



GLOBAL GRACE NETWORK

GGN is a fellowship of ministers and churches that advocate the gospel of the grace of Jesus Christ – Jesus alone, grace alone, faith alone. Our purpose is twofold: to help the church rediscover Jesus and to take this message to the world.

JUNE 2009

CHRISTIANITY WITHOUT THE GOSPEL?!

by Peter Youngren

The headline seems contradictory. Is Christianity without the Gospel possible? It depends on how we define Christianity. If becoming a Christian is about salvation, being born-again and following Jesus, then there is no Christianity without the Gospel. If, on the other side, we view Christianity as a cultural heritage, an institutional religion or a religious doctrine, then there is not much room or need for the Gospel.

We hear much today about the threat against Christianity. Many look at the secularized western society with laws that disregard the Bible, while others cite the advancement of Islam as our major threat. We are encouraged to fight against these forces of secularism and false religion if Christianity is to survive. Books, magazines, and

articles are published and sermons are preached where the world around us is described in negative terms. We are fighting immorality, corruption, and secularization. The solution according to many writers is more Christian unity, more “spiritual warfare” and more “unity.” If only all churches could come together and come into agreement, stand united, then we would be strong and have a chance, and maybe revival would come.

If Christianity is about tradition and western culture built on Judeo-Christian principles, then the above reasoning is, of course, correct. This rationality leaves little or no expectation or faith in the power of the Gospel. If Christianity is simply about our efforts to unite and fight evil, what really then is Christianity? In fact, those who question the survival of Christianity, with that question, are

actually demonstrating their lack of understanding. Those who believe in the power of the Gospel are not concerned about the survival of a religious form, but our concern is that the Gospel would have “free course.” We know that the Gospel is God’s power and it shall be preached to all nations (Matt. 24:14). If only the Gospel is given room, it contains the life of God and it will prevail.

THE IMPORTANT THING IS TO BE BORN AGAIN

Christianity without the Gospel is not Christianity at all, and it is not worth fighting for. The Greek word “evangelio” means “good news” or “glad tidings.” What is this message of good news and glad tidings? It is that God was in Christ and put the world’s sins on Jesus; the world was then reconciled to God through what Jesus did on the cross (2 Cor. 5:18-19; Rom 5:10). Jesus solved the

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world's sin problem – He died and rose again. He is now alive and all those who receive Him, receive power to become God's children. When we turn from self-sufficiency to receiving the Good News of what Jesus has done, we are born-again. Those who receive Jesus become new creations; the nature of righteousness and love comes into us. Then the Gospel has victorious power in itself to transform both the individual and the society.

The great question is if we are born-again, or not. The message of grace is simply an offer to the entire world to receive what Jesus has done. And when we receive it, we are recipients of a new life. Muslims need to be born-again. Buddhists, Hindus, Shintoists, Atheists, and *especially* Christians need to be born-again. We are not fighting for a cultural heritage or a tradition - it is the Gospel we are fighting for.

OUR HOPE WITH GLOBAL GRACE NETWORK

Our hope with the Global Grace Network is that many will rise up across the world to take up the battle against the deceptive, merit-based religion that focuses on human performance. Neither human wisdom, nor legalistic religion has any power in it. The power is in the Good News.

The important word is "Gospel." As far as we know Jesus never used the words "Christian" or "Christianity." Instead He spoke much about the Gospel. Paul, Peter and the other disciples continued in that same style. We, on the other hand, hear little about the Gospel, but much about

the defense of Christianity. Maybe a renewed focus on the fact that "God so loved the world that He gave His only begotten Son, so that whoever believes in Him should not perish but have everlasting life" (John 3:16), would lead to survival of real Christianity and the salvation of the world.

MOVING THE PULPIT FROM SINAI TO GOLGOTHA

In this edition of our newsletter we deal with "moving the pulpit from Sinai to Golgotha." Golgotha represents the Gospel while Sinai represents legalistic performance-oriented religion. As long as the pulpit is at Sinai, we are preaching the requirements and rules, which must be adhered to, in order for God to move. When we preach from Golgotha we are declaring the finished work of Christ, in whom we are identified in His death and resurrection.

