



Getting It Together

by Ern Baxter

This article is taken from a taped message given by Ern Baxter at a large conference. It has been edited in a way that maintains the conversational mood of the original message. (For information on ordering the tape of the complete original message, see page 20.)

IN THE OPENING PART of the Bible, we find God regularly commuting from heaven to talk to His chosen men on the earth. He came down in the cool of the evening and conversed with Adam. He came down and talked with Enoch, Enos and Methuselah, and many of the antediluvian fathers. He

came down and talked with Noah, and with Abraham and Isaac and Jacob.

But with the coming of Jacob upon the scene of history, there came a new direction in the divine relationship in the earth. Jacob had twelve sons who became the progenitors of a nation—a nation with which God entered into covenant.

God still talks to individuals, and He still justifies individuals by their faith just as Abraham was justified by believing the Word of God. But there's another aspect of God's revelation that we're seeing more clearly today.

For a long time all that many of us saw was our

need for a "personal salvation." "I'm converted. I've been baptized. I'm filled with the Holy Spirit. If I die, I'm going to heaven. If the Lord comes, I'm going." This individualistic emphasis has predominated.

Now, there's nothing wrong with that. One needs to be personally converted, and each of us should have an operative personal faith and a very personal knowledge of God through Jesus Christ in the power of the Holy Spirit. I don't want to minimize that.

But, my burden has long been for us to enter into the dimension of corporiety, or collective Christianity, that the Bible not only talks about in the New Testament, but typifies for us in the congregation of Israel in the Old Testament. When Paul wanted to talk in the New Testament about individual faith, he referred to Abraham. When he wanted to talk about collective faith and activity, he referred to the children of Israel: Abraham for the individual, the children of Israel for the corporate.

God's purpose for His people is to bring them out of Egypt, both individually and corporately, and through the wilderness into a "land" where they will become the joy of the whole earth and where they will manifest the glory of God as a society of men and women that have "got it together."

If you have any question about the need for authority to get God's job done, let me tell you something very simply on a logistical basis. If this generation of Christians is the generation that is to bring to pass the demonstration of God's glory as it is promised in the Bible, I can well understand why we are hearing the Spirit say, "Authority, submission, shepherding, order." With what I see in Christianity today, if we got out into the wilderness, we'd kill each other in the first mile and a half. We not only wouldn't get *across* the wilderness, we would hardly get *into* the wilderness. So I can see the wisdom of God in what He's doing.

When God brought Israel out of Egypt, He brought them into the wilderness. The wilderness is the place of immaturity. In the vocabulary of a Jew, the wilderness is an uncultivated land. It's not intended to be lived in; it's something to get "through" (Deut. 8:15). That's exactly the preposition that God uses concerning Israel's time in the wilderness—He brought them *out* of Egypt, took them *through* the wilderness, and brought them *into* Canaan. The whole idea was to get them "*through*," but on the way through, to teach them all that was necessary to enable them to become a *mature* people who would corporately represent God when they came into the land.

As God looks down on His precious people across the earth, His heartache is that they are so fragmented and fractured and divided. Few of us realize

that God saved us to bring us into community. "For by one Spirit are we all baptized into three million bodies." How many bodies? *One* body. How would God ever get three million people through to maturity if everybody did his own thing?

Right from the beginning God spoke to Moses, and He said, "Moses, if it's going to be done, it has to be done in an orderly fashion." So every tribe was instructed in where they were to camp, so that everybody knew exactly where they were to pitch their tents. When the trumpets blew and the cloud moved and it was time to move on, each tribe knew at what point it should fall into that great national march to its next camping place. They couldn't afford any mistakes.

If under the Old Covenant three million people could maintain order as they marched across the wilderness, with all of its adverse conditions, because they were submissive to the authority of Moses, God's delegated authority, do you not think that under a better covenant, in a better day, with better promises, a better sacrifice, and a better hope that the people of God ought to be able to come into such maturity of unity and common direction that we become a redeemed community, a new society, a counter-culture, a new order, offering an option to the world that they lack in their own unregenerate society?

THE EXAMPLE OF THE TABERNACLE

We're going to talk about the tabernacle as it is described in Exodus 40 and draw some instruction about how we can get it together.

And Moses erected the tabernacle

Then he took the testimony and put *it* into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

And he brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony *just as the Lord had commanded Moses*.

