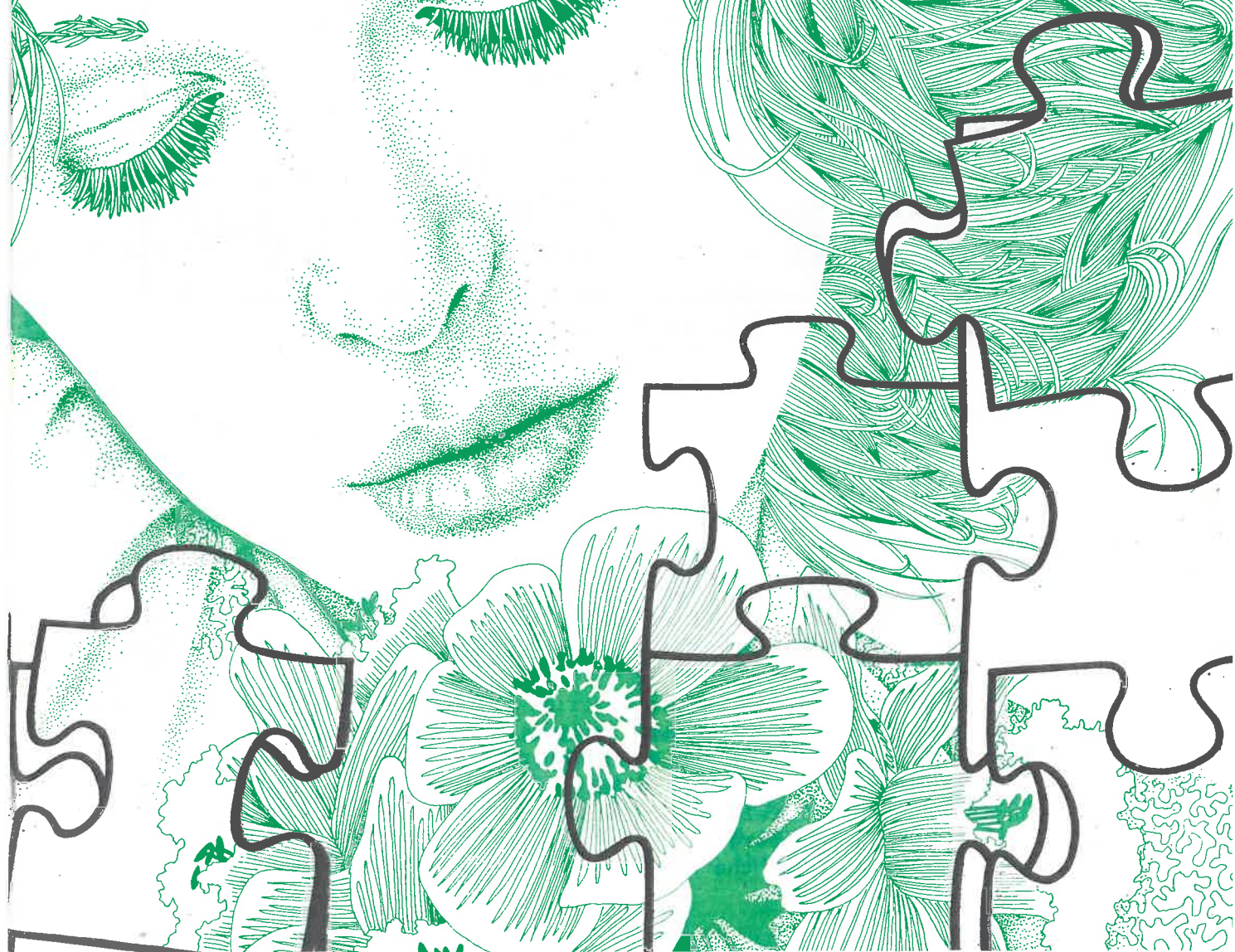




SEPTEMBER 76

JACOB'S LETTER

THE EXCELLENT MODEL OF A MARRIAGE HANDBOOK
LIVING TOGETHER IN THE BODY
WORSHIP (or don't make the stones cry!)



EDITORIAL

The Christian Community - the Christian Family - the Body of Christ. These phrases are commonly used today to describe those who are called the People of God. In this September Edition of the letter we look at various aspects of the Christian Community.

Dr. Daniel Overduin takes a look at Christian Marriage and family. He examines the real possibility of the quality of love in a marriage that Paul outlines in Ephesians 5. Steen Olsen takes up the application of Paul's exhortation to the wider Christian Community, and an article on worship outlines something of the path that has been trodden by the Jacob's Ladder Christian Community* in seeking to worship the Lord in spirit and truth.

Articles which highlight some of the struggles and the victories that the Lord has worked among various members of the Community at Jake's, complete the issue. We praise God for His continual goodness to us and pray that these pages would serve to bring honour to His Name.

*Future articles will examine aspects of Community in greater detail. KARL BRETTIG

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"Be subject to one another out of reverence for Christ."

If one wants to know the laws with regard to marriage in Australia he or she has to consult not only the Marriage Act 1961-1973, but also the Family Law Act 1975 and the recent Family Law Amendment Act 1976. Those who follow the thinking of our politicians with regard to marriage may have had something to think about after having read the Marriage Amendment Bill, 1976. The debate in the House of Representatives in Canberra on this Bill shows some interesting features (cf. Daily Hansard, August 19, 1976, p.409ff, and Senate Daily Hansard, August 24, 1976, p.222ff.)

If one wanders away from the field of legislation concerning marriage into the area of sociology, marriage

guidance, marriage counselling, etc., one has to face a host of differences in thinking and approach. When exploring the broad field of public opinion and the information regularly fed to us through the media one cannot but help yielding to the general confusion. The whole spectrum related to the actuality of married life seems to be darkened by the rising clouds of contemporary misgiving, indifference and outright hostility.

Apart from the confusion in semantics there is also a great confusion about what marriage actually is. The writer has no hesitation in stating that any discussion on marriage should begin by asking the question: *What is marriage?*

THE EXCELLENT MODEL OF A MARRIAGE HANDBOOK

Some notes on Ephesians 5:21-33



If Christians ask this question they cannot but turn to the pages of Holy Writ because they firmly believe that God is the Creator and Preserver of the institution of marriage. Whatever non-Christians may believe concerning marriage and whatever they do in trying to destroy the Christian concept of marriage, the believers in Christ should know what the New Testament teaches concerning the marriage relationship.¹ A wonderful example of the Apostolic teachings on marriage is what one may call the Marriage-Catechism, Ephesians 5: 21-33. The writer will provide some notes on the text whilst the translation of the verses appears in the RSV.

Verse 21: "Be subject to one another out of reverence for Christ."

The mutual relationship within marriage is expressed in the phrase "fear of Christ". The imperative "submit to one another" clearly points to mutual subordination "in the fear of Christ". It implies that marriage partners give way to one another, that they place themselves at the service of one another and that they are voluntarily amenable to one another. Marriage has its foundation "in Christ" and is based on the freedom and dignity of both partners. Verse 21 immediately draws the attention of the reader to the fact that the mutual relationship within

marriage as depicted by St. Paul is marked by a bilateral subordination because of a shared fear of Christ.

Verses 22-4 "Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the Church, His Body, and is Himself its Saviour. As the Church is subject to Christ, so let wives also be subject in everything to their husbands."

