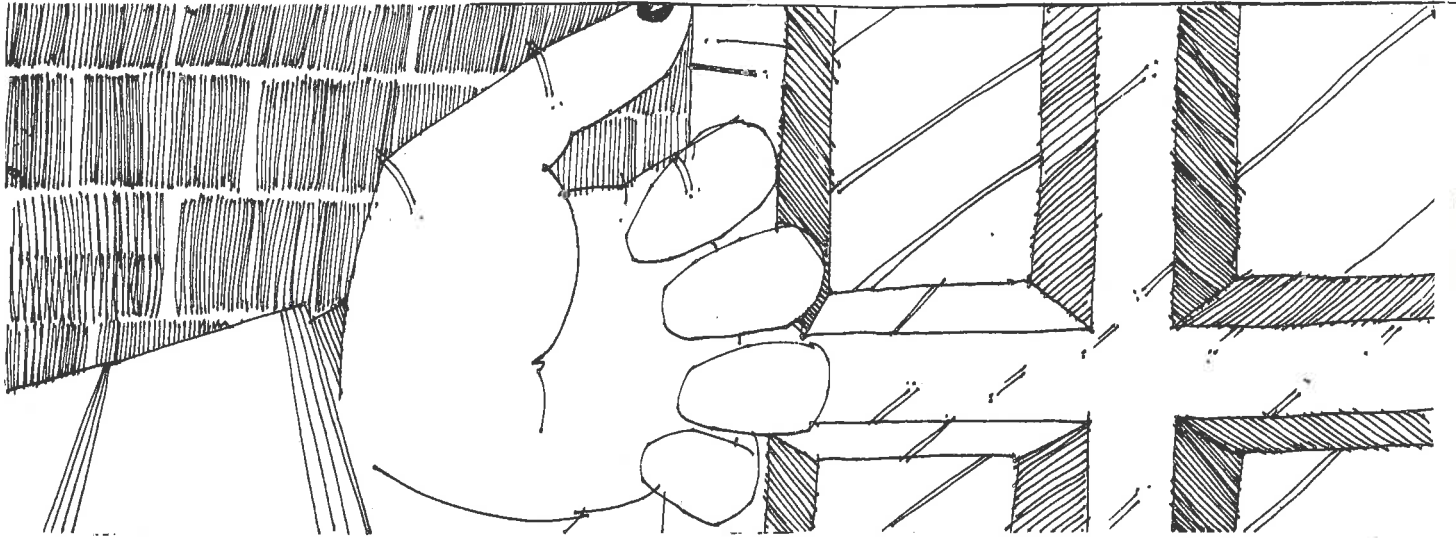
I have never seen such an attractive audience of all ages; they took in every word of Pastor Larry's positively inspiring message on parent-child relationships. I'm sure as a result of his visit there will no doubt be some rather sore tiny backsides as a result of correction, and some better adjusted children and more secure families. Many folk were heard to comment that they never knew before just how specific God is in His word on how to successfully bring up children. Another miracle, the local paper saw fit to publish a full page report on the address, printing it word for word as Pastor Larry delivered it.

And so, another scene of the renewal has been set into motion. What next? Maybe God is calling someone from amongst us to take the next step, who knows? The things we do know are that God is in control and that He is faithful. He truly wants not only renewed hearts, but restored hearts and lives that will serve Him, honour Him and obey Him; that way He truly can work miracles for He alone is LORD!

DENNIS MATTISKE

# THE HOUSE WE LIVE IN

## PT.2 Larry Christenson



### Summary of Part I

*Becoming a Christian is something like moving into a new house. We enter a whole new set of spiritual surroundings. This "house" we move into is a house with many doors. The doors represent different ways or places that Jesus seeks to gain fresh access to our lives. We experience renewal as we respond to His knocking.*

#### 1. DOORS ON THE OTHER SIDE OF THE HOUSE

*These are truths and ways of doing things that appear to be contradictory to our usual way of believing and living. In the charismatic renewal Jesus has come knocking at a door on "the other side of the house" which emphasizes the Lordship of Christ... to counterbalance an emphasis on "cheap grace". Jesus knocks at doors on "the other side of the house" to balance what has become one-sided.*

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#### 2. ONE-WAY DOORS THAT OPEN ONLY OUT

*These are doors where the world comes knocking, the world with its words, its values, its claims. There are three*

*of these doors and they are designed so we can go out into the world, but we are not to let the world come in and shape the life-style of God's people. Jesus said, "You are in the world, but not of the world." In other words, the world is the arena in which you live out your life, but the world is not the source from which your life flows. In practical terms that means that you don't let the world come in and fill up the house with its words, its values, its way of doing things.*

*There are door-to-door medicine men that come knocking on these one-way doors, trying to get us to open up so they can slip in and peddle phony remedies...*

*J. Instant Quick. "Good morning, sir. Glad to find you home. Allow me to introduce myself: J. Instant Quick. If you'll just open the door so I can slip in, I have something here that I think will interest you. It's a wait-reduction pill. My own secret formula. No, no, my friend. It has nothing to do with dieting. It's the other kind of 'wait'. W-A-I-T."*

*Now you know as well as I do how*

frustrating it can be to have to wait for something that you really want. And J. Instant Quick, says, "Why wait? One of my little wait-reduction pills will dissolve every restraint, every inhibition, every foolish notion that you need to discipline your appetites and desires. With J. Instant Quick wait-reduction pills, when you want something, when you feel something, you do it right now!