Then he put the table in the tent of meeting

And he set the arrangement of bread in order on it before the Lord *just as the Lord had commanded Moses*.

Then he placed the lampstand in the tent of meeting

And he lighted the lamps before the Lord *just as the Lord had commanded Moses*.

Then he placed the gold altar in the tent of meeting in front of the veil;

and he burned fragrant incense on it *just as the Lord had commanded Moses*.

And he set the altar of burnt offering *before* the

doorway of the tabernacle . . .

And he placed the laver between the tent of meeting and the altar, and put water in it for washing.

And from it Moses and Aaron and his sons washed their hands and their feet.

When they entered the tent of meeting and when they approached the altar, they washed *just as the Lord had commanded Moses* (vss. 18–32, NAS).

Do you get the idea that the Lord had said something to Moses? The significance of these verses is that everything was done just as the Lord commanded Moses. Since Jesus is Moses' successor the question that faces us today is, "Are we getting it together as God's house just as Jesus has commanded us?"

And he erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work (vs. 33).

Then . . .

"Then" is an adverb of time. It indicates that there came a time when something happened. What time was it? It was the time when Moses and the children of Israel got it together. *Then* . . .

. . . the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.

And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle (vss. 34–35, NAS).

Now, go back with me to verse 34: "Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." What is it that we Christians who have been touched by the glory of God in this hour want more than anything else? We want a world-wide, earth-shaking, people-attracting, God-honoring manifestation of the glory of the Lord. What is that? The glory of the Lord is the visible manifestation of the invisible attributes of God.

**"The sin that is breaking
God's heart is the sin
of not being in right
relationship with one
another."**

It is said of Jesus, ". . . we beheld His glory, the glory as of the only begotten of the Father . . ." (Jn. 1:14). Remember His disciples said, ". . . Lord, show us the Father, and it sufficeth us." And Jesus answered, "Have you been so long with Me, and you haven't seen the Father? He that hath seen Me hath seen the Father . . ." (see Jn. 14:8–9).

Now, this isn't a discussion on the Trinity. It's just a very simple fact that Jesus Christ as the incarnate Son so revealed the invisible attributes of His Father that when you looked at Jesus, you saw God's glory coming through a body. Did you hear me? I said, "*coming through a body.*" Where is Jesus' Body now? *We* are His Body, and the same glory that came through the incarnate, historical Jesus who walked this earth because of what He did in His redemptive act, is to be manifested through the corporate Body.

BUILDING GOD'S BUILDING

The first thing that Moses did according to the commandment of the Lord was *build the building*—the tabernacle (vs. 17). Then he took the testimony and put it into the ark. On top of the ark was a lid called the mercy seat, and on top of the mercy seat were cherubim, and down inside the ark was God's law. The Bible says that the mercy seat between the cherubim was where God lived and communed with Israel.

So the first thing Moses did was to put God's immediate residence (the ark) within His house (the tabernacle). Then he set up a screen or a veil right in front of the ark, just as the Lord had commanded him.

Now, number one. Do we all agree at this point in the Kingdom of God that God has a right to be in charge and to have His own private room and to govern from there—that God has a right to run things?

The easiest thing in the world is to say, "I believe." The hardest thing in the world is to *do* what you believe. Now, if we believe that God is the final court of appeal, then whatever God tells you to do, you're going to have to do it.

So point number one is that God has a perfect right to be in charge. God has an absolute right to govern His Kingdom. The Kingdom is not a democracy; it's a theocracy. God is first. God is ultimate. God is in charge. God gives the orders. God tells us what we should do. God is the one who has supreme right to every aspect of our lives. If you agree so far that God has that sovereign right, we have taken the first step in getting it together.

THE BREAD OF GOD'S WORD

Now let's go on to step two. "Then he put the table in the tent of meeting, on the north side of the tabernacle, outside the veil. And he set the arrangement of bread in order on it before the Lord, just as the Lord had commanded Moses" (vss. 22–23).

He put the table of shewbread in its place and put twelve loaves of bread on it. The bread was called the "bread of His face" or "His countenance."

"God has an absolute right to govern His Kingdom."

Now, bread is for eating. ". . . Man shall not live by *bread alone*, but by *every word* that proceedeth out of the mouth of God" (Mt. 4:4). The bread is the Word. So now we've got God, and we've got His Word.