In our seminars I frequently ask pastors: "Who is preaching in your church this coming Sunday?" Then I tell the story of the prodigal son and for a moment I imagine: What if the father was not standing there, looking for the lost son, but instead the older brother was waiting at the door? What message would he have given to the prodigal? There would have been no kiss, hug, fatted calf, ring, or celebration. The prodigal's humble statement, "I'm not worthy to be called your son," would have been met with: "You surely aren't worthy, and don't even think you are going to enter into father's house. No, you will be staying with the servants until we can test the validity and sincerity of your heart." Imagine, how discouraging. Surely the prodigal would have responded:

"Yes, I know, I'm unworthy and useless; send me out with the servants." You see, the father didn't even allow the prodigal to go through his long, prepared speech of penance and remorse. The father represents Golgotha, while the older brother represents Sinai. Who is preaching in your church this Sunday? Is it the older brother, preaching from the Law of Moses constantly exalting, prioritizing and focusing on human failure and shortcoming? Is there continual emphasis on why people aren't healed, why families aren't saved and why revival hasn't come? Are there constant paths of five steps, seven steps, twelve steps or twenty-five steps to breakthrough and victory proclaimed in your pulpit? Then it is the older brother preaching. The message is from Sinai. When we preach from Golgotha, there is

WHO IS PREACHING IN YOUR CHURCH THIS SUNDAY?

a lavishly loving Heavenly Father with arms wide open, welcoming the lost and despairing son. The message from Sinai has no power to change lives; instead it arouses in us a desire to sin. The message from Golgotha transforms lives.

Christianity from Sinai is Christianity without the Gospel. Move your pulpit to Golgotha. That's the message that transformed the world 2,000 years ago, and when preached, it will have the same effect once again.



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MOVING THE PULPIT FROM

Mount Sinai To Golgotha

By Åge M. Åleskjær

LET US MAKE SURE THAT WE SHARE THE MESSAGE WITH OUR FEET FIRMLY PLANTED ON GOLGOTHA.

The Gospel is good news to all men. It is of vital importance that we keep it as pure and simple as it really is, so that we may reach ordinary people with the good news. My question to you as a minister is, "From which pulpit are you sharing – Mt. Sinai or Golgotha?" Let us make sure that we share the message with our feet firmly planted on Golgotha! In this article I'm explaining what that means.

THE ESSENTIAL DIFFERENCE

"But now we are delivered from the law, having died to what we were held by, so that we should serve in the newness of Spirit, and not in the oldness of the letter." (Rom. 7:6)

There is an essential difference between "the oldness of the letter" versus "the newness of Spirit." *The oldness of the letter is all about commandments and requirements.* Some commandments said: "You shall..." but most said: "You shall not..." *The newness of Spirit is based upon a life that comes from within!* This is such a dramatic difference, even though the result is that "the righteous requirement of the law is fulfilled in us." (Rom. 8:4) The way we fulfill the Law is

of vital importance. That is the *essential difference* I want to show you - the difference in *nature*. *We are preaching about a salvation and a sanctification that are totally dependent on Christ and founded on His completed work. There is no room for works and self-effort.* "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His workmanship, created in Christ Jesus for good works..." (Eph. 2:8-10).

The pulpit for "the oldness of the letter" is Mt. Sinai where the Law was given. The pulpit for "the newness of Spirit" is Golgotha where Jesus was given as a sacrifice for sin.

RELIGIOUS RULES AND HUMAN TRADITION HAVE NO PLACE IN THE GOSPEL

Ever since I was called, at a young age, to teach the Gospel, I have realized that as Christians we have a tendency to bring a lot of bondage, religious rules and human traditions into the Christian life. These are burdens which are not a part of true Christianity as Christ intended

it to be. What we have shared is a mixture of Law and Gospel, which has made people think that Christianity is a religion based on works and human performance.

There is a yoke upon Christianity around the world today, and this yoke has made us ineffective in our mission. We have succeeded in "putting a yoke on the neck of the disciples," even though the early Christians solemnly agreed *not* to do so! (Acts. 15:10) In the apostolic meeting in Jerusalem they agreed that the Mosaic Law, with its rules and regulations, did not apply to the New Testament Church. The converted were to experience the life and liberty in Christ, and have Christ as their Lord, Master and Head. All life should flow from Christ to them, and He should be their only source of life and godliness.

However, bondage tried to creep into the churches in Galatia. Even though the apostle Paul at

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that time was able to put things straight, new generations of Christians have experienced that same bondage attempting to influence them. I myself was pulled into the same flow of thoughts and traditional views both in the traditional evangelical denomination that I used to belong to, in the Pentecostal-Charismatic traditions, and finally in the traditions of the so-called Faith movement. I want you to understand that I am thankful for many things I learned through these movements, and I am thankful to ministers there. The grief in my heart that I am sharing with you is the grief of the yoke that has been creeping in on us, the yoke of man-made rules and traditions.