The wife's subordination to her husband cannot be divorced from the Church's subordination to Christ. It is commanded within the framework of mutual subordination. The wife's relationship to her husband represents in some way the obedience which the Church owes to Christ. Christ being the head of the Church enables the

Verses 25-7 "Husbands, love your wives, as Christ loved the Church and gave Himself up for her, that He might sanctify her, having cleansed her by the washing of water with the word, that He might present the Church to Himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish."

What does it mean for the husband to subordinate himself to his wife in the "fear of Christ"? Verse 25 gives the answer - "love her". Nothing is to be added here. It is true that the Apostle does not provide his readers with a prescription of a specific method or technique of loving, but in this context it is not necessary to do so. Love as Christ loves! These words are the essence



Church to grow. He knits her into a unity; He nourishes her by caring for each member; He gives her strength to build herself up in love.

The call to subordinate is qualified at least three times: first, by the overarching exhortation which calls for mutual subordination; next, by the unambiguous statement that a woman has to subordinate herself only to her husband (not to men in general); finally, by specifying the wife's subordination in terms of the Church's servant function before Christ. Within the marriage relationship "all things" or "everything" given and demanded are gifts and demands of love.



of the Christian marriage-relationship. Wherever this love is found, there husband and wife will also find proper ways and legitimate means by which to express this love.

The Bridegroom of the Church "alone is the origin and criterion of marital love." The Marriage-Catechism's exhortation to husbands mentions the salvatory event of Christ's death with the purpose of stressing the fact, that the love of Christ is "the source, inspiration, criterion, challenge and promise of marital love."

The writer has an unprecedented courage when he says, "You husbands, love your wives, as Christ loved

the Church". How often have we said this?

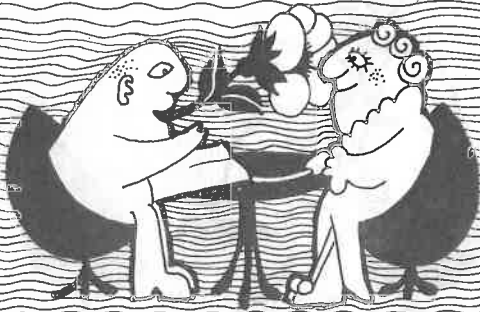
Verses 28-30: "Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his flesh, but nourishes and cherishes it, as Christ does the Church, because we are members of His Body."

The call to love has been heard in the previous verses and now the question arises - "how?"

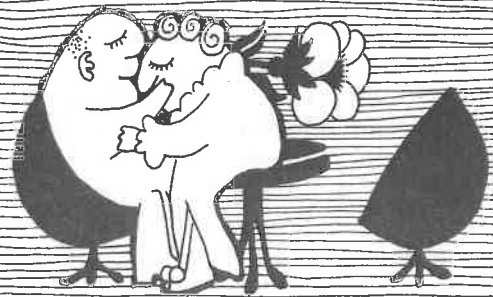
The answer is that the husbands should love their wives with a love resembling that which Christ bears to the Church. The love of the husband for his wife is a necessary, voluntary, joyful, and public affirmation of the love of Christ for His Body, the Church.

Verses 31-2: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." (This is a great mystery, and I take it to mean Christ and the Church;)

Verse 31 is a quotation from Genesis 2:24. These words describe the union of the husband with his wife: he "leaves" his parents to be joined to his wife. The Hebrew *dabaq* means "to join", "to cleave", "to be close" and is rendered in the N.T. by *proskollaomai*. The verb implies "a voluntary, passionate, close relationship which involves a man's soul and body". The husband "lives with" his wife. The nature of this "living with" is expressed in the unique words "and the two will be one flesh". The O.T. and Pauline formula



After the reference to Christ's love for His Church the writer continues to say that husbands should love their wives "like their own bodies" ("for they are their bodies") and in loving them, husbands love themselves. It should be noted that the Marriage-Catechism does not propose the ascent from love of self to love for one's wife to love of Christ. The opposite is the case, namely it descends from Christ's love to the husband's love for his wife to his love for himself. Christ cares and provides for His Church. His action and attitude are the model and cause of the action and attitude expected of each husband, rather than as their mere exemplification.



"one flesh" describes the astonishing result of the union of "two", even of a man and a woman, in "one".

The key word in verse 32 is *mysterion*. This word is very difficult to translate into English. It may mean sacrament, mystery or hidden truth and this mystery, this hidden truth is great, eminent and glorious. The writer of the catechism interprets this word as relating to "Christ and the Church". He is convinced that marriage does not exist in its own right. As a trustworthy messenger of the Good News led by the Spirit of God, the writer emphasises the fact that the Christian marriage-relationship cannot be

divorced from the Christ-church relationship. The latter reveals the *mysterion* of the first!

Verse 33: "however, let each one of you love his wife as himself, and let the wife see that she respects her husband."

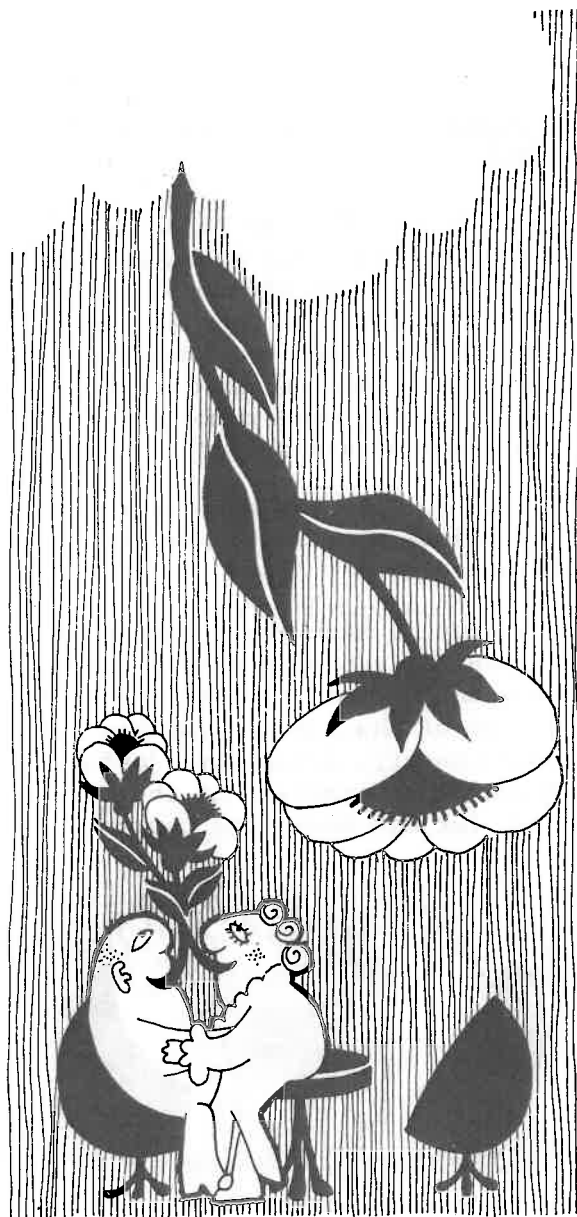
The concluding summary bears a special relationship to Leviticus 19:18. The catechism addresses the husbands first in contrast to verses 22-25 "where wives were exhorted first and burdened, as it seemed, with a heavier load". However, in verse 33 it seems that the wives are addressed in a "surprisingly soft manner".

