

Dec. 7, 1975 A.M.

"WHATEVER HAPPENED TO THE JESUS MOVEMENT?"

I John 3

INTRODUCTION:

From the rubble of San Francisco and Sunset Strip in Los Angeles emerged hundreds of young people in the summer of (1967), who forsook drugs, free sex, and the occult, and mysticism to follow Jesus. Thus began the so called ("Jesus movement") It was virtually unknown until that time. And in the months that followed there was sort of a spiritual explosion on the West Coast, against the culture. Vast numbers of young people across the land embraced Christ. A love-hungry, peace seeking generation and much of the action took place in scores of communities. They hit the streets, the parks, the beaches with their guitars and Bibles. And there was an out pouring of witness. There were Jesus music concerts. There was the underground type of Jesus movements. There were the (coffee houses) There were the hot-lines ministries that flourished.

Even the (press) in 1971 took notice of the fads - the buttons, the bumper stickers, Jesus wrist watches, and even in a great crusade down in Texas, Expo '72 which was attended by 85,000.

This movement did not stop before it had reached the Eastern Seaboard - Ohio, and Pa.

How does this movement fair today. If indeed, it survives at all. (Christianity today) an outstanding publication visited in several of the areas, and sought to pick up some information, on this movement. And of course, it has changed in concept. And it is not as powerful as it once was.

Wherever Happened To The Jesus Movement
/ John 3
1967 San Fran - Explosion - St. Ph. Beach. Guitars - Lupa. Am.

I. Possibilities of J.M. v.1-3

Ted Wise - Stray Bible

v.1

v.2 - Blind man, the one I see will be Jesus.

Dr. Roy McClain - 1970, Wounded, Mud, Captain -
I don't belong your Rel. - No, belong to my God.

II. Problems of J.M. 4-18

Beatniks, Hippies - Drugs, alcohol, sex, Coff. the close.

v.4 - What is sin - Lawlessness.

v.6 - What sin is - Failure to think in X

v.8 - Where "Comes from" - Devil.

v.9 - How "is conquered" - Seed

v.12 - CAIN - History Repeats itself.

v.14 - Love.

III. Precious Products of True J.M. 19-24

v.22 - Power in prayer - 2 things, comm. Bless.

Church Smith 69 - 25 - 150 struck ST - 2000

Baptizing Ocean - Today 10,000 people A.M.

Let us look at what happened to it.

I. THE POSSIBILITIES OF THE JESUS MOVEMENT - V. 1-3

Now I have mentioned that these young people gathered by the hundreds. They traced their spiritual ancestry back to Christ. Ted Wise, in 1966, became a Christian after reading a stray Bible that belonged to one of his wife's relatives. Then he began attending a Baptist Church in Mill Valley. And took up the movement and began to work in various areas in the Jesus Movement. The Jesus Movement had possibilities - as always does the Jesus Movement, if people would get into it.

V. (1) Behold what manner of love the Father hath bestowed upon us. We should be called the sons of God.

V. (2) Now we are the sons of God and it doth not yet appear what we shall be. But we know that when He shall appear, we shall be like him. And we shall see him as he is. There are great possibilities in the Jesus movement. When you think of being in Him and one day being like Him. Having such glories as a king, a priest, or a judge.

A converted blind man once said that Jesus Christ ["] will be the first person ["] I shall ever see. My eyes will be opened in Heaven.

["] You are going to be with Jesus and see him as he is, said a friend, to Roland Hill, on his death bed. ["] Yes, replied Mr. Hill, with emphasis - and I shall be like him. That is the crowning point. ["] When we think about the possibilities of the Jesus movement, those who are in the true movement, and what will take place in their lives it is certainly thrilling beyond words.

The (hymn writer) said, Jesus, the very thought of Thee. There are none but his that love him, know him, like this.

Dr. Roy McClain said, I saw this first hand. "A 19 year old lad wounded, out on the mud flats, and the Japanese snipers had him pinned down. Death was inevitable - a chaplain Marine from another outfit crawled out to where the boy was and the lad recognized him. But Sir, he said, "I don't belong to your religion. Without hesitation the Chaplain said "No, you don't belong to my religion, but you belong to my God."