Jesus confronted the Pharisees and told them that they were annulling the Word of God because of their own rules and traditions. The same phenomenon is still occurring today, and it is robbing Christians of the liberty that Jesus provided for us in the redemption. These traditions often create struggle and performance anxiety in people's lives. In many ways it becomes a gospel for the gifted and energetic, and then it produces losers who fail to live up to the standards which man's religion of works continues to impose.

THE MINISTRY OF CONDEMNATION BELONGS TO THE OLD COVENANT. "I HAVE GIVEN YOU THE MINISTRY OF RIGHTEOUSNESS, THE MINISTRY OF RECONCILIATION AND THE MINISTRY OF THE SPIRIT."

The apostle Paul warns us against those who "pervert the gospel of Christ." (Gal. 1:7) My great concern is that often it is a perverted view of the Gospel that ripples into the non-Christian community causing the Gospel to sound like "bad" news rather than "good" news.

THESE TRADITIONS OFTEN CREATE STRUGGLE AND PERFORMANCE ANXIETY IN PEOPLE'S LIVES.

BELIEVING I HAD TO STRUGGLE TO PLEASE GOD

I grew up in a traditional evangelical denomination that had a clear definition of grace. That has helped me to come to the clarity I now rejoice in. But at the same time there would be a lot of religious rules that made Christianity appear as a straitjacket to the outsiders. The pietistic environment that I grew up in was extremely strict. Among many other things, the law of keeping the Sunday holy included restricting the use of scissors or going fishing on a Sunday. Doing those things on a Sunday was considered sin! Later I joined the Pentecostal and the

Charismatic circles; in some areas the struggle was actually worse. At that time, there were a lot of rules on dress code - for example, that women should have long hair and cover their heads. We were also instructed to abstain from certain types of food and drink. These rules were new to me, as we did not have them in the denomination I came from. I was not aware that eating black pudding was sin, or that the ladies needed to have long hair and a hat to please God. But I soon conformed to the rules. There were also certain requirements in order for you to be baptized in the Holy Spirit. You had to be at a certain level of holiness, and be capable of seeking and praying enough. I was energetic and threw myself into it with great zeal, feeling that I was being productive and useful to God. However, as strange as it would seem, it did not happen until I realized that Jesus had made everything ready for me a long time ago.

IT IS BY GRACE THROUGH FAITH

I had to come to the end of my own struggling before the miracle could happen—by grace through faith! Later I read Galatians 3 and noticed that the apostle Paul was writing about the same thing. It is not only salvation that we receive by grace through faith; we also receive the Spirit without works, just by hearing and believing - by grace (Eph. 2:8-9).

BURDENS JESUS ALREADY CARRIED

The "Faith Movement" had some of the same phenomenon when it came to struggling with

T.L. OSBORN SAYS, "YOU CAN NOT PREACH THE GOOD NEWS MAD, YOU CAN ONLY PREACH THE GOOD NEWS GLAD!"

performance Christianity, but in different areas. There the struggle was found in the areas of prayer, warfare against devils and demons, and struggling to have more faith. Many pastors were also striving because of the focus on church growth.

You know, the invitation of Jesus is still valid, "Come to me, all of you who are weary and carry heavy burdens, *and I will give you rest*. Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. *For my yoke is easy to bear, and the burden I give you is light.*" (Matt. 11:28-30, NLT, emphasis added.)

GOD REVISED MY OUTLINES

Let me share a life changing encounter with God that happened to me in the Seventies. At the time I was baptized in the Holy Spirit, and I was eager to preach about faith. I realized that "all things are possible to him who believes." (Mark 9:23) So I tried to preach about faith, and I was frustrated about the attitude Christians had towards the Word of Faith.

I had been taught to be the kind of revivalist who tries the best he can to give as many as possible as much guilt as possible, and then invite them to the altar. Seemingly, this kind of meeting gave a lot of results, and sometimes most of the congregation responded to the altar call. It was after such

a meeting, where I had rebuked the congregation because of their lack of faith, that the Holy Spirit whispered to my heart, "This is not preaching the Word of Faith. This is the ministry of condemnation!"

I was shocked! In my opinion I had been preaching faith. However, the Lord showed me that the only thing preaching like that would create was condemnation; people motivated by guilt and shame. He said to me, "The Word of Faith creates faith! However, this kind of preaching creates condemnation, and *the ministry of condemnation belongs to the Old Covenant. I have given you the ministry of righteousness, the ministry of reconciliation and the ministry of the Spirit.*" (See 2 Cor. 3:6-11.)