The writer expresses his hope that the wife will be able to fear her husband. Marriage is found in both love and fear - this is the message of verse 33 and which is in complete harmony with all that has been said in the Marriage-Catechism. The modern reader may be advised here to listen to the lyrics and melodies of Mary Magdalene in A.L. Webber's and T. Rice's *Jesus Christ Superstar* with the purpose of finding out why Mary fears Jesus. She fears Him because she loves Him....!

The Ephesian Marriage-Catechism is a unique passage in the N.T. All the exhortations in this passage (except in verse 33) are supported by a single motivation: that is Christ.

Verses

- 21 -mutual subordination
- motive: the fear of Christ;
- 22-4 -the wife's subordination
- standard: the headship of Christ;
- 25-7 -the husband's love
- ground: the love of Christ;
- 28-30 -the husband's self-love
- reason: the care of Christ;
- 31-2 -the husband's way
- cause: the truth of Christ;
- 33 -mutual relationship
- anchor: the mystery of Christ.



In Christ all things are new and he could have well quoted the words from 1 Corinthians 11:23, "For I received from the Lord what I also delivered to you...."

St. Paul wrote his Marriage-Catechism with peculiar solemnity and nothing truer and nobler has ever been written or said on this subject, i.e., on the husband-wife relationship. The writer knew that it is in the family that unity, order, mutual respect and subordination may be realised with Christian devotion. This makes marriage *qiddushin* (Rabbinic term for marriage, meaning "sanctification" or "sanctities") in the true sense of the word!

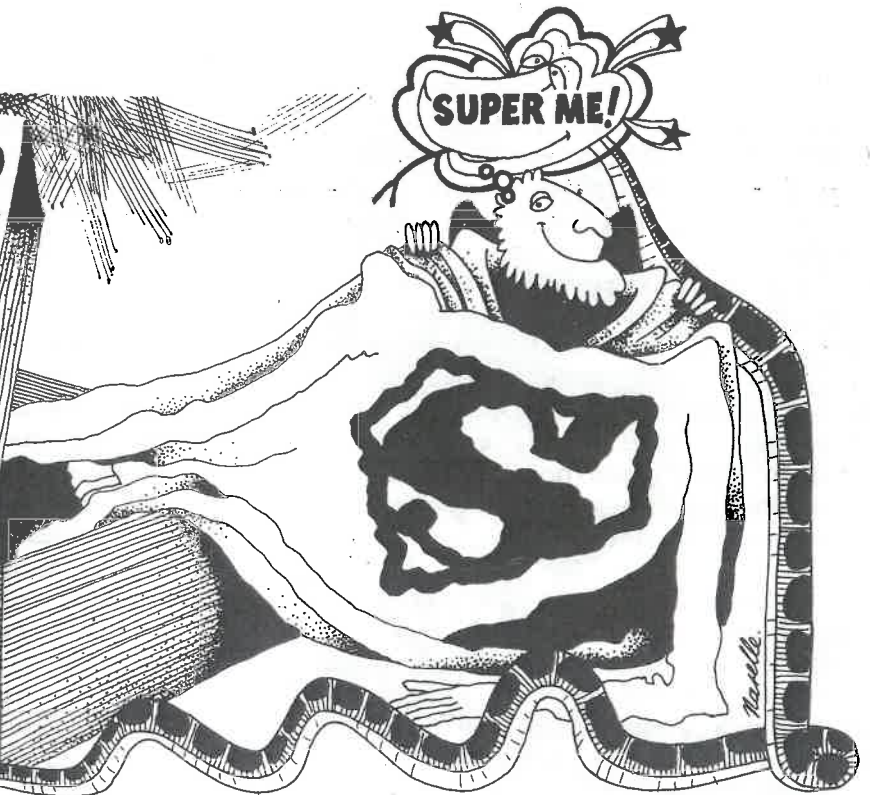
DR. DANIEL OVERDUIN.

LIVING TOGETHER IN THE BODY

CAUTION~

When a person is called into the Kingdom of God he is called to be a part of a body. The Lord who calls him to follow Him equips him to serve as part of His Body, the Church.

"To each is given the manifestation of the Spirit for the common good"
(1 Corinthians 12:7)



Each member of this Body has a special function within that Body. None is superfluous. "Under the Lord's control all the different parts of the Body fit together, and the whole Body is held together by every joint with which it is provided. So when each separate part works as it should the whole Body grows and builds itself up through love."
(Ephesians 4:16 TEV)

Each member's life, future and destiny is inextricably tied up with the rest of the Body. The ear cannot say "Because I'm not an eye I do not belong to the body" (1 Corinthians 12:16). Freedom is no longer to be found in doing his own thing. Individualism is no longer a virtue. True and perfect freedom and fulfillment is to be found in submitting to the body and in serving as part of it. There are no "spiritual lone rangers" for no member is complete in himself. No-one is equipped to minister on his own. He forms part of the total unit.

Since there is one Body all members of it share life together. All that

the individual is and has belongs to the Body. What I do with my time, my money, my car, my future, my job, my life is no longer just my business. For I have been bought with a price. I am no longer my own master. My Lord is Jesus Christ. He has made me into a son or daughter of God and has given me a new Family. We have been made accountable to one another for since we are one Body everything that we decide has implications for the rest of the Body. The important decisions of life are no longer just my own.

Such a relationship with fellow brothers and sisters is a great blessing from the Lord. No longer am I a single stalk of wheat blowing about in the wind. No longer is the highest court of appeal for discerning the Lord's will for my life only my own private ability to understand the Word or to hear the "small still voice". No longer need I submit to a tyranny of materialism for no longer do I have to fend for myself against that cold unexpected rainy day.

but is that really freedom? Is it really fulfillment? Most of what we hear and feel today would suggest that freedom and fulfillment is found in being your own boss. In being independent. And so we strive to get our own car so we're not tied down. We want money in the bank or more insurance so that we can decide our future. We're self-made men. We do things when and how we want to. If we've got the money, well why shouldn't we go on holidays? There is a way that seems right to man but that leads to death.

The relationship that God calls us into with Himself and with our brothers and sisters is eternal and involves the totality of our lives. Everywhere a member of the Body goes he is a marked man - to work, to the pub, to the football - he or she is marked as a child of God and as a part of the Body of Christ both in a universal and local sense. His relationship with God and his brothers and sisters comes before his job, his recreation, his future, his ambitions and this relationship is the unifying force of his whole life.

Unlike other men around him he is not a different person at work then he is at church or at the pub. He is a Son of the Father and a brother in the Family wherever he goes and whatever he does, twenty-four hours a day.

The Body of Christ in any given locality is the local Christian Community or Congregation. It is a very physical thing. Not just a "spiritual reality" but people with sin and failings. John reminds us that loving the Lord Jesus involves loving such sinners (1 John 4:20).

Commitment to Jesus means commitment to a specific group of people. Each such community has been equipped by the Lord, through the gifts of all

its members, for the ministry He has called it to. In that sense it is complete.

As we live this way as God's people beautiful things begin to happen. In such a community there is friction. It seems that the Lord puts us together with people we can't get on with. We begin to see other people's sin more clearly. Then we begin to see our own. As all this comes to the surface we are able to confess our sin to our brothers and sisters and to the Lord and receive forgiveness. This is a constant ongoing process for we remain sinners and so we are privileged to constantly experience the joy and release of the healing power of the Lord.