Do you believe that God has manifested His face, His intelligence and His purpose through His Word? That table with the shewbread on it is the Word of God in the Church of God, which carries with it the authority of God's face and God's presence. God has moved out to us in His Word.

Instead of us resenting the Word, I think we ought to love it and cherish it as a miracle from God—for in it, the Creator of heaven and earth has broken into humanity in covenantal love and has spoken. God has spoken!

I have a feeling that today in the midst of all of our charismatic joy and delight, there is a tendency for us to miss the miracle of "the Book." I've been reading it for 45 years, and I still find myself caught up in the enchantment of it. I don't just study the words and take them apart and find out what they mean; I read and read and read. And I see some things today when I read that I never saw before.

If you have never been caught up in the spiritual delight that comes from realizing that the Bible is God's recorded speech, transcribed by holy men inspired by the Holy Spirit, then you've missed out on the glory of the bread of His countenance.

God has spoken. The Word of God is among us. It is the word of His face, of His presence. It's the articulation of the authority and the sovereignty of God, the Creator and the Redeemer.

THE ILLUMINATION OF GOD'S SPIRIT

We have taken two steps. On to step three.

What did Moses do next? "Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle" (vs. 24). Then he put in the lampstand (or the candlestick as it's called in the King James Version) that was fed by oil.

In the tabernacle there was no natural light. The lamp was fed with oil and the wick had to be kept snuffed and cleaned so that the oil would flow through to the lamp and keep burning. It was by this light that everything that was done in the holy place was done. It was done by the light of the oil of the sevenfold lampstand.

That lampstand stands for the Holy Spirit in the midst of God's people: the oil of the Spirit giving illumination and insight on the Word in the presence of God. No natural light. I'm about to get in trouble, but here we go anyway.

Your Ph.D. won't help you any in there. See, I knew I was in trouble. Somebody says, "There, you see. He's an obscurantist. He's an illiterate Christian. He's one of those people that just believes in Jesus. He doesn't believe in schools or degrees."

That isn't what I said. All I am saying is that we have fouled up God's revealed will for us as His people because we have dragged in natural light to try to make it work. We've used natural light on the Bible. We've used natural light for conduct. We've used natural light for everything.

Those of you who have studied the history of Christianity know that every time there comes a pure revival or a visitation from God, God invariably reaches down into the realm of nonentities. I often think of the last part of the nineteenth century when Great Britain was just loaded down with brilliant theologians. God put His hand down into a Boston shoestore and picked up a Boston shoe clerk by the name of Dwight L. Moody. He took him over to Great Britain, and God used Dwight L. Moody with his Yankee twang, to stir that country. Many times, sitting on the platform with this rough, rugged semiliterate Boston shoe clerk were the most brilliant theological and academic minds of the day.

After one of the last sermons Mr. Moody ever preached, some young whipper-snapper of a student came up to him and said, "Mr. Moody, I'm surprised that a man of your stature in the world should have such bad English. Do you know that you had seven mistakes in grammar in your sermon tonight?"

And Mr. Moody, who was incidentally a very brusque man, looked at him and said, "Son, I'm using all the grammar I've got to the glory of God. I hope

you do the same.”

One of the last revivals we had some years ago was in a university city, and it ran for months. It was a youth revival, and I had in that congregation some top-flight students. But as they would come in the door with all the other young people, many of whom were not student types, you could almost see them leave their academic attainment in the lobby and move into the realm of the Spirit. When they'd sit down, they knew that the fact they were honor students academically did not automatically equip them to prophesy. Nor did it equip them, necessarily, to understand the Bible.

I remember one specific incident early in my ministry. I was to be the opening speaker at a conference one night, and I'd bought a nice new brown suit, and a nice new pair of shoes to go with it. I had prepared a great sermon, and I was going to impress the audience. If they had come to see me, I looked good. If they came to hear my sermon, it was going to be good, too. I had everything planned. The time came for me to move in dramatically and take my place. I sat down and waited for the announcement of my name, at which point I would rise up and deliver my well-prepared oration and thrill them all.