Now that is the possibility of the Jesus movement when you get into love. God is love. God so loved. There is no Christian living apart from the exercise of love. And it is - there is no way to be Christ-like without love. And there is no true love apart from Christianity. So here is the possibility that when Christ appears, we shall see him, we shall be like him.

II. THE PROBLEMS OF THE JESUS MOVEMENT - V. 4-18

When we researched a little bit on the Jesus movement in our day, we discover that the (Beatniks) and some of the other young people who had been (Hippies), and the other groups - some of them have moved into the movement - there were problems soon created. Some of these problems had to do with (drugs). In time, the (coffee houses) were closed. And different little groups began to split up. Because of drugs, alcohol, and all sorts of ideas about what it meant to follow Jesus. And these problems came about because of sin and they were very very destructive forces.

We have but to turn to our chapter here and we discover what these problems were.

V. (4) He tells us (what sin is.) It is lawlessness - deliberately breaking a law

which man well knows. In this day in which we live - there is no shortage of lawlessness. We are like the fellow who went in the restaurant and he ordered some strawberry shortcake. He said to the waiter, I ordered strawberry shortcake and you brought me a plate of strawberries. Where is the cake. The waiter said, well Sir, that is what we are short of - is cake. But when we look around today, we discover that there is not a shortage of lawlessness. Doing sin is the contrary thing to doing righteousness. According to the Scripture here. Plus the person who gets into the Jesus movement should never make terms with sin because his master did not.

V. (5) He tells us (what sin does) John writes, that in him there is no sin. He is thinking of more than the fact that he was sinless in his individual life. But no one can live in fellowship with him and live in sin. Christ was sinless - he is the fountain of a sinless life for all, we discover. And sin undoes the work of Jesus. And Christ, the lamb of God, takes away the sins of the world. And so the Jesus movement had problems because of what sin does. And it will everytime.

V. (6) He tells us (what sin is.) Sin comes from the failure to abide in Christ. It comes from an imperfect union with Jesus. So the person who keeps on abiding in sin, is not really in the Jesus movement. And that is why many of these young people lost out in the movement. If you are really not in him.

V. (8) He tells us (where sin comes - from) the Devil. And when one acts like the Devil, he shows that he is not a true child of God. That there is an eternal conflict in his life. Because the Devil sins from the beginning. As Christ is the pattern of the ideal of righteousness - so the Devil is the pattern of the example of sin. He is the type and the sum total of evil and wickedness.

V. (9) He tells us (how sin is conquered.) Jesus Christ destroyed the works of the Devil. And it can only mean that he cannot go on sinning. There has been a lot of false theology that has grown out of a mis-understanding of this text here. For example, Rom. 6:1 - it says, shall we continue in sin. Paul gives a clear idea, about how this works. So we are born. The Christian becomes sinless or is put in a condition that he does live entirely above sin. Whatever he means by not sinning - it is asserted of all Christians, all who have been begotten of the Spirit. All Christians are born of God.

There are those who say that a regenerated man does not sin. They interpret sin as a willful transgression. The Christian does not commit sin in that sense. Elsewhere John shows that all men are sinners.

I think John does not mean that the regenerated man never commits an act of sin. Nor does it teach that a class of Christians become entirely free from sin in this world or in this life. Nor is John teaching that a Christian will not commit the unpardonable sin. He recognizes two classes - first, those that practice righteousness. And those who commit sin. The children of God and the children of the Devil.

When the world sees a man commit sin, it does not stop to speculate about what part of that man sins - whether it is his soul or his body. The world charges him up with sin. Now John was giving a practical mark by which the Christian could be identified and distinguished by a person who was not a Christian. To John it was very clear.

What he meant to say was that one born of God will not continually, habitually sin. The person in the Jesus movement is characterized by the fact that he lives a life of righteousness - be believed that God was ethical. And that man would draw his spiritual life from him. And that he would live that way and that he would not let sin dominate him.

Notice the reason that he says you'll be able to live this life. Because his seed abides in you. There is implanted in him a new moral nature. A disposition and a new life.

Thus, the statement does not mean that he will never commit an act of sin. Or never be guilty of a moral lapse, but if he is born of God - he does not live a life of sin. And the reason is that his seed - the new moral nature. A permanent restraining power. Now the impossibility here is not from some power that is without - but it is due from that power that is released within, a man, that makes a residence. And so it is impossible for him to be living in sin and be satisfied.