The Lord is thus able to refine us to an ever greater degree, filling us with His Spirit and renewing us in the fruit of His presence. We grow less selfish and so grow in love and in our willingness to submit to our brothers and sisters as to the Lord and so to lay down our lives in sacrifice. As we grow the Lord is able to show us more of our sin and we come to see our pride as never before. And so the healing process continues. God is in the process of making us like His Son Jesus. (Romans 8:29)

When the body comes together to worship its Father it does so as a body. Each member has something to contribute. Each has been given a gift from the Lord which is used for the benefit of the whole body. "When you meet for worship, one man has a hymn, another a teaching, another a revelation from God, another a message in tongues, another an interpretation. Everything must be of help to the Church". (1 Corinthians 14:26)

The corporate worship of the people of God is a united expression of

their continuing worship in their common life. Paul exhorts "Be filled with the Spirit! Speak to one another in the words of psalms, hymns and sacred songs; sing hymns and psalms to the Lord, with praise in your hearts. Always give thanks for everything to God the Father, in the Name of the Lord Jesus Christ " (Ephesians 5:18-20). Worship is a basic characteristic of the community.

The community is also characterised by its mission. Each local body is slightly different because each has a different mission to fulfill within the total Body of Christ. The community of which I am a part, Jacob's Ladder, has been called to minister to the people of the street. Particularly, those involved in trips like drugs, sex, grog, rebellion and crime. Of course that's not the only people we minister to, but that's our primary call.

Thus when someone is called to be part of the community of Jacob's Ladder he is called to be part of that ministry in some way. Not everyone witnesses in the pubs. Some have the ministry of intercession. Others clean floors and cook meals. But all are involved. It is the whole body that ministers. All work together. All are vital. None are optional.

The notion of individual superstar witnesses is not Scriptural. A community is the only sufficient basis for a ministry. Agencies, projects and the like are only as effective as they are part of a body and we are able to channel the results of their labour into a body. So when a person is converted he is not merely converted into a programme but into a family. He becomes part of a body that nourishes and nurtures him. Otherwise he will not grow. Knowledge



is balanced with practical experience in the life of the community.

Christians are being called together to share life in one body as a people set apart and totally committed to one another in and through Jesus Christ.

There are many forms under which this takes place. Some live communally under one roof in extended families. Others don't. Some wear long hair and beards - others ties and suits. Some are part of existing structures and congregations. Others form their own. They grow and develop in many different ways. All are coming together to share the life of the Lord as one body.

In his book "Building Christian Communities" (Ave Maria Press, Notre Dame, Indiana 1972) Stephen Clark of the Word of God Community in Ann Arbor, Michigan observes that "environmental factors are more basic than institutional factors in Christian growth and therefore the primary pastoral concern should be in forming Christian environments rather than in reforming Christian institutions." (Page 23)

Suitable organisational structure is obviously needed but it is not the sort and number of committees you have, or the nature of your institution and its structure that is the decisive factor. Modifying or even tearing down existing structure will not in itself enable people to live the Christian life in today's world. The body needs to function as a genuine growing Christian community. So, I believe it is to developing community that we must turn our attention.

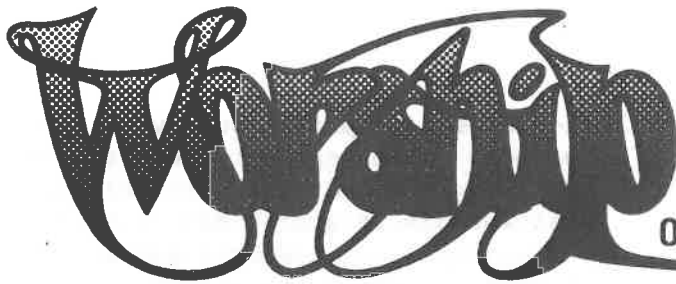
Within existing communities, parishes, groups or congregations this may not be easy for secular individualism has been with us for



all our lives. If we simply aim for community we will only set up a new idolatry.

If we place Jesus Christ in the centre of our common life our attitudes and actions will come into conformity with His will. There is no simple blueprint for the Lord works differently in each individual situation. We must earnestly seek Him in prayer and study and He will reveal His will to us. We must learn to be prepared to give up all for the sake of following Him. As we die to ourselves He will graciously mould us into His new creation. He is the Lord of His Church. The Body of Christ is His creation and His gift to His people. He is at work in us making us both willing and able to obey His purpose. Allelujah! Praise His Name!

STEEN OLSEN.



or don't make the stones cry! S

As He was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the Name of the Lord! Peace in heaven and Glory in the Highest!" And some of the Pharisees in the multitude said to Him, "Teacher rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

Luke 19:37-40

Not too long ago a rather unusual happening occurred in Adelaide's Festival Theatre. A big man wearing leather boots, a big smile and a 12 string guitar walked on to the stage before a near capacity audience, looked up to the ceiling and simply said "Praise you Father," and began to sing 'I don't know what you came to do, but I came to praise the Lord'. Two hours later he received an encore, reappeared on the stage, looked up to the ceiling, raised his hands into the air and applauded the Lord who had made it all happen.

The following day a review of his concert appeared in the local paper, stating that the performer, Barry McGuire, would have gained more followers for himself if he had talked less and sang more. Several months earlier, in the same Festival Theatre thousands of people filled the stalls, boxes and foyers for five nights running and sang praises to God as the whole building was enveloped by His presence. Needless to say the theatre ushers found it difficult to send these people away when closing time arrived. No doubt they wondered about this new and strange phenomenon!

Well this event was not written about in the local paper but we do have the report of a similar event several thousand years ago.

".....Now when the priests came out of

the holy place (for all the priests who were present had sanctified themselves, without regard to their divisions; and the Levitical singers Asaph, Heman and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps and lyres, stood east of the altar with a hundred and twenty priests who were trumpeters; and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the Lord), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the Lord,

"For He is good,

for His steadfast love endures forever," the house, the house of the Lord, was filled with a cloud, so the priests could not stand to minister because of the cloud; for the Glory of the Lord filled the house of God."

2 Chronicles 5:11-14

A rather incredible happening! Christians all over the world long to see it happen today. It does! Yet it doesn't just happen haphazardly out of the blue; the Lord wants us to learn a few things first, for worship is intimate communion with the heart of God who longs to have deep fellowship with his creatures. He wants worshippers. 'He will joy over thee with singing', 'for the Lord thy God in the midst of thee is mighty'. He inhabits the praise of His people.

For many months we struggled with the whole area of worship. It began to occur among us as a kind of peripheral observance which we faithfully carried out every Sunday afternoon for an hour or so. We broke free from the rigid liturgical forms and substituted choruses, readings, sharing times, prayer and of course a sermon, and yet something was still lacking.

It was about that time that the Lord began to speak to us through a brother who had been ministering for two years in India. He told us about their community household worship. How they would meet together for an hour each day simply to meditate on God's Word until they were thrilled and excited with the truth it contained. Praises would then begin to flow to the Lord. So we learned that we needed to focus our thoughts and our attention on the Lord who is the truth and we need to recognise the truth and thank Him for it. But the natural man cannot know the truth, the things of God. (Acts 28:26-27) God revealed Himself, His Truth, to us through the Holy Spirit, (1 Cor. 2:10-11) and continues to reveal Himself to us through the Spirit (John 16:13) He wants us to worship Him in spirit and in truth.

"But the hour is coming, and now is, when the true worshippers will worship

the Father in spirit and truth, for such the Father seeks to worship Him. God is Spirit and those who worship Him must worship in spirit and truth."