Then He guided me through my teaching outlines, and I had to throw away more than half of them, including my special sermon, "You Cannot Fool God." For me that was tough! However, it was after this revising that the turning point in my ministry came. I used to be a mad preacher, but now I am a glad preacher! T.L. Osborn says, "You can not preach the good news mad, you can only preach the good news glad!"

MOVING THE PULPIT FROM SINAI TO GOLGOTHA

My first encounter with Dr. David Yonggi Cho was in a meeting in Norway in 1981. He is the founder and pastor of "Yoido Full Gospel Church" in South Korea. This is the largest church in the world. Dr. Yonggi Cho told us about how he had visited a classmate from Bible school who experienced

stagnation and decrease in the number of church members. Dr. Cho was experiencing growth and increase, and so this friend had invited Dr. Cho to help. Dr. Cho preached a liberating message about how Jesus redeemed us from the curse of the Law. People were set free and became happy and many received salvation, baptism in the Holy Spirit, and healing.

Dr. Cho noticed, however, that his friend was not content. The more glorious the meeting was, the grumpier he became! Subsequently, his reaction came. He responded saying something like this: "You shouldn't preach like that to this congregation!"

HE GUIDED ME THROUGH MY TEACHING OUTLINES, AND I HAD TO THROW AWAY MORE THAN HALF OF THEM, INCLUDING MY SPECIAL SERMON, "YOU CANNOT FOOL GOD."

I know them. They need to be rebuked. They need to understand how things ought to be! Every Sunday I chastise and admonish them, because that's what they need."

That's when Dr. Yonggi Cho said the liberating words that are the title of this article: "**You have to move the pulpit from Mt. Sinai to Golgotha!**" In other words, move from where the Law was given to where grace was given. He explained it in more detail

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saying: "Even a dog knows better and would start to eat at the neighbor's if it would be hit in the head every time it came to eat!"

Imagine how many churches, chapels and assembly rooms are almost empty, simply because the message has "hit people in the head." They have heard phrases like these: "What we need is...," "If we only had been more...," "As for myself I know...," "I've received a word that has become so serious to me..."

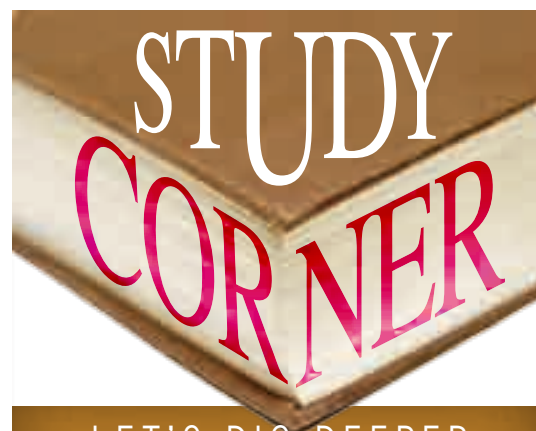
The whole atmosphere has been that of Mt. Sinai! If it has not been "blackness and darkness and tempest" (Heb. 12:18), it surely has been rules and regulations and requirements - "You shall" and "You shall not!"

**THE NEWNESS OF SPIRIT
AND GOLGOTHA**

In fact, it is quite possible to bring the oldness of the letter into the Christian life, so that even the Christian life becomes full of rules, regulations and requirements: "You have to read

and pray. You have to tell others about Jesus. You have to attend church services, etc." The newness of the Spirit, fulfills all these expectations, but it happens through the power of the inner life, and not through outward requirements.

Because "the oldness of the letter" has been permitted to survive, Christianity has become a religion of works, just like any other religion. But our faith is futile and of no value without the living Christ who has been raised from the dead (1 Cor. 15:14-20). All our faith is based upon the new man who was created when Christ rose from the dead. Inasmuch as we died to sin and were raised with Him, we now live a new life (Rom. 6:1-11). It is all based on the work that took place on Golgotha, and all we are to share is based upon that finished work. We share about a new nature that is part of "the newness of Spirit," and we leave "the oldness of the letter" alone on Mt. Sinai.



LET'S DIG DEEPER...

Web sites with recommended books, CDs, DVDs and daily devotionals for further study:

Peter Youngren

www.PeterYoungren.org

Joseph Prince

www.NewCreation.org.sg

Melaine and Steve McVey

www.GraceWalk.org

Peter Wade

www.PeterWade.com

Andrew Wommack

www.AndrewWommack.org

"HIMSELF"... A GREAT ARTICLE ABOUT THE EXPERIENCE OF THE REALITY OF CHRIST IN US.