Who's buying them? Why everybody's buying them! Last month I sold a whole case to a group of young couples in Minneapolis. Some preacher up there said that the greatest danger America faces is the fact that children are no longer cherished; young people are turning away from the responsibilities of marriage and parenthood. Well, once these young couples took my wait-reduction pills they easily brushed that kind of talk aside. After all, why let marriage or children stand in the way of doing what you want when you want to?

And the kids are buying my pills by the bushel. High school and college kids are some of my best customers. Believe me, they sit up and take notice when J. Instant Quick says, Why wait? What you want you can have--now!

Churches are one of my best growth accounts. I've got a whole pile of testimonials from individuals and churches that have gotten freed up for things like trial marriages, easy divorce, abortion--that whole bag.

Of course you know there's this whole thing about Christianity being a business of patient endurance. But let a church go through a few struggles chewing on that and they're ready to have J. Instant Quick point out a few shortcuts for handling things like falling membership, financial difficulties, critics, troublemakers, theological controversy--you name it.

And people who want to be more spiritual buy from me too. Fact of the matter is, what you desire can be as high as heaven or as low as hell--J. Instant Quick has a wait-reduction pill made to order just for you."

Covet O'Drool. "How do you do, ma'am. I hope I may have a few moments of your time. I'm Covet O'Drool, representative of the world's largest manufacturer of see-sick pills. You don't need any? You're not planning a voyage? Well, that's a mistake many people make when they first hear about our product. But, you see, it's not that kind of 'sea'. These are see-sick pills: S-E-E.

Let me ask you, have you ever seen something you'd like to have but--well, you thought you shouldn't have it, or couldn't afford it, or it might even be wrong for you to have it? Ever feel that way? Of course you have, we all do from time to time. Well now, when you take one of our see-sick pills, you don't just look at that thing and then forget about it. Oh no! With one of our pills in you, when you see that thing you get sick, positively sick, until you can get your hands on it. What you see and want, you just have to have.

And take a tip from Covet O'Drool: When you get really see-sick--when you want what you see badly enough--you'll find a way to get it. Of course we do a brisk business in the publicity items like murder, robbery, adultery, and so on. But in the over-all those are low-volume specialty items. Our big volume is house-to-house in neighbourhoods just like your own. It's for everyday things like impulse items at the supermarket; or a bigger car, bigger house, bank account, extra clothes; or intangible things like recognition, position, popularity. I had a good sale going in a charismatic prayer group a few months back. About

six of the people had their eye on the leadership of the group. All six of the people were taking our pills, so there was more jockeying than a Kentucky Derby until they finally broke up into three groups. That cut back my sales, of course, but it opened my eyes to this religious market. Let me tell you, when religious people get see-sick, they go after what they want like nothing you've ever seen. What makes it rugged, of course, is that they do it all in the name of the Lord so some people don't even realize they're see-sick. Sometimes I wonder whether they know it themselves.

Well, no matter. It's all one to Covet O'Drool. Our pills cover the whole nine yards. Whatever you set your eye on, our pills will make you so see-that you'll go after it with never a worry about what happens to other people."

I. Magnum Big. "Good evening, my friend. I hope you have a few moments for your friendly I-glass salesman, I. Magnum Big. That's me, I. Magnum Big, and I handle the world's most complete line of I-glasses. You say you don't need glasses, have 20-20 vision? Splendid! All the more reason for you to be interested in my product. You see, I don't carry the kind of glasses you fit on your face to correct your vision. Mine are glasses you drink out of. I-glass, capital "I", you know, as in, 'I am happy Or I am...my own boss.'

Let me ask you, have you ever wanted to be your own boss? Have you ever gotten sick and tired of always have to answer to someone else? Of course you have! And you can be your own boss. You see, with every I-glass we sell, you get an appropriate dosage of I-glass powder mix. Just add water, drink it down while it's still foaming, and you "I", that is, your self, your own unique, distinctive winsome personality declares its independence. Now we have all sizes and shapes of

I-glasses. You may want to start out with a little one-swallow glass and get free from a bothersome neighbour. We have bigger glasses for relatives and family. Of course we have group-glasses for handling almost any kind of controversy. And it doesn't matter whether you put them out or they put you out, our I-glasses work on both ends of the stick. The main thing is to end up independent--no ties, no more irritating adjustments and compromises, no one telling you or your group what to do or how to act.