John 4:23-24

Naturalism, which has crept into our Western thought forms since the 18th Century 'Enlightenment' era, precludes us from understanding fully what Jesus was announcing here. We are unable to respond to the Lord if our thoughts are enclosed within the natural realm and we cannot see beyond our own minds, our own failure and our own inability to worship our Maker. We needed to be released from our preoccupation with ourselves and focus our attention on the Lord who has overcome the devil, the world and our flesh. We needed to ask the Lord that our spirits might be set free to worship Him who is God. We needed to resist the powers of darkness that would burden us with guilt and failure, (James 4:7) and to draw near to our God in prayer and intercession.

Another lesson we needed to learn was that worship was intimately related to all areas of our lives for the Lord would have us present ourselves to him as living sacrifices, holy and acceptable before Him. (Romans 12:1) Our Father warns us that our observances are an offence to Him if justice and righteousness does not

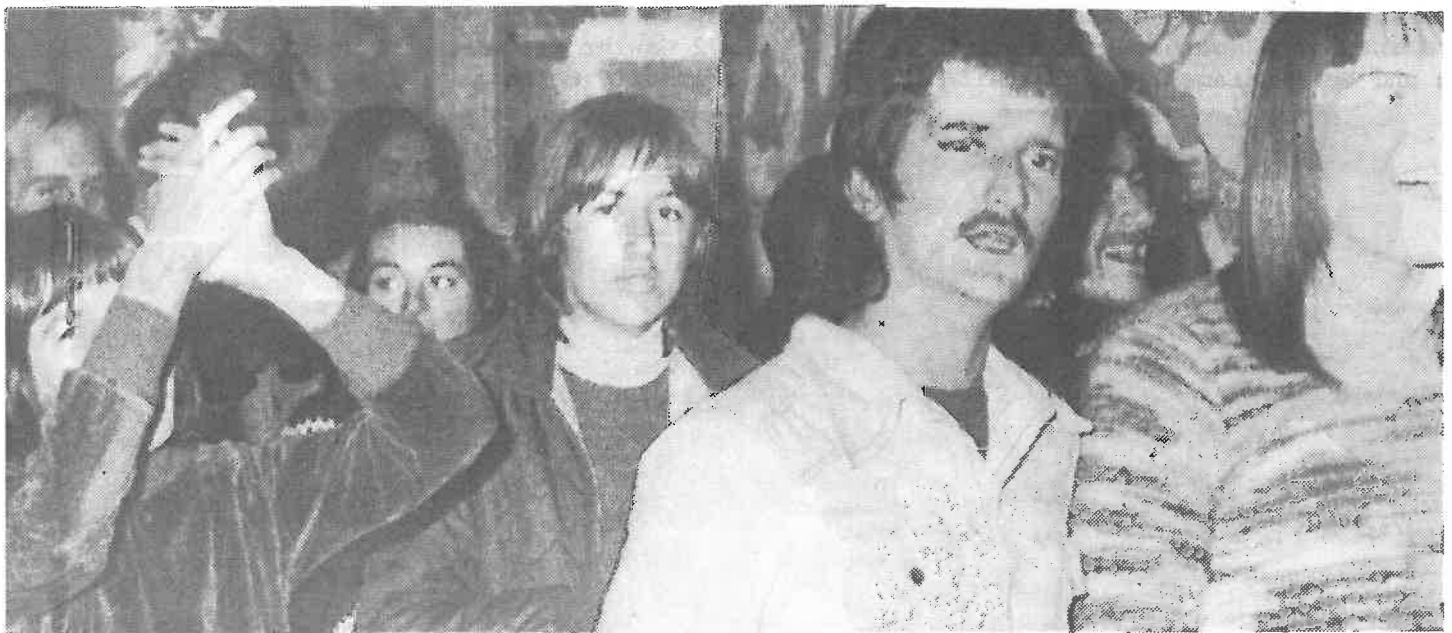


prevail among us. (Amos 5:21-24, Rev. 3:15-18) In our community houses we discovered that we could not come before the Lord in praise and worship unless our relationships with each other had been put right. Times of ministry one with another became an important part of our worship life. Sometimes we found these needed to be incorporated into our worship time. We would come before the Lord to praise Him and somehow we would know that there was something wrong among us..."Ok brothers and sisters, let's break for a while, pray individually for a time and then minister to one another before we come before the Lord together as one in His Body." The Lord does not entrust too much of His almighty power to a bunch of immature kids with nappy problems!

I suppose the thing which many of us resisted most however, was submitting our wills to the will of the Father in simple praise of Him and acknowledgement of His glory before our brothers and sisters. (I mean what might they think about us!) For many years I personally wondered about all this 'Praise the Lord' business in the Psalms and the Old Testament. Then I began to discover that the people of the early Church met together daily to praise God. Paul even did it when he was locked between two jailers in prison. And Jesus

rebuked those who would silence the praises of His disciples as He made His final entry into Jerusalem. Finally I discovered, in the book of Revelation that all those in heaven seemed to be doing all day and night was praising the Lord! (Rev. 4:8)

Well the Lord showed me something about praising Him in all this (even though I was dumb and slow to recognise it), as He has to many millions of His people throughout the centuries, that He does inhabit the praises of His people, and He ministers love, joy and peace to those who would come into His presence. We were created to worship Him above all else. Currently the Lord is teaching us more about the whole Body coming together to worship. There is much to learn and we are so slow to learn it. Paul's description in 1 Cor. 14:26-33 is taking on a new and deeper significance, as we learn to allow the spiritual gifts to flow freely and orderly among us as we come to worship Him in spirit and in truth. It is a joy to praise and worship Him daily together in the home before we face the wiles of the world. It is greater joy when the larger body assembles to worship its Maker. It will be an even greater joy when we all assemble before His throne to worship Him who is God eternally. PRAISE THE LORD! KARL BRETTIG



It seems that quite a few people would like to see some sort of description of what exactly goes on at Jacob's Ladder Community. Well, here goes an attempt to describe something of the life of the community.

The week begins on Sunday morning with a time of teaching and bible study, which is optional, at 9.00a.m. into a time of worship, praise, prayer and celebration (this usually goes until Sunday afternoon!)

The community actually gathers for the worship time at 10.30a.m. The form this takes is variable. Often this is a time of praise and joy as we respond to the Lord's presence among us. Other times there are extended periods of intercession, prayer for healing of relationships, of broken lives and of physical ailments. Order in worship is preserved by the participating leaders (preaching and teaching, liturgical and song leaders). The whole of the body is involved as much as possible in accordance with 1 Corinthians 1:26. These are usually very blessed times and are a focal point of the week's activity.

These worship times are preceded in the previous hour by two study groups. A basic introductory course and a more intensive course in both Old and New Testament Scripture.

Sunday afternoon sees people involved in various community activities, and on Sunday evening at 8.00p.m. the community Elders meet.

On Monday the staff takes a day off! Tuesday through to Friday (from 10.00a.m. to 4.30p.m. +) sees the centre at 102 Gawler Place in operation. The staff meet on Tuesday morning to co-ordinate various visiting activities and to pray through the week's work. Currently the staff consists of five full-time workers and three part-time workers and various supportive members of the community.

We are also in the process of involving various professional workers in social work, medicine, etc., who are committed Christians. We are also currently being phoned and visited by numerous social workers!

Staff activities during the week may include visits to individuals and groups, counselling, preparation of study material, organisation of both community activities and activities which embrace the wider Body of Christ, the development of a resource and research centre and other things such as producing this magazine.