But right down front a little German lady got up. She could hardly speak English, and she had an impediment in her speech. She started to tell what Jesus had done for her, and as she did, I watched the most amazing thing. I watched my audience disappear. They were all slipping down on their knees. I was sitting there in my nice brown suit and my new shoes with my sermon all poised and ready, half mad at God. But God had taken that little German lady who couldn't even speak and He had used her, and He had put a word in her spirit that just broke that audience. They were on their knees, calling on God, way on into the night.

Suddenly I realized that I was *dispensable*. I don't think I have ever forgotten that lesson. One of the great difficulties today is there are many of us, especially ministers, who feel we are indispensable. It's going to be a terrible shock to us as the Holy Spirit moves along, when we see God reaching down and taking people that we wouldn't have chosen for the simple reason that they will not bring natural light into the things of God. They'll come in and be Spirit-taught, and they'll be Spirit-moved and submissive, and they'll walk in the order of God, and have no other motive than to glorify God. So God will use them and bless them and anoint them.

God says, "I don't want natural light in My sanctuary. I don't want men to come in here and clutter up My sanctuary with self-glorifying conclu-

sions. It is written in the Word, and I don't need any natural light in My sanctuary."

If you want to keep your natural light out there in academic circles, that's fine. That's where it belongs. It's a horizontal thing. Academic attainment is horizontal. You don't need the Holy Ghost to get a Ph.D., but you need the Holy Ghost to prophesy, and to speak in tongues and to understand the Word of God. "We don't want natural light in the sanctuary," says God. "In here it's supernatural light that comes from the golden candelabra."

Now I know the implications of what I've just said are pretty devastating. But when we live in an age where the philosophy that "God is dead" was not spawned in a school of philosophy but in a school of *theology*, then I'm not at all surprised that there is a whole new approach in this hour to how men come into ministry. I believe that God is restoring true ministry in this hour that is going to come up in the order of the golden candlestick. It's not going to come up in the halls of academic or even theological training.

I'm not going to dwell on that negative side. On the other side, what is happening? There's an excitement across the world that makes goose-bumps break out all over me. Wherever I go, I find young people with stardust in their eyes and a bedroll under their arm. Glory to God! They're ready to go to the North Pole, the South Pole, or Mars—it doesn't matter.

Now look, you older folk, don't get upset with me, because after all, I'm in your age group. But I believe it's the youth of this generation that are being groomed to do the job.

You say, "Well, what about me?" Stick with them: *they need you*. When they cross Jordan, there's a few of us old Calebs going over. But I want to say to older people: Don't turn them off, out of jealousy or for any other reason, because they need you. Joel said, and Peter repeated it, "Your young men shall see visions, and your old men shall dream dreams."

When a young man sees a vision, he can be like a bull in a china shop. He sees something and everything goes "smash" as he attempts it. But he needs the old man's dreams. A young man's vision is made of the stuff of the future, and an old man's dream is made of the stuff of the past. You'll notice in the Bible there's a place for both the old and the young. The Kingdom of God is not a youth movement, nor an old folks home.

May I just tell you what I used to do when I was a young man in the ministry? I'd be in a conference or meeting with a lot of other ministers.

They'd say, "Where's Baxter?"

"Aw," they'd say, "he's hunted up some old retired minister."

That was true! I'd find some old retired servant of God that everybody had forgotten. I'd knock on his door, and as he'd come to the door, I'd say, "I'm Ern Baxter. I'm a young minister. I've heard about you, sir. Can I come in and talk to you?" Nobody had come to talk to him for weeks. I'd go in and that old man would pour out more distilled, capsulated theology in two hours than I could learn in twenty-seven study hours. He had sifted it through experience and it came out all beautiful and fine, and I would write like mad to get it all down.

Oh, what I gleaned! I'll never forget an old man up in Canada. He was in his eighties. Most people had forgotten he had ever lived. They didn't know he was around anymore. You could mention his name, and they'd say, "I thought he died twenty years



ago" But he hadn't died. The old man was sitting in a big old house, and somebody told me about him. They said he knew D. L. Moody personally, and Dr. Jowett, and Mr. Spurgeon.

I said, "Where is he? Take me to him."

How that old man loved it! I think maybe I sent him to heaven two days ahead of time, but I'll tell you, he went happy! Man, I picked his brain and paraded through his memories. I reminded him of things that he'd forgotten. I'd finally leave there at one or two in the morning, and with tears in his eyes, he'd say, "You'll never know what this has meant to me. Won't you please come back again?"

