



Changing direction.

by Ern Baxter

Before we discuss the subject of repentance, we first need to stress the importance of good foundations in the Christian life. Most of the problems we encounter as Christians and many impediments to our personal growth derive from our failure to have laid sound foundations at the very beginning. If we were to ask, most believers would probably say, "I've laid a good foundation." And yet in talking to those same people about repentance it's amazing to find that most know nothing about it. Whoever brought them to the Lord, failed to give them a sound beginning.

I want to illustrate this point with a painful, but humorous personal experience. During the Depression years, I was unable to afford many things; including getting my teeth fixed. By the time I could afford dental work, I needed a number of fillings. Not being a lover of pain, I searched the list of dentists, and found one advertised as "painless." And Dr. Painless, was as good as his advertising. He filled five or six teeth and hardly hurt me at all. I

thought, "That's terrific." But about six months later, my teeth began to ache incessantly. Instead of going back to Dr. Painless, I consulted another dentist, who, after taking x-rays, said, "I think I know who filled your teeth." When I named Dr. Painless, he said, "That's what I thought. Your x-rays reveal that he was painless because he didn't remove all the decay, but instead just filled in on top of the decay."

"Now," my new dentist continued, "you're going to suffer more pain than you would have, had he done a good job. We must take out his fillings and drill out not only the decay he missed, but more besides."

I learned from that experience that you either take some pain in the beginning or you take more at the finish. I learned that if you don't get all the dirt out at the beginning of your Christian walk, but try instead to cover it over, someday God must pull the covering off and dig deep to get the rest of it. I think it's much better to let people have their pain in the beginning. This applies especially to repentance.

Now, we can't talk about repentance without talking about sin. Although sin is a whole different subject, we must touch on it in discussing repentance because Jesus came "not to call the righteous, but sinners to repentance" (Luke 5:32). "Repentance from dead works" is exactly the way this part of our "Christian foundation" is described.

Dead works proceed from moral separation, and for every man outside of Jesus Christ, everything he does, no matter what form sin takes in his life, is constituted dead works. Now you may say, "What do you mean 'the form sin takes'?" In the Roman epistle, Paul speaks of at least three kinds of sinners. First are the gross sinners. Most of us tend to look upon these as the "real" sinners — the homosexual, the immoral person, the idolator. The whole gross, sensuous, sordid mess of improper human relationships that find expression in the carnal appetites constitutes sin to many people.

But in the second chapter of Romans, Paul goes on to say, "Therefore thou art inexcusable, O man,

whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Those who boast, "I don't stoop to that kind of human behavior," I would call "philosophical sinners" — "academic sinners," or "intellectual sinners." They're too busy sinning with their brains to sin with their bodies; too busy trafficking in Freud and every other kind of literary unbelief to participate physically in sin. All their sinning takes place in their ivory towers.

Then there is a third class which Paul notes: the religious class, and this is the touchy area. Paul said, "Behold, thou art called a Jew . . ." (Rom. 2:17) and then proceeded to expose the hypocrisy of the religious sinner.

Years ago I talked to a young Hindu man in India who told me that neither tobacco nor alcohol had ever touched his lips, nor had he ever laid a hand on a girl. As he listed all the things he *hadn't* done, he sounded exactly like Saul of Tarsus ". . . touching the righteousness which is in the law, blameless." But when I pressed the claims of Jesus Christ upon him, his response was to place his list of external moral accomplishments over and above Jesus Christ. Unwilling to confess the intellectual and "sophisticated" sin in his life, he claimed his own "religion" superceded God's prescribed righteousness. So when we talk about the basic nature of sin, we must realize that a sinner is not always characterized by gross sin.

In the New Testament there are 9 Greek words for sin, and 21 lists of sin, consisting of 202 defined sins. Eliminating repetitions, we find 103 specific sins listed. Although it is important to view sin as definitive acts specified in God's Word, there is a danger that we may fail to deal with the *nature* of sin. All works of unregenerate men, whether they be gross sinners, philosophical sinners, or religious sinners, emanate from moral death and are therefore *dead works*. They are the works of men dead in trespasses and sin.