A Drop-In Centre is also operating at 102 Gawler Place and is staffed by community members.

CURRENT



Tuesday nights are devoted to either times, of prayer, praise, intercession and teaching, or to 'indepth studies of contemporary issues e.g. during the past months we have looked at Christianity and 20th Century thought, Christianity and Communism and currently we are looking at the various Eastern religions and sects that are invading Western society. (How many of us are aware of the pagan rituals that are involved in Transcendental Meditation?)

On Wednesday and Thursday nights community house meetings are held as well as sharing times for those not involved in community house ministry. Music practise and Bike group meetings also happen on these nights.

Friday and Saturday nights are set aside for ministry at various places where people gather (hotels, pancake places, bike hang-outs and the streets etc.)

We are hoping to have the Coffee-House drama and music presentation centre (for lack of a better name) open on Saturday nights in the near future. A musical has been written and is being produced by community members to start the summer programme. This musical will also be presented to hundreds of teenagers at the Youth EXPO which is being held at Wayville Showground

on the long weekend in October. We will also be involved in the running of a Coffee-House ministry at the EXPO as well as an arts and crafts display.

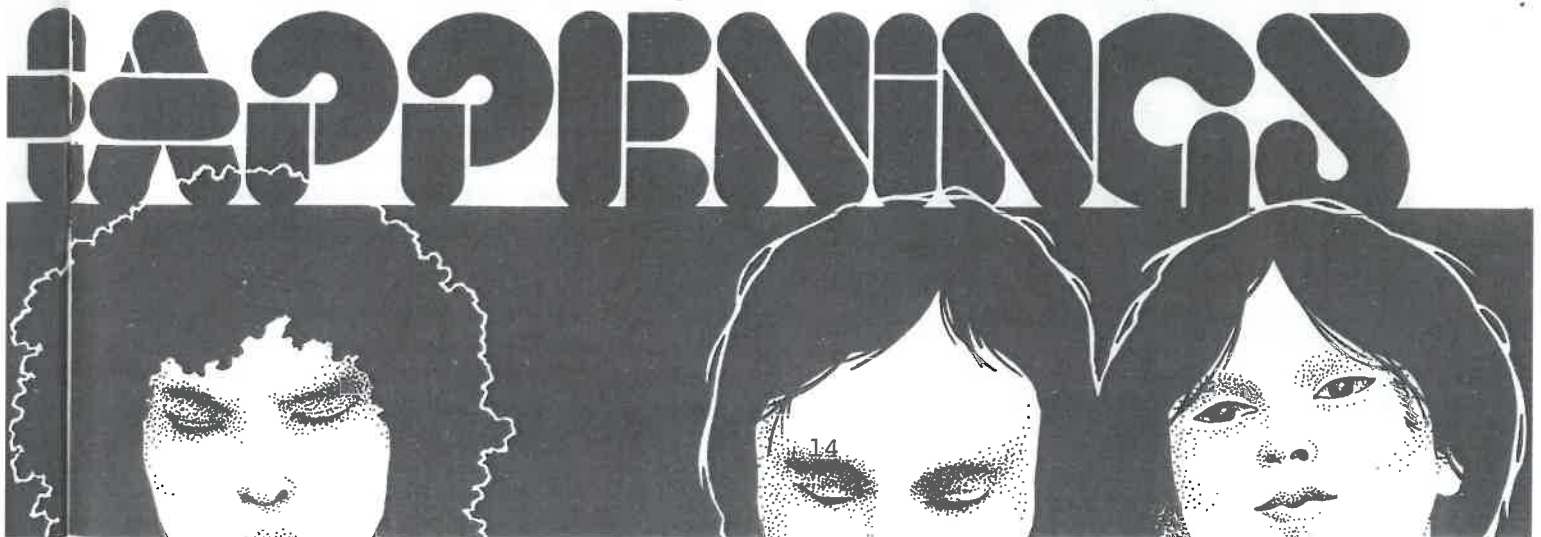
In all of this we are learning more about what it means to follow Jesus in all of these areas and to function as a healthy body. The growth of the community in the Brompton, Croydon and Welland area of Adelaide has been evidence of the Lord's goodness to us.

People are being reached for Jesus and are receiving training in seeking to follow Him and are being healed of the many scars left on them by the forces of a broken society. We pray that the Lord would continue to discipline us and enable us to follow Him wherever He may lead. To do this we need your support in prayer.

We would be pleased to make the resources at Jake's available to you also. Please contact us if we can be of use to you.

Write to us at:-

JACOB'S LADDER CHRISTIAN COMMUNITY,
102 Gawler Place, Adelaide, S.A. 5000
or Phone 223 6684 Tuesday - Friday
10.00a.m. - 4.30p.m.





HOUSE OF MILK THE FOOD

"And if you obey the voice of the Lord your God.....the Lord your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the Lord your God. Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your beasts, the increase of your cattle, and the young of your flock. Blessed shall be your basket and your kneading trough. Blessed shall you be when you come in, and blessed shall you be when you go out." Deuteronomy 28:1-6

During the late 50's and 60's people were beginning to feel the spiritual chill blowing through Western society.

The war now over, for a few years, was the cause of people bending their backs to rebuild their shattered illusions of life and of reality. These were some of the most prosperous years seen by man and they set forth a new hope for mankind in modern technology. It resulted in a glut of materialism and the birth of modern existentialism. People were no longer willing to believe in the spiritual side of life and a Divine God. Perhaps this was because they would then have to concede that the horror they had just come through was some kind of divine judgement from God.

As is with us when we come under judgement from God, though don't repent, we often retreat into a purely physical dimension consisting of food, records,

LIK AND HONEY CO-OPERATIVE

...and we eat HAS BEEN GOT AT...

and books which stimulate our mental dimension. This we think is a safe enough retreat where we are out of reach of God. We try to shut Him out (He's too heavy) and this is exactly what modern Western society seeks to do. Our culture makes no provision for God, but, as we said earlier, some were beginning to feel the spiritual chill creeping over modern Western society.

People like Jack Kerouach and Alan Ginsberg were the writers of crazy Zen poetry. They were going up into the mountains to seek God. Then came the journey to the East, to seek spiritual enlightenment. (From guys like Herman Hesse, T. Lobsang Rampa, Maharishi Mahesh Yogi, J. Krishnamurti) Millions of kids started to read Kerouach's and Ginsberg's books. They became part of the "Beat Generation". Then came the Timothy Leary and Ken Kesey, San Franciscan flower powered, acid dropping hippy generation, who threw peace and love at the world. Everyone thought that they'd found spiritual reality, and they had - the acid blew straight through their spiritual, mental and physical dimensions, ripping them open at the seams. Just like their parents they'd overbalanced, their parents had denied the spiritual and the hippies denied the physical and mental. Hence the abandoning of reason and relinquishing of material things. Dropping out of society, giving up their values for the absolute value of the spiritual, condemning systems and structures.

After, wandering through the East and trying to recreate it in the West through communes etc. The hallucinogenic

drugs blowing people's minds, making it a slow walk back into society - for some a trip back to Uni, and a new trip - a mental one. Others, a trip back to social issues, physical trips and others still were "lost in action" in no man's land - mental hospitals, some dead



from O.D.'s and just too much of "life".

Yet they were looking for a balance between the physical, mental and the spiritual. They saw that if one area is down then so are the other two. We are constantly being attacked by the enemy, the father of lies, in this area. Despite the bad trips that occurred during the 'flower generation' a new and much deeper awareness of a 'plastic canned food' society began to emerge.