I would say, "Sir, if I didn't have to go to bed, I'd stay all night. You get some rest, and I'll be back as soon as I can." I visited him right up until the time

that the Lord said, "That's enough. Go find another old man."

Natural light is no comparison to the illumination the Spirit of God produces by balancing young men's visions and older men's mellow memories and dreams.

PRAYER AND WORSHIP

Now, let's move on and get it together on step number four. "Then he placed the gold altar in the tent of meeting in the front of the veil" (vs. 26). Now, what have we got? We've got God, His Word, the inspired illumination, and the golden altar. What's the golden altar? Worship and prayer. Why does it come in there? Because many of us pray and worship but do not know the Word of God, and haven't let the inspiration and revelation of the Spirit make the Word of God alive to us. We don't understand how to worship with the richness of the Word and the Spirit.

Do you know that when the priest came in to offer the incense on the golden altar, he only offered the incense that was made up according to the divine prescription? I don't want to put anyone under any legal bondage, but I do want to impose the bondage of a kind of holy decency. There's a great need in this hour when we come into the presence of God, not to come in with soulish flippancy. We are to have some idea of why we're coming in and what worship is for, because there has been an incense prepared for us, compounded by a divine recipe. It consists of the Word and the Spirit of God mixed together so that when you come into the presence of God, you come with anointed understanding.

If you're a babe, of course, you come in with "baby talk." He expects that. I don't expect a baby to talk sensibly to me. But if you're twenty years old in God, and you're still coming in to God with a lot of inane, senseless talk, there has been a failure to mature in worship and prayer. When God gives us His inspired Word in our hearts, illuminated by the Spirit of God, we come before this altar, and offer it back to Him. It's holy incense that has been compounded out of the Word of God. I have found a most beautiful exercise in worship. Get down on your knees sometime, just open up to the psalms and sing the psalms. Put your own tune to it. Don't say, "I'm not a very good singer." It doesn't matter. You know what the Lord will settle for? A noise. A joyful noise. Take that Word of God and go into His presence and worship Him.

I'm going to make one point here about flippancy because I don't want you under bondage. Joy in the Spirit is not flippancy. What I see as flippancy is a

thoughtless approach to God. It was exemplified in a missionary that I knew years ago who should have known better.

He'd gotten into that habit of saying, "Praise the Lord!" about anything. Like when the preacher says, "There are thousands going to hell," and somebody shouts, "Hallelujah!" You know, that's not the time. But this brother had gotten into that habit.

He'd been a missionary in India, so he was telling us about his experience. He said, "That winter we had great meetings, glory to God, down in the lowlands, hallelujah, but it's awful hot there, glory to God, in the summertime, hallelujah. Praise the Lord, it was so hot we had to go to the mountains, glory to God. It was nice in the mountains, hallelujah, that was the year my wife died, glory to God." He never missed a beat. He had gotten into a flippant habit.

When we praise the Lord, we should praise the Lord for a reason. We have countless reasons to praise Him all the time, but our praise should not be flippant, thoughtless, and superficial.

So now we've got it together in four places: We've got God, His Word, supernatural light, and worship. We've got that all together. Four points where we're in agreement.

THE BRAZEN ALTAR

Now, on to step five. "Then he set up the veil for the doorway of the tabernacle" (vs. 28). Now it's all closed in—no natural light. Having done that, ". . . he set the altar of burnt offering *before* the doorway of the tabernacle of the tent of meeting and offered on it the burnt offering and the meal offering . . ."

Here he put the brass altar—the brazen altar. Everything in there was gold. This was brass. Brass speaks of judgment. The brazen altar was for sacrifice. Not sacrifice for a sinner coming to Christ. The tabernacle does not have the gospel for the sinner. The gospel for the sinner is back in Egypt where the Passover blood was shed. These people that have this are all out in the wilderness. They've already been under the Passover blood. They've been baptized in the Red Sea, and have been following the cloud. They're redeemed people in the wilderness.

What do they need a brazen altar for? Because there is a continuing aspect of the cross of Christ in all our lives. We mustn't forget that while we were *initially* forgiven by the blood of Jesus, when we sin as a Christian, we need the *ongoing* value of the blood. That's what the brazen altar stands for. A lot of us don't understand that. We don't know how to deal with sin in our lives as Christians.