The essential principle of all sin is

selfishness, most comprehensively defined in Isaiah 53:6: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." "*Every one to his own way!*" The equivalent in the New Testament is 2 Corinthians 5:15: "He died for all that they which live should *not henceforth live unto themselves* but unto Him who died for them and rose again." Isaiah and Paul are in agreement that sin is essentially "doing what I want to do in any given situation as opposed to what God wants me to do in that situation." All of us have fallen into its trap. Thank God we have something to take care of sin; its called repentance. So, having made our point that repentance has to do with sin, we want to speak of repentance itself.

In the Old Testament, there are two words translated "repent." One means "to lament or to grieve," or to "undertake a different course of action." It is used both of God and man. The other word, used extensively by the prophets, is generally employed to express the common idea of repentance. It means "a radical change in one's attitude towards sin and God."

In the New Testament there are also two words translated repent. One is similar to the first Old Testament word. It means "a feeling of concern or regret." It comes very close to remorse, but remorse is not necessarily repentance — it just means you feel bad. But the other New Testament word, "metanoiea" means "a change of mind" or "to have another mind." Actually, repentance is changing your mind from what you have believed on any given subject to what God has revealed on that subject. "Metanoiea" is also associated with the word "turn," and implies a personal decision to turn from sin and enter into fellowship with God.

In the contemporary approach to the sinner, there has been too little emphasis on repentance. Not only must the sinner change his mind about God, himself, his actions, and the world around him, he must also take definite moral action to implement his

change of mind. To further define this process, repentance is the informing and changing of the mind, the stirring and directing of the emotions to urge the required change, and the action of the yielded will in turning the whole man *away* from sin to God.

When we approach a sinner let us never be afraid of making him morally responsible for coming to God. The first time I read the writings of Charles Finney, the great revivalist, I closed them and said, "He's a humanist." I resented the fact that he laid moral responsibility upon men. At that time, because of my background, I held the very extreme view that man was totally incapable of doing anything. This, of course, is not correct. Man *is* capable of hearing the Gospel. Man *is* capable of making the decision to say, "I will turn to God." What he is *not* capable of is doing it — it takes the grace of God to actually turn him. But he is capable of *deciding* to do it, and he must be held morally responsible for that decision of will by which he says, "God, here I am. Turn me and I shall be turned."

REPENTANCE DEFINED

We are indebted to Finney, especially for some of his definitions, which are almost in the ultimate. Here is Finney's definition of repentance: ". . . it implies an intellectual and a hearty giving up of all controversy with God upon all and every point. It implies a conviction that God is wholly right, and the sinner wholly wrong, and a thorough and hearty abandonment of all excuses and apologies for sin." When Finney says, ". . . an *intellectual* and a hearty giving up of all controversy with God upon all and every point," I appreciate his inclusion of "intellectual." Much evangelical preaching assumes you have to cut your head off in order to believe with your heart. But God talks to our minds, we make decisions with our minds. Repentance likewise speaks to the mind. People who say the mind plays no part in conversion ought to have tremendous revivals in mental institutions.

The "conviction that God is wholly right" establishes a significant, ongoing principle. If we accept this principle at the beginning of our Christian lives, then in subsequent encounters with God, on any issue He will be wholly right again.

Finney also defines repentance as "a thorough and hearty abandonment of all excuses and apologies for sin." That means we must honestly face the gravity and depth of our sin, so that we may appreciate the totality of God's cleansing grace. Vance Havner, a well-known Christian author, is quoted as saying, "Today cheap grace is being preached and received by cheap faith resulting in cheap Christians."

Before we go into repentance scripturally, there is one other quote from Havner which provides the delicate balance to what we have shared thus far. "It is no easy matter so to preach repentance as not to discourage truly humble souls, or so to proclaim God's forgiving love as not to encourage presumption and carelessness." Where is the balance between confronting a man with, "Mister, as a sinner you must wholly agree with God that you are lost and undone, and you must turn from your sin," and yet letting him know, "God's love is as wide as the ocean, and He will forgive all your sins, and save you"? That delicate balance is not easy to maintain! We must preach repentance to those responsive to God without sending them away under a burden of discouragement, while at the same time, not stripping the love of God of its demand for moral responsibility so that the same people go away presuming upon God's grace.