The Bible makes use of the word seed, very often. It speaks of the descendents of a man's (family) and his seed. And the Jews claim to be of Abraham's seed. It is human seed that produces human life. And the Christian, which is re-born through God, therefore has God's seed in him. God has sown this seed in his heart and in his life.

Maybe a simpler idea will come in the New Testament in the word of God. It is spoken of as being seed - and we think of the re-birth. Begotten in his own image. The word of God is like the seed of God. It reproduces new life. One time Peter said being born again - not of corruptible seed. But of the incorruptible by the word of God. I Peter 1:23.

So whosoever is born of this does not continue in sin.

V. 10 - The duty of the Christian can be summed up in one word - and that word is LOVE. A life of sin is proof that one is a child of the Devil. And this line is

very clear, to John. There is a special kinship. To be a child of God means to be God-like. To be a child of the Devil - means to be devilish in character. So the life of righteousness is the mark of those who are from God. To live a life of righteousness. And to live the other way is a mark of Satan.

V. (11) - The opposite spirit is exemplified here as back in the days of Cain. Man does not love his brother, is the final proof that he is not living in the proper way with God. V. (12). And this is an enemy of love from the world's system. So Cain answers the rebuke of the evil works by the righteous of Abel. And he wants to silence him. This is the same way the world would use weapons of hatred and rebuke upon saints today. History repeats itself again and again. Now no believer should be surprised at the world's hatred. The cross of Jesus magnifies this fact. If you take a self-examination, you will not be surprised. There are many antagonistic towards you. If you are against the world, the flesh, and the Devil. Once in awhile somebody will come up to you and say, Preacher, I am glad you took a stand against so and so. And you took a stand for this issue. But there are others who will declare that you are all wrong. Now John comes and he illustrates this with the life of Cain and he is going to give the features of the story. Of the hatred between brethren that came up and it was perhaps over religious things.

V. (12) - Now further, it was not love that led him to become (a murderer). When there is hatred in the heart of a man - he becomes then a murderer. To slay, to butcher, to cut the throat of another. For the sake of what? Jealousy led to that murder. So the context is hatred and murder. And he talked about the same attitude in the Christian that would cut him off from fellowship - so the Cain story may seem obscure. But John's meaning is clear. The cause of this hatred lay in the difference about the worship. In their deeds of evil and this may be the situation in some churches, someone hates or dislikes someone else. And I think he makes three comments on this illustration.

First, Cain is of the evil one - not born of God. But of the children of the Devil.

Second, he says that murder has not eternal life abiding in it. To deny life is to forfeit life.

Third, he says, do not be amazed that if the world hates you - the same spirit is manifest here in the descendents of Cain. The hatred may come and find its place even among the brethren. We need to get this straight. There are Cains that are always present even in the church. The meaning of love then distinguishes this.

V. (14) - We know that we love the brethren. The absence of love is a sign of death. We have migrated out of one place into another, by the love here.

Someone asked a Negro man (if) his girlfriend loved him. Yes Sir. How do you know? ["] She acts like she do. ["] That is what John is talking about. If there is love then you are going to act like it.

V. 15 - But whosoever hates his brother, has a murdering spirit. He is a man slayer in his heart.

V. 16 - Hereby perceive to love God because Jesus layed down his life for us. And we ought to be able to lay down our lives for our brethren. That's the greatest possible proof of love.

If Jesus gave his best, then the Christian must give his best.

V. 17 - He says if a Christian man has this world's goods and he sees a brother

in need, and he shuts up his heart of compassion. How does the love of God dwell in him. The clear implication is, the one who so acts does not have the love of God in him. Such a one only as a word of the tongue, but in reality, it is not there. God's love was not love that taught that he did something. It manifested his love through great sacrifice. And what a cold hungry man needs is something more than talk. He needs some clothes. He needs some food. And here is the evidence that John is very practical in the deep realities of life and destiny.

Now we might, some people like to love, and expect to reap the results by night fall. But the results come by responding to Jesus day by day and week by week.

So there are possibilities of the Jesus movement and there are also problems that came to the Jesus movement.