Farming communes, alternative food co-operatives, countless books about gardening, farming and nutrition began to appear. The cry boomed out loud and clear "THE FOOD WE EAT HAS BEEN GOT AT!"

As Christians in the world but not of the world (John 17) it is totally unnecessary to support the materialistic, capitalistic society which surrounds us. We need not eat and drink the dead foods of a dying society. We at Jake's Co-op believe that by eating "whole" unprocessed, unrefined foods we lift our physical stamina which in turn will lift our spiritual and mental dimensions.

For example, the eating of brown rice rather than white rice. Brown rice is not polished. During the polishing process the tiny "germ" at the end of the rice grain is removed. It is in this tiny germ that the vitamins and minerals are contained. The grain of rice has no nutritional value. Many of today's foods are processed to the point where they become nutritionally dead. Breakfast cereals (e.g. Corn flakes, some Muesli's, Wheat-bix etc.) are cleaned, cooked and then toasted. This causes the

nutritional value of food to be lost. Tinned peas, beans, corn and other fruits and vegetables are cooked to the point where little nutrition for our bodies is left. By eating unprocessed, whole, natural foods the nutrition is not lost but eaten.

When you eat the wrong, or the processed foods, your body does not get sufficient vitamins and minerals required to keep your body at its peak. When stamina (physical dimension) drops off, the mental and spiritual dimensions also become affected leaving you weaker. This means you are more vulnerable to the attacks of Satan in many areas of your life.

Why do we eat these T.V. dinners? Partly because they are quick and easy to prepare (we have to keep up with the race of society) and also because we are living in what some have termed the "Coca Cola generation". We have been sold to mass advertising. The bigger, the better, or brighter products. It's a whole new way of

life packaged neatly into one saucepan. Do we, as God's children, still have to keep pace with the instant society about us? As Christians we can see this Scriptural force behind this new way of living. We are no longer living in a God-centred society but in the opposite. We have lost sight of God's order of creation therefore we no longer have the basic principles through which God leads and teaches His people.

God is not silent on these matters. It is clearly seen by us that He is leading His people into a fuller and more complete lifestyle.

JOHN GRIMWADE & TERRY ALLEN



Dear Harry and family,

I was thinking about you all last night and, of course, able to understand a little more of your situation due to things Pat was able to share with us. It is a joy to us to see the maturity Pat has now, as compared with a year ago, due to the work of God in and through the Community and the time she has had at your place. She must be a gem in your house due to her ability to be direct and yet loving, and her insight into life is really very deep. Isn't it great how fast God can grow some street kids up if they are willing to submit to God's love? I know as your place develops and Pat is able to grow more she will blossom into a beautiful assistant in your work of helping others find out what life is all about. Really it's God's work and Pat has now the power to minister in a Christ-like way. She just needs your encouragement to allow this process to move on, as God will direct. After all that is what our job before the Lord is — to encourage, increase, enrich and lighten the load of those God gives us to disciple.

Waddya mean there's only one table?! I'm gonna sit with only Jacob's Ladder freaks or none at all!!

This is something recently given to me which I'd like to share with you for you to think on and see how God develops it with you in your situation, both environmentally and personally.

Many people often come to me with worries about denominationalism, and pentecostalism, sects, charismatics etc., and explain usually in a very vague way that they think it strange that there are so many controversies and differences. Even about Holy Communion there are so many mixed thoughts, and often I wonder how some people will get on at the Marriage Supper of the Lamb when they sit next to a stranger whom they would not eat with here on earth. Well, I usually agree that it is very strange but this has now become my answer.

*God in His mercy lent us Grace -
we have a lovely face.*

Life is very difficult for us, with our small fallen minds, to understand and so we do not comprehend eternity or nothingness or the ever-expanding Nature of God.

or the love of God that has no limits (but is the same quality in a box or not in a box), so we set up systems which give us our boundaries or fit within our comprehension of life.

Well, back to the point. We see God through our own coloured glasses - remember the doctor play done at our Easter Camp? We put God in a limited space, not because we want to limit Him, but because we want to understand Him. As Paul said, "I am talking like a fool or mad man" because that statement is illogical in reference to an understanding of God who is beyond our understanding. However, we try to do it and set up our systems which then unfortunately become law. (Is there any Pharisee in us - no never!)

Isn't God just incredible because He works with an incomprehensible law of love and not legalism?

NO EDGES

*How large the skyline
The longer I view it,
The broader, higher deeper it becomes!
It never finishes.
Dear Lord I anticipate
An endless Love with no edges.
How large is your Kingdom?*

This thought again leaves me wondering about the Grace of God, lent or given to us, because we have a lovely face.

Well, to conclude this point, God can and does work into the boxes we place Him in because of His Grace and His Love for us, but I believe He would prefer to work into His own loving freedom, eternity and endlessness. This may never be given to us, due to our innate fallen nature, this side of His Coming Again, but our spiritual natures are, and only because of the Grace of God, perfect because Jesus died for us. Therefore we, as Paul, seek after every spiritual gift and put them into practise as God gives them to us.

And so God in His mercy still works with us even though in our ignorance we cut Him off at the knees - why? Because He loves us, for His own Name's sake and for His own reasons and Glory.

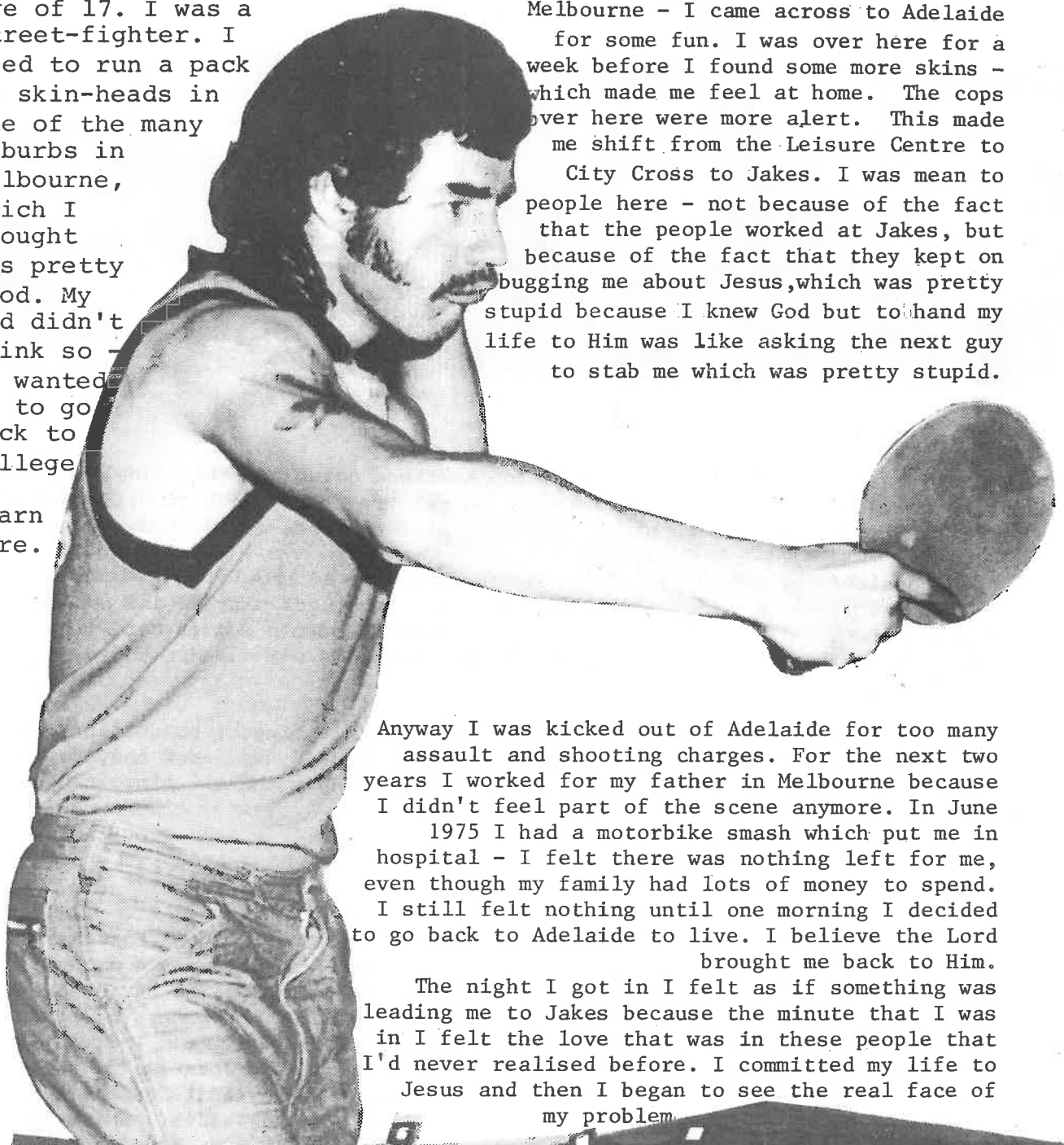
Well, Harry, what do you think of all that? I have found this most exciting, and it reaffirms to me the greatness of God and His incomprehensible resources.