FOURTEEN REASONS FOR REPENTANCE

We want to examine a number of scriptures on repentance. Why is repentance important? Let me list fourteen reasons. (1) Repentance is important because God commands it; immediately and universally. In Paul's address upon Mars Hill he says, "God now commandeth all men everywhere to repent" (Acts 17:30). God's

command requires universal application and immediate response.

(2) Repentance was a reason for Christ's coming into the world. Luke 5:32, "I am not come to call the righteous, but sinners to repentance." Stated positively, Jesus Christ says, "I am come to call sinners to repentance."

(3) Repentance is part of our Lord's commission to us. Luke 24:47 says: "Repentance and remission of sins should be preached in His name among all nations."

(4) Repentance is necessary to avoid destruction. "Except ye repent ye shall all likewise perish" (Luke 13:3,5).

(5) It is necessary to eternal life. "God also to the Gentiles granted repentance unto life" (Acts 11:18). One cannot have eternal life without repenting.

(6) Repentance is necessary for forgiveness. A number of scriptures attest to this.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord (Acts 3:19).

However, one of the most graphic illustrations of this is in Luke 17:3 where it says, "... if your brother sin against you, if he repent, forgive him." It doesn't say merely if he sins against you forgive him. Your forgiveness frees you, but without repentance, it will not benefit him. Forgiveness, to be complete, must be wanted. Let us assume that my friend Bill has wronged me. I approach him while he's still angry with me and say, truthfully "Bill, I forgive you." He may well say, "Who asked for it?" I can't force my forgiveness on him. My forgiveness benefits him only when he repents, or asks for it.

Neither does God lay forgiveness on us. The Word says, "If we confess our

sins, He is faithful and just to forgive . . ." God cannot automatically forgive. If He did, there would be no need to preach the Gospel. A person must exercise that act of will which says, "I was wrong, please forgive me." The cleansing is as much in the repentance as it is in the forgiveness.

(7) Repentance is necessary for entrance into the Kingdom of God. "Repent for the kingdom of heaven is at hand" (Matt. 4:17). It is required if you're going to be involved in the Kingdom of God on earth.

(8) Repentance brings the knowledge of truth. Paul says in 2 Timothy 2:25, "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." He was speaking here about people who were "opposing themselves" by being stubborn in their error. The point made here is that one cannot know divine truth if he has an unrepentant heart. Failure to repent blocks the stream of revelation and insight. No amount of academic ability can deal with moral blockage. The only hope for these people who are opposing themselves lies in Paul's double proviso: (1) "If God . . . will give them repentance" so that (2) they can then "acknowledge what the truth is." In other words, though they are in error and confusion, the real problem is not in their heads, but in their wills. If they will acknowledge that they are wrong, i.e., repent, then the blockage will go and they will see the truth. You see, you can be a brilliant doctor, and a bad man. Or a brilliant chemist and a bad man. But you can't be a good Christian and be a bad man. Divine knowledge, intellectually apprehended, is tied in with moral obedience. You just can't know God if your will is not committed to God.

A registered nurse I knew once cared for an internationally famous man, noted for his brilliance. Later, she said to me, "I never want to take care of a man like that again. He was brilliant in many areas but when we came to a question of spiritual things he was in absolute darkness. All of his academic equipment could not cope

with the simplest spiritual truth." There are men who can become so obsessed with what they are outside of God, that they create an almost impenetrable blockage.

When we first moved to Vancouver, we rented an apartment owned by the professor of anthropology in the University of British Columbia. A very genteel, courteous man and extremely intelligent, he was the author of a number of definitive works on anthropology. We chatted on a number of occasions and once while we were discussing our vocations, I had the opportunity to press the claims of God and Christ on his life. In a manner that I'll never forget, he pointed to the mass of technical literature on anthropology on his bookshelves and said, "Rev. Baxter, my mind is so filled with this, that I couldn't possibly receive what you're saying." There was something so final about his words — it was almost like I was hearing him pronounce his own death. So final was it, that I refrained from pressing the issue.

If one can go beyond the redemption point, I felt this professor had. It almost seems like there's a point where God says, "Look, I've had it." Paul says in connection with such people that "if peradventure God will give them repentance." Their last hope is that God, out of the grace of His heart, would allow them to wake up concerning themselves, to cease taking advantage of the grace of God, to acknowledge their error, and genuinely repent.