My friend, when you drink from one of our I-glasses, you savor the essence of life itself. And with each every purchase, you get a free handkerchief embossed with the personal motto of I. Magnum Big: 'Like Adam and Eve, I want to be free; I don't need you, and you don't need me'."

You no doubt recognise these three peddlers of the world's wisdom. The Apostle John calls them the lust of the flesh, the lust of the eyes, and the pride of life. (See 1 John 2:15-16) And he says we shouldn't have anything to do with them. These are one-way doors where they come knocking--doors we should keep closed tight against ...J. Instant Quick, Covet O'Drool, and I. Magnum Big. We don't need their phony remedies.

Why does Christ caution us against opening the door to the world's influence? He wants to protect what is endangered.

### 3. BOARDED UP DOORS

These doors represent neglected truths, sometimes embattled truths that we would rather not recognise.

In the charismatic renewal Jesus has come knocking at some boarded up doors: Healing, tongues, prophecy, vision, revelation. These spiritual gifts are not the whole of the renewal by any means. But they are doors where Christ

has come knocking. We've often been challenged by church leaders and theologians: "Why this emphasis on spiritual gifts, especially speaking in tongues? We had great spiritual revivals in the past without them. Why are they necessary?"

That kind of question approaches spiritual renewal as though it were a formula that we could manipulate to suit ourselves. But spiritual renewal is initiated by the Lord. He comes knocking at the door. Spiritual renewal takes place when we open the door where He is knocking.

I'm interested to learn about the doors He's knocked at in times past. That's part of my education and heritage as a believer. But I am vitally concerned --my spiritual health depends upon-- learning where He is knocking today, and responding to that knock.

"Couldn't we have spiritual renewal just as well without the gifts?" My answer is, "No, I do not believe so." Not because it is not theoretically possible; Christ is free to renew His church any way He chooses. But Christ has chosen in our day to lay particular emphasis on the work of the Holy Spirit and the operation of the spiritual gifts. I believe that the course of the Pentecostal and charismatic movements indicates that He has sovereignly chosen to use the gift of speaking in tongues in a special way as a kind of catalyst for this renewal. It may not make sense to our human reason. We might put our theological brains together and imagine better ways He might have done it. But the Lord Christ does not accommodate His ways to our thinking. He comes knocking where He chooses. And He has come in our day to a church often puffed up with a sense of her own wisdom and learning, and said, "Will you open to me here? Will you open up this 'least of the gifts' that has been boarded up so long?"

And I would say this to our churches and church leaders and theologians: You have often looked upon these gifts as though we had chosen them on our own initiative. If that were the case, you can be certain that no spiritual renewal would be sweeping the earth as it is today. We did not choose these gifts. The Lord Jesus has chosen to come knocking at these doors, and we have responded to His knocking. Your controversy, if you have one, is not with us but with Him. The issue is not spiritual gifts. The issue is the Lordship of Christ. This is His work, His initiative, His renewal. He will welcome you into it, but He will not account to you for it, nor trim it to fit your theological prescriptions. He is Lord to do in His church as He pleases. And if He chooses, in His sovereign wisdom--the wisdom that makes foolishness of man's wisdom--to draw a battle line over even such a seemingly little thing as speaking in tongues, then that is the place where, by God's grace, we dare not scoff but rather must take our stand.

Martin Luther once said, "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages there the loyalty of the soldier is proved, and to be steady on all the battle front besides is mere flight and disgrace if he flinches at this point."

Why does Christ come knocking at boarded-up doors? He wants to restore what has been neglected.

(Concluded next issue.)  
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# notes

## CONFERENCE ON CHRISTIAN COMMITMENT

A conference on Christian commitment has been planned for the 7-9th July, 1978 at Queensland University. The conference is being sponsored by the Emmanuel Covenant Community which is an ecumenical Christian community in Brisbane. The Conference will include international and other noted teachers from all streams throughout the nation. Renewal calls for commitment and this promises to be an outstanding conference on church growth. For further information on registration and accommodation write to:- John Frederick, 1978 Conference Organiser, Emmanuel Covenant Community, Box 2415, G.P.O., Brisbane, 4001.

## ECUMENICAL CHARISMATIC CONFERENCE

An ecumenical charismatic conference is to be held in Adelaide on August 25-27th, 1978. (A first for South Australia!) The Conference will include keynote speakers from the U.S.A. and Australia as well as workshops and electives. Day sessions will be held at Maughan Church and various other city venues. Evening rallies will be at Apollo Stadium on Friday 25th and Saturday 26th.

Special denominational rallies are to be arranged for Catholic, Anglican and Lutheran groups on Sunday afternoon and evening of the 27th.