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by Mary Felde

Topic: The Ministry of the New Covenant

Text: John 3:17, 2 Cor. 3:4-11, Rom 7:6

Introduction:

It is of great importance that we, as ministers of the New Covenant, know what our ministry is. We don't have the ministry of Moses in the Old Covenant, but we have the ministry of Jesus and the New Covenant.

Let's take a closer look at this.

A. Jesus was not sent to condemn but to save

(John 3:17)

1. Many times we see that Jesus HAD reason to condemn people – they were not without faults! But He knew that His ministry was not to condemn, but to save.

Examples:

- ⇒ Luke 19:1-10. People had been condemning the dishonest tax-collector, Zacchaeus, but it had never brought any change to his life. However, when he was met by Jesus' unconditional love and favor, it brought a real change to his life - not an external behavior-modification, but a real heart-transformation.
- ⇒ John 4:7-30. The Samaritan woman was not met by condemnation, but by a word of knowledge given in love and respect. As a result, the woman and many others were saved.
- ⇒ John 8:3-11. The woman caught in adultery was condemned by the Law of Moses, but Jesus did not condemn her. Earlier she had met Mr. Law but that day she met Mr. Grace.

2. Jesus did not come to condemn sinners, but to solve their sin problem. He came to remove the sin by paying its full penalty Himself. Then He came to live inside of us – so His life is formed in us.

Example:

- ⇒ The Law is like a mirror. It reveals what is wrong with us, but it has no arms to stretch out to help fix our hair. However, when we are born-again we receive a brand new life inside. (Ezek. 36:26-27.)

B. We are not sent to condemn but to save

(John 17:18 and 2 Cor. 5:18-21)

1. We are ambassadors for Christ – He is continuing His ministry through us - not to condemn but to save.

2. God does not impute sins to people, and neither do we. Amplified Version of 2 Cor. 5 says: God is not counting their sins and holding them up against them.
3. We don't have the ministry of condemnation but the ministry of reconciliation.

C. The ministry of the Old Covenant versus the ministry of the New Covenant

(2 Cor. 3:4-13 and Rom 7:6)

1. Study carefully these verses that are comparing the two ministries. Observe which ministry brings the most results and is most glorious.

<i>The Old Covenant</i>	<i>The New Covenant</i>
The letter	The Spirit
The letter kills	The Spirit gives life
The ministry of death	The ministry of the Spirit
Was glorious	Will be more glorious
The ministry of condemnation	The ministry of righteousness
Had glory	Exceeds much more in glory
What is passing away	What remains
Was glorious	Is much more glorious

2. We are not under the Law of Moses. Let's be careful that we don't keep ministering in its "oldness," or we will be preaching the Gospel still under the atmosphere of the Law. (Rom 7:6)

Example of ministering in the *oldness of the letter*, bringing condemnation:

"If you just had more faith, God would have done more miracles here. But your problem is that you are just like the people in Nazareth, you don't have enough faith."

To minister in the *newness of the Spirit* we will instead be preaching the good news, that because of Jesus everything is now available by grace alone! Jesus, our righteousness, lives in us, and HE is now our faith. So we don't have to try to produce our own faith, we can just look to Him who IS our faith.

Conclusion:

HOW MUCH MORE GLORIOUS the fruits of the New Covenant ministry are! Let's not mix the Old and the New Covenant ministries, but let's be 100% New Covenant ministers. Then we will see the glorious fruits thereof!



GLOBAL GRACE NETWORK AFFILIATED BIBLE SCHOOLS



Celebration Bible College

P.O.Box 968, St Catharines, Ontario, L2R 6Z4, Canada

Language: English

Coming school year begins Sept. 8, 2009

Founder and President: Dr. Peter Youngren

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Bibelskolen Oslo Kristne Senter

Fetveien 1, N-2007 Kjeller, Norway

Language: Norwegian

Coming school year begins Aug. 18, 2009

Founder and principal: Åge M. Åleskjær

www.bibelskolenoks.no

E-mail: bibelskolen@oks.no

Call: +47 64 84 64 30



Sekolah Alkitab Celebration (SAC)

Medan, Sumatra Utara, Indonesia

Language: Indonesian

Coming school year begins October 5, 2009

Founder: Peter Youngren. Director: Susan Hoover

E-mail: sac.medan@gmail.com



Gospel Revolution Bible College of East Africa

Komarock sector one, Nairobi, Kenya

Coming school year begins Aug. 31, 2009

Language: English

President: Peter Youngren. Principal: Mary Felde

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Call: +254 727 616 400



To The Nations Bible College

5073 E. Post Falls, Idaho U.S.A. 83854

Language: English

Coming school year begins Sept. 13, 2009

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Centro Ensenanza Biblico Oasis

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