(9) Repentance is God's desire for all men. "The Lord is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). It's interesting that the Word doesn't say they should come to Christ, or come to grace, but to repentance. Repentance here stands for everything else. If a man comes to repentance, he changes his mind about his direction, about God, about eternity, about Christ. Repentance is "the totality of change that receives the totality of God's revelation in Christ and in the Scriptures."

(10) Another reason repentance is important is the one we noted at the beginning of this article. It is part of our Christian foundation, a foundation of repentance from dead works (Heb. 6:1).

(11) Still another reason, John the Baptist preached it. "Repent ye for the kingdom of heaven is at hand" (Matt. 3:2).

(12) Jesus preached the same message in Matthew 4:17: "Repent for the kingdom of heaven is at hand."

(13) The apostles preached it. "And they went out and preached that men should repent" (Mark 6:12).

And finally, (14) Paul preached repentance. Paul, speaking of the nature of his ministry in Acts 20:21, said that he testified ". . . both to the Jews, and also to the Greeks, repentance towards God and faith toward our Lord Jesus Christ." Everywhere Paul went, that was the opening note of his preaching. Repentance. You must change your mind. There must be a change, and it starts by hearing the truth.

FACTORS LEADING TO REPENTANCE

Having established the importance of repentance our next question is: What leads men to repent? First, the goodness of God. ". . . despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" What goodness? Well, the goodness that keeps us alive, in spite of our sin. The goodness that sometimes is mistaken for indifference. If God seems to let us go for a while in our sins, that's not indifference, that is goodness and long-suffering. Never mistake God's long-suffering for indifference. Sooner or later, God is morally responsible to deal with sin because He is the author of universal morality. He is the God who made the laws, and He too, must abide by them. Someone has said that if God were to violate one of His own laws, the whole universe would disintegrate, because "He upholds all things by the word of His power" (Heb. 1:3).

So while God, in His goodness, has a right to be long-suffering, by His own words, He can by no means clear the guilty (Num. 14:18). God's long-suffering will not continue beyond a man's failure to repent. His goodness is intended to lead us to repentance.

The second thing that leads men to repent is the general call of the Gospel given by Christ. "I've not come to call the righteous but sinners to repentance" (Matt. 9:13). The whole purpose of Christ's coming was to open the way to God, letting men know that God was graciously disposed toward them, if they would turn from sin. If they would come to God He would set in operation all the machinery of forgiveness, regeneration and sanctification. Jesus Christ's whole purpose in coming was to proclaim that the entire force of God's divine goodness would begin to operate if men would repent.

The third thing that leads men to repent is preaching. "The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah" (Matt. 12:41). If a man repented under the preaching of Jonah, a lesser prophet, but wouldn't repent under the preaching of Jesus, the men of Nineveh who repented under Jonah would rise up in the day of judgment and charge those of Jesus' day with a greater sin.

Fourth, what leads men to repent? Rebuke. "If thy brother trespass against thee rebuke him; and if he repent forgive him" (Luke 17:3). Sometimes repentance is prompted by a rebuke. How many of us are faithful to rebuke one another, or mature enough, when rebuked, to accept it and repent?

The fifth thing that leads men to repent is godly sorrow. "Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). In saying this to the Corinthians, Paul has specifically in mind the man who was living in incest with his stepmother, whom, in 1 Corinthians 5, he had instructed the elders of the church to ostracize. Urging them to let him come back lest he ". . . be swallowed up with over-

much sorrow," Paul indicated that the man's godly sorrow had worked repentance. Godly sorrow is a sorrow before God in terms of what one has done, and it works repentance.

Sixth, what causes man to repent? The divine gift of repentance itself. The very ability to repent. "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). I believe that the built-in nature of the Gospel is such that if a man will respond to it God will grant to him the ability to repent. It should give us great courage, when we're approaching people, to know that as we present the Gospel, God is there to give them the ability to *change their minds*.

PRINCIPLES RELATING TO REPENTANCE

Now we want to explore another area. Throughout Scripture, it is evident that major principles are frequently linked together, and in studying repentance, we must not neglect its "friends." By examining repentance in the context of its correlative themes, we not only balance our understanding of it, but we also protect ourselves from error.