## ECUMENICAL PRAYER MEETINGS

Prayer meetings are being held on Thursday nights at 2nd Floor, 102 Gawler Place beginning at 8.00p.m. You are invited to join in a time of prayer, praise, worship and intercession.

## LUTHERAN CHARISMATIC RENEWAL

The recent annual camp of the Lutheran Youth of New South Wales held in January was addressed by Matt Colwell of L.C.R. (Aust.) on the theme of charismatic renewal. Some lively discussion followed which led to a greater understanding of the nature of charismatic renewal in the Lutheran Church amongst the youth.

The following brief article was written in the newsletter of a parish containing a few members who are involved in the charismatic renewal. We reprint it with permission.

### LUTHERAN CHARISMATIC RENEWAL

*It will be known to readers that at regular intervals some Lutheran Church members are gathering in Adelaide for Charismatic Renewal meetings.*

*The word 'Charismatic' comes from a Greek word which means 'spiritual gifts' This group of people meet for the purpose of gaining blessings from meetings which predominantly give emphasis to the invocation of the Holy Spirit.*

*As a result of such invocation many are alleged to be speaking in tongues and interpretation is given of such tongues. Besides this it is said that much inspiration is gained from singing and message imparting.*

*Spiritual renewal is the intended effect of such gatherings.*

*Without entering into a lengthy treatment on the Bible references to such*

gatherings (as is noted in 1 Cor. 12-14), it should be stated briefly what the Church has been doing about this movement.

From time to time articles have appeared in the 'Lutheran' in which the Commission on Theology of the Lutheran Church has made statements showing the fact that the impartation of spiritual gifts by the Holy Spirit is also possible in our time.

However, the same Commission has made statements about the dangers and in instances the doctrinal errors into which such a movement can be led. The Church is particularly careful about the 'spiritual platform' on which its members stand, and while the message of the Gospel of salvation in Jesus Christ is the focal and important emphasis that is to be given for believers, it warns its members against any stance that is taken which can give an overemphasis to sheer emotional experience for spiritual renewal. Furthermore, the Church is seeking to find an understanding with the 'Charismatic Congregation' in the hope that it will find a common united confession with the Church and that the Church on its part will be able to view the movement with genuine recognition on the grounds of Holy Scripture and the Confessions of the Church.

Meanwhile for readers who meet or associate with those who attend such gatherings the advice is given not to make discrimination between themselves and these fellow Church members as to consider one group any more or less Christian than the other, but it views the BELIEVERS with tolerance, love and understanding and to do all to promote the spiritual life of each that 'the Spirit of God is not grieved'.

Until clarity is reached on many issues let us Lutheran Christians continue to edify and encourage one another in the Christian faith.

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## SERVANTS OF CHRIST COMMUNITY

The Servants of Christ Community has embarked upon a 'formation programme' which will equip members to enter more fully into community life. At the A.G.M., of the community in February it was confirmed that this was the Lord's particular direction for Servants of Christ.

Reports were presented of the various aspects of the work at Servants of Christ' including Nurture, Workshops, Servant Media, Sunday School and Mustard Seed. The Nurture aspect of the ministry has begun to concentrate more on the leadership and discipleship training aspect of community members. The Workshops currently include the production of furniture, toys, signs as well as motor-cycle and car repairs. Servant Media was established in November 1977 and currently has one full-time worker. The Sunday School is beginning to grow rather rapidly and teachers are aiming to incorporate more of the parents into the teaching. The Mustard Seed has begun to grow quite rapidly and currently has some \$1,800 worth of stock available. It is proving to be a valuable contribution to the renewal of the whole Body of Christ.

Please pray for the continuing development of this community.

# BOOKS FOR YOUR SPIRITUAL GROWTH

THE GIFT IS ALREADY YOURS

- Erwin Prange

Warm and deeply moving the story of a long-time ghetto pastor who finally cried out in despair for God to become real to him, only to be answered in a voice that was unmistakably His, the gift is already yours. Price \$3.55



THE RENEWED MIND

- Larry Christenson

Have you ever thought you were beginning to make some real progress in your Christian life, when suddenly a situation came up which evoked hostilities in you that you didn't know you had? You began to wonder if your spiritual life had slipped into reverse. This is a book about how you can get from where you are to where you want to be in your christian living. Price \$3.00

THE CHRISTIAN COUPLE

- Larry Christenson

A new book dealing specifically with the relationship between a husband and a wife. Cloth Price \$ 7.50

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The following back issues of 'Servant' are still available:-

October 1977 - "A look at the Charismatic Renewal"  
January 1978 - "Does the Lord still speak today?"

These are available at 60¢ per copy and can be obtained at the MUSTARD SEED SHOP, or by writing to Servant Magazine, P.O. Box 179, Hindmarsh, S.A. 5007.