III. THE PRECIOUS PRODUCTS OF THE TRUE JESUS MOVEMENTS - V. 19-24

Now let us come in summary to tie together these things. Because there are some wonderful products that come out of the true Jesus movement. When actions speak louder than words - V. (18)

V. (19) - Hereby we know that we are in the truth. And here is great boldness. And this is the great boldness, the testimony of our hearts. If our hearts condemn us - then this confidence is toward the future day of judgement. That is going to come. That we have manifested here in our hearts. And this has to do with the sincerity of the love of God within us.

Now there have been some priceless products, come out of the Jesus movement. Let me return to my original thesis of the movement that started in (1967). A great

deal of it has become frustrated and many have continued to crusade.

But 9 years ago in Calvary Chapel in California, Chuck Smith began with 25 members. By 1969, it had grown to 150. And he began this outreach people deemed to young people in the streets. Within two years, he had in attendance reached (2000) and hundreds were being baptized in the ocean. And he had a building expansion program. And he began to get a network of T. V. programs going. And the young people were coming and they kept coming. Today, they have over 15,000 members. And today on an average Sunday morning, they will have 10,000 people present in three Sunday morning services. The majority of those in the congregation are under 35 years of age. It is so crowded, that they suggest that the high school young people attend the church service instead of the Sunday School. The Saturday night youth meeting attracts from 4,000 to 5,000. The Thursday night Bible Study is crowded with thousands who come. 800 were baptized on one Monday night.

They have no unpaid bills. In fact, the church has a cash reserve of \$350,000 - there are 5,000 tithers of record. They own \$250,000 worth of T. V. equipment. And this group, with 8 ministers, radio stations on the foreign field, just sing the few standard hymns and choruses. There are no up-raised hands, no tongue speaking, no singing in the spirit, no shouting A-mens. There is no choir. The whole congregation makes up the choir. And everybody brings a Bible. And the young people come to hear a 50 year old man preach on a verse by verse exposition of his sermons that last about 45 minutes. It is undeniable that the movement has made a good impact on the lives of many individuals. And there are lots of churches that are stronger because of it. So my subject -- Whatever happened to the Jesus Movement? The true Jesus movement has some priceless products and will move continually. And hereby we know that we are of the truth and shall be assured in our hearts.

V. 22 - And whatsoever we ask, we receive of him. Because we keep his commandments. This has to do with the power of prayer. And it has to do with those who are in complete surrender to the will of the father.

And when does one have this power? First, when we keep his commandments. Second, when we do the things that are pleasing unto him.

V. 24 - And hereby we know that we abide in Him, and He in us. By the spirit which he hath given us.

Therefore, let God be a home to Thee and be thou the home of God. Abide in God and let God abide in Thee. This is how you get into the Jesus movement.

One (Sunday) a man came forward in a church in Richmond, Virginia. He said, I wish to unite with the church. The minister asked what led him to that decision. The man said last Sunday I wasn't in your church. I was just walking by as the service closed. I happened to be at the foot of the steps as an elderly lady came down. She started to fall, and I reached out my hand and steadied her. And helped her down. Before she released my hand, she looked at me with a smile, and said - thank you. "I hope you know my Jesus. He means everything to me."

He said, I have been living in the wrong way without God. I didn't know her Jesus. I have come to ask you to help me find him.

What a difference it would make if more of us, as we left the worship of God's house, would be more concerned to witness to individuals. I hope you know my Jesus. Have you joined the Jesus movement. There is a place for everyone, in the service

of our Lord. There is a place that you will find the true meaning of life for all of your future.

There are so many illustrations that I could give you. Dr. Ted Adams, during World War II, preached to a group of C-B's. A simple message on what we believe in God and Christ. About faith and prayer and immortality. At the close of the service, a new recruit came to tell him how the message helped him. And then several others spoke to him. As he walked to the gate with one young man, he spoke to him in these terms. Tonight, I know I must accept Jesus Christ as my Saviour. I am going to write my wife and I am going to tell her of my decision. I know it will bring joy to her and to the children. For they are already followers of Christ. And I am going to be one too. Dr. Adams said it was the same message that all heard - but God used it for that individual.

My point is today, as we talk about the Jesus movement, the possibility of it and the problems, but the priceless product of it. That somehow you will be led to become a part of it.