The first associated principle is contained in Revelation 2:21. Speaking of Jezebel, our Lord says, "She *willeth* not to repent." The will is associated with repentance. We stated earlier that in all effective preaching, you inform the mind, and stir the emotions, but ultimately, you must also command the will. A listener may agree with what you say, and even get excited about it, but if he doesn't take action on it, he is not saved. In the parable of the sower, the one who received the good seed with joy received it intellectually and was stirred emotionally, but he had no root. No action took place except on the surface. Therefore, for genuine repentance the will must be motivated.

Because a man is morally responsible for what he *wills* to do, he is therefore personally responsible to *will* to be saved. Before Finney's emphasis in my life I had made the mistake of confusing man's ability to do anything

with his ability to *will* to do anything, and there is a great difference. I don't believe a man can convert himself. I don't believe a man can do anything other than say, "I will." But the minute he says, "I will," God gives him the strength to turn from sin unto God, and to do what God wants him to do. Man has the ability and responsibility to say, "I will."

The second principle associated with repentance is *faith*. "Repent ye and believe the gospel" (Mark 1:15). In Acts 20:21, Paul capsulates his whole message to Jews and Gentiles as "repentance towards God and faith toward our Lord Jesus Christ." Repentance and faith go together. To speak of salvation by faith without including repentance is to give the impression that faith is simply an intellectual acquiescence to a proposition devoid of any corresponding moral response.

Unfortunately, this is too often what we find going on in evangelism today. "Do you believe you're a sinner?"

"Yes."

"Do you believe Christ died for you?"

"Yes."

"Will you receive Him as your Savior?"

"Yes."

"Sign here."

Having assented intellectually to three legal requirements, the person has the idea that he is automatically a Christian without the repentance necessary to effect commensurate moral changes in his life.

Dr. R.A. Torrey tells the story of a man in one of his great Australian meetings who said he wanted to accept Christ, but was having a problem becoming a Christian because he was a drunkard. Dr. Torrey later reflected that he was sure it was the Spirit of God that prompted him to turn on the man very sharply and say, "Do you want to stop drinking?"

The man was so taken by surprise that he said, "No, I don't." Faith and moral action through repentance go together. We see this scripturally in the account of Jesus and the rich young ruler. When Jesus required him to

prove his professed faith by a tangible act, selling all he possessed, the young man went away.

Thirdly, baptism is linked with repentance. Acts 2:38: "Repent and be baptized." Someone may ask, "Can't I repent without being baptized?" Why would you want to? If repent means changing one's mind and wholly agreeing with God on everything, and God's Word says repent and be baptized, why would the question even be raised?

The fourth principle linked to repentance is conversion, meaning "to turn around." "Repent ye therefore and be converted" (Acts 3:19). In Acts 26:20, conversion is expressed by the phrase "turning to God." It says, ". . . they [Gentiles] should repent and turn to God, and do works meet for repentance." This verse echoes John the Baptist: "Bring forth therefore fruits meet for repentance" (Matt. 3:8). Again we are faced with the necessity of manifesting evidence in support of our decisions. If we truly intend to turn to God, agreeing with Him on any given point, then the fruit of that agreement will be a change in our behavior which will be "meet for repentance."

IS REPENTANCE MEANT FOR BELIEVERS?

The final question we want to deal with is an important one: Do Christians repent? The answer, very simply, is, wherever there is sin, there must be repentance. I remember the days when I devoted much of my energy to preaching revival sermons. Revival means to restore health and vitality to life that has ebbed or fallen into subnormal conditions. My only predicament was that there seemed to be no revival material in the New Testament. If I wanted to preach on revival, I had to go to the prophets, Isaiah, Jeremiah, Habukkuk, etc. This bothered me because I thought that surely there should be revival texts in the New Testament. Eventually I found that there *are* revival texts in the New Testament, but they don't surface until about A.D. 96, in the book of Revela-

tion. The reason is that the book of Revelation stands in relationship to the churches of the first century as the prophets stand to the nation of Israel. Just as the ministry of the prophets was necessary to call the Israelites back to the Lord after their loss of initial excitement over the exodus from Egypt and entrance into the promised land, in the same way, the book of Revelation was calling the churches to rekindle the vitality that had waned since Pentecost and the early days of the church. Just as the prophets never taught new doctrine, but always called God's people back to foundation truth, so does the revival material in the book of Revelation. Our Lord says to the Ephesian church, "Remember therefore from whence thou followed and repent and do thy *first work*." So it is necessary for Christians, if they have fallen, to repent.