You say, "Well, you shouldn't have any sin." I know you shouldn't have any, but if you do, what are you going to do about it?

You say, "Oh well, God is merciful." Yes, but He's also righteous and just.

The continuing value of the blood is here at the brazen altar, so that if you sin, you can take the continuing value of the blood of Jesus Christ to deal with your sins. "If we confess our sins, he is *faithful* and *just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). "Faithful" and "just" are legal terms. He's just.

If I sin, how can He be just in the face of my sin? Only one way. Blood intervenes.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress.
Midst flaming world, in these arrayed,
With joy shall I lift up my head.

Arise, my soul, arise; shake off thy guilty fears;
The bleeding Sacrifice on my behalf appears;
Before the throne my Surety stands,
My name is written on His hands.

My God is reconciled; His pardoning voice I hear;
He owns me for His child, I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba Father," cry.

Five bleeding wounds He bears, received on
Calvary;
They pour effectual prayers, they strongly plead
for me;
"Forgive him, O forgive," they cry;
"Nor let that ransomed sinner die!"

Charles Wesley, 1707–1788

Do you know why you're still a Christian after ten, twenty, thirty, forty, fifty years? Because the blood of Jesus Christ, God's Son, has an ongoing value for you before a holy God, and it's through that blood that you are maintained in a right relationship to God.

I'm not talking about a heavenly destination in the future. I'm talking about entrance now before the presence of a holy God. A Christian ought not to come into the assembly of God's people *until he has dealt with sin in his life*. The brazen altar was located, as was the laver, in front of, and outside of the holy place where the priests ministered to the Lord. The priest, representing the Christian, could not come into the holy place without first coming to the brazen altar and laver. We ought not to bring our sin into "the tent of meeting," representing the place where God meets with His people. We ought to deal with it outside.

WASHING AT THE LAVER

Now, there's one piece of furniture left. I would have thought that he would have dealt with it before, but it's the last thing. It's called the "laver."

And he placed the laver between the tent of meeting and the altar, and put water in it for washing.

And from it Moses and Aaron and his sons washed their hands and their feet.

When they entered the tent of meeting, and when they approached the altar, they washed . . ." (vss. 30-32).

If we're going to get it together in this hour, we must not only see God as the theocratic head of His Kingdom, we must not only see His authoritative Word in the light of supernatural revelation, we must not only enter into worship, though all of that is important, but we must understand that to come into the tabernacle we've got to keep our lives free from sin through the blood of Jesus Christ, and we've got to wash together at the brazen laver. This is the place where we get our relationships together *before* we come into the presence of God.

I believe that Moses left that right to the end. God said, "Look, the last thing in getting this together is the place where you wash together—where you wash your relationships, where you wash your sins—and not only the sins against Me, but the sins against one another. It's where you get all your relationships straightened up, so you can come into My presence."

I don't want to condone sin in what I'm saying, but I'm not so concerned about the sins of the flesh right now, or with what a lot of Christians are doing in terms of sinning against their body. It's bad, I know, but the sin that I think is breaking God's heart

and the sin that causes a lot of those other sins is the sin of not being in a right relationship with one another. We will not wash in a common laver. We will not come together and wash one another's feet in love and concern. We will not find one another in the redeemed community because we want to do our own thing.

People can charge me with preaching this or teaching that, but I will not be painted into a corner. I am a *Christian*, and every man and woman who calls Jesus Christ Lord is my brother and sister, and I'm going to lay my love on them.

Is there somebody that you should be washing with? You may need to go to that person and tell them, "Look, I want to wash together with you at the laver. I want there to be a good flow between us in God. I want it to be a token of what God's going to do right across the earth. I want to get it together."

We won't ever get it all together, folks, until we wash together in the laver. We won't ever get it all together until we wash out our differences with one another and come together, arm in arm, into the presence of God to listen to the inspired word under the light of the revelation of the Holy Spirit, lifting holy hands together in worship in His sanctuary. 🙏

Just Around the Corner

In the September issue of *New Wine* we will be examining the realm of the Christian and his finances. The issue will include articles by Derek Prince and Dick Key, as well as the second and final part of "Raising Kids" by Don Basham, and other related features.

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