Yours in and through His Grace,

Blood and Bone.
IAN WADE



Well let me start at the age of 17. I was a street-fighter. I used to run a pack of skin-heads in one of the many suburbs in Melbourne, which I thought was pretty good. My Dad didn't think so - he wanted me to go back to college to learn more.



After a while it started to get slack in Melbourne - I came across to Adelaide for some fun. I was over here for a week before I found some more skins - which made me feel at home. The cops over here were more alert. This made me shift from the Leisure Centre to City Cross to Jakes. I was mean to people here - not because of the fact that the people worked at Jakes, but because of the fact that they kept on bugging me about Jesus, which was pretty stupid because I knew God but to hand my life to Him was like asking the next guy to stab me which was pretty stupid.

Anyway I was kicked out of Adelaide for too many assault and shooting charges. For the next two years I worked for my father in Melbourne because I didn't feel part of the scene anymore. In June 1975 I had a motorbike smash which put me in hospital - I felt there was nothing left for me, even though my family had lots of money to spend. I still felt nothing until one morning I decided to go back to Adelaide to live. I believe the Lord brought me back to Him.

The night I got in I felt as if something was leading me to Jakes because the minute that I was in I felt the love that was in these people that I'd never realised before. I committed my life to Jesus and then I began to see the real face of my problem.

my coming to jesus

I am now living in a community house where I am learning to know the Lord better. As a street kid I learnt never to trust anybody but myself but now I am learning to love and trust everybody in the community around us. Your brother in Christ,

TONY



1) LOCAL NEWS, PEWS & VIEWS

Hey! The Drop-In Centre at Jake's looks like a going concern! People are still a bit afraid of venturing up the new staircase. Pray that the Lord will lead them and that the Lord will make us ready to minister to those who do come.

My ideal of community has in it the concept that it should be a community of all ages. For a long time we've had teenagers - they got married and now we've got young 'uns. Now, at last, we have a Grandma!!! Doug's Mum is here with us while he's gone. She's doing a great job and she needs our support to look after three very active young 'uns.

God has blessed one of our community houses with a bigger, better, brighter home. The grape vines, rats and weeds took over the old one. Now they're living in one of the mansions of the god's (so it seems) - Hope the old place taught them humility.

2) WORLD NEWS

The Kuhl Odyssey. Having manouvered their way around Cyclops (customs) they've (Erna, Doug, Judy and Glen Heidenreich) now found themselves in America. Doug has been most impressed by America's affluence. He says the Christians in America alone could feed the rest of the world!! Some of the places he's visited are Calvary Chapel, Trinity Lutheran Church (Larry Christenson's), Melody Land, and Disneyland. Disneyland?!! and Teen Crusade, Right On (John Hirt), Reba Place to mention a few. All of these places are in (up to Disneyland) Los Angeles. He reckons downtown L.A. is a big place (even as big as Adelaide). While in L.A. he got to see one bike joint too - it's in his blood.

Next stop was San Francisco where he met up with John Hirt as mentioned above. He felt at home at last, because here were the only true long-haired, guitar picking freaks he'd seen!

He's also been to Bethany Fellowship - a fascinating place, and to Minneapolis for the Lutheran Charismatic Conference. His comment, "The Americans really are a hand clapping, flag waving people." Through all of this his message is that Jesus has already sacrificed Himself once and for all, and we shouldn't rely on our own sacrifice and sufferings to count ourselves worthy. Forgiveness is a free gift.



3) COMING ATTRACTIONS

- a) Coming soon in majesty and splendour - JESUS !!!
- b) Solsound Promotions presenting "Family" in Concert. Prince Alfred College at 8.15p.m. 11th September with Rod Boucher's "One Man's Band" supporting. Also keep your eyes peeled for a LARRY NORMAN concert coming soon, Prince Alfred College at 8.15p.m. 23rd October.
- c) Malcolm Muggeridge will be in Adelaide on October 13th talking on "The Authority and Relevance of the Bible in the Modern World" at the Festival Theatre. Bookings can only be made at this Theatre at \$2.00 a seat.
- d) The National Christian Youth Convention will be held in Canberra next year January 9-15. Theme: "Turning Point".
- e) National Charismatic Conference will be in Sydney Jan. 21, '77.
- f) The Coffee House at Jacob's Ladder will be re-opening in October. There's still a lot of work to be done
- g) At the moment it seems likely that Jacob's Letter will be produced quarterly. If you would like to subscribe (subscription will be as cheap as possible) could you please send us your name and address. Write to:-
JACOB'S LETTER
c/- Jacob's Ladder Christian Community Inc.,
102 Gawler Place, Adelaide, S.A. 5000
or Phone 223 6684
We're also praying about a new name - any suggestions?
- h) 'EXPO' held October longweekend (8-11th) is being run by a group of business people who have organised it so that they can promote and sell all types of "in gear" etc., to young people. The Christians of Adelaide have been offered a MAZE that presents Christ as the only one worth having, compared to what the commercial world is offering. Jake's is directly responsible for a Creative Activities area. This needs your prayer support.

The Article on Lutheran Spiritual Renewal in the May 1976 Edition of Jacob's Letter has caused some controversy. Pastor Doug Kuhl has written a letter of apology to the Adelaide Lutheran Fraternal for any inference that the opinion quoted represented the view of the Fraternal as a whole. The article was written in a hurry and some of its sweeping statements may not have conveyed what was meant. The article was intended to be a call to self-searching and to putting off the old man and letting God put on the new. No "blanket condemnation" is intended and we apologise for any misunderstanding we have caused.

Colossians 1:17
He existed before all things,
and in union with Him
all things have their proper place.