What was the sin of the Ephesians? They had left their first love. Now, *leaving* your first love is different than *losing* it. If you leave something, you can go back to the place where you left it to find it again. Although the church at Ephesus was one of the best of the seven churches of Asia listed in the book of Revelation, they were admonished for having left their first love. Where had they left it? They left their first love at the point where they stopped being loving in pressing the claims of truth. In Revelation 2, Jesus praised the Ephesian church by saying, in effect, "I know your works and your labor; I know that you've judged those who falsely claim to be apostles, and proved them to be liars. I know you have kept the church clean and sound in doctrine." But when Jesus added, "Nevertheless, I have somewhat against you," I believe that He was referring to the fact that they had become so severe and so dedicated to being right, that they had moved into legalistic rightness and had lost the touch of love.

We, too, as Christians dedicated to truth, must see that we don't fall into the same trap; becoming unlovingly dogmatic, unChristlike and severe. It is so easy, when we are so convinced we

are right, to become self-righteous in pressing our claim. Like the Ephesians, all of us have been guilty of unloving legalism at one time or another.

At a recent conference, I was faced with the unpleasant task of confronting a prideful young man who was unlovingly and dogmatically pressing the principles of discipleship and submission upon other Christian men who were unfamiliar with these concepts. When God gave me the opportunity to gently reprove him, I said, "Young man, very few of these men stand where you stand. Many of them are hearing this teaching for the first time. Yet you act as if they should instantly appropriate your understanding of these things." I said to him, "You must realize that truth must be ministered in love. Truth divorced from love is no longer truth, for once the love factor goes out of truth, that truth becomes a distortion and a caricature."

When we speak to others about truth we must communicate a loving concern for them, right where they are. We must love them more than we love proving our doctrine is right.

The one thing the Lord held against the Ephesians was their lack of love in doing right things. Did you know that you can be so right that you are wrong? Because your manner of proving your point can make the right thing wrong. Truth is not a legalistic set of facts, but rather a life stream that flows and produces change by the power of love.

Now Jesus not only spoke to the Ephesian church of their need to repent, but also, for differing reasons, to the other churches. In Revelation 2:16, He confronted the church at Pergamos with the things He had against them. Then He said, "*Repent* or else I will come unto thee quickly and will fight against them with the sword of my mouth." To Sardis, in Revelation 3:3, He said, "Remember therefore how thou hast received and heard, and hold fast *and repent*." To Laodicia (v. 19), He said, "As many as I love, I rebuke and chasten: be zealous therefore, *and repent*."

The seven letters to the seven

churches in the book of Revelation are revival messages to churches that started out right, but now needed to repent. They needed to agree with God. Yes, Christians must repent. Wherever there is sin, there *must be repentance*. Wherever there is deliberate error and turning away from truth, there must be repentance and turning to God.

Repentance in all its forms is the primary plank in every Christian's foundation. We do no one a service when we offer him what Vance Havner calls "easy grace." We are doing no man a service when we don't force him to a deep examination of his own life. We do no man a service by being "Dr. Painless," and not drilling out all the decay. We do no man a service failing to tell him bluntly and straightforwardly that he cannot really come to God until he is prepared to agree with God wholly on whatever God has to say to him about every area of his life. True repentance is an absolute necessity for a proper foundation for building a vital Christian life. ▼

Monthly Day of Prayer and Fasting

At the Chicago Church Summit Conference in September 1975, national Christian leaders established the first Friday of every month in 1976 as a day of united prayer and fasting for all Christians in America.

New Wine, in conjunction with Intercissors for America, will be publishing each month a suggested prayer focus so that the collective effect of all our readers' prayers may be concentrated upon a specific area of need.

On June 4, the prayer focus will be: Transcendental Meditation (TM) and its deadly influence in our families, schools, businesses, and government. Pray that followers will see the spiritual abyss into which TM leads, and will find their quest for peace and personal fulfillment in Jesus.