



new  
wine

MAY 1978  
THE INTERNATIONAL MAGAZINE  
DEDICATED TO CHRISTIAN GROWTH

# WANTED

BY MOTHERS & CHILDREN EVERYWHERE



## EFFECTIVE FATHER

LAST SEEN DISAPPEARING FROM THE AMERICAN  
HOME AT LARGE.

IF YOU HAVE INFORMATION PERTAINING TO HIS  
WHEREABOUTS, NOTIFY THOSE WHO ARE SEARCH-  
ING FOR HIS WARMTH AND SINCERE AFFECTION.

IF APPREHENDED, PLEASE TURN HIM OVER TO  
THOSE WHO NEED HIS LOVING COUNSEL AND  
INSTRUCTION.



### REWARD

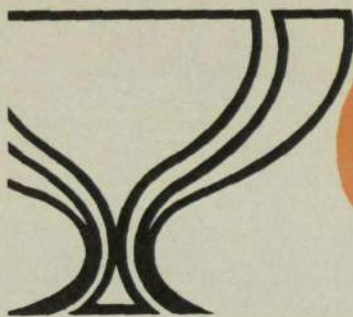


- AN ORDERED, HEALTHY HOME ■
- THE LOVE AND RESPECT OF FAMILY AND FRIENDS ■
- A FAVORABLE RULING BY THE JUDGE ■



FATHERHOOD & IDENTITY: Part 2





# editorial

As we were putting together this issue of *New Wine* on effective fathers, I was reminded of an incident which took place when I was a pastor in Toronto, Canada, years ago. One day I received a telephone call from an angry father who had a rebellious teen-age daughter. The man was not a member of my church; he'd gotten my name and number from the ministerial listing in the telephone directory.

He was full of frustration and bitterness because his daughter had defied his wishes and had become involved with a boy on drugs. She was planning to leave home and go live with him.

"You've got to come and talk some sense into her!" he shouted at me over the phone. "She won't listen to me, but you're a minister of God. She'll have to listen to you!"

I tried to explain that my coming to his home wouldn't help.

"You've been her father for 17 years," I reminded him, "yet apparently she refuses to listen to you. You don't really expect her to take the advice of a perfect stranger, do you?" The best I could do was to offer to see the girl at my office if she wanted to talk to me. Of course, she never came.

Seventeen years too late that father was desperately seeking to establish God's authority in his home. Having failed in his own God-given responsi-

bility to provide such spiritual covering, he was desperately and futilely seeking a substitute to do in one day what he should have spent seventeen years doing.

Fifteen years have passed since that phone call, but I still can hear the agony in that father's voice. I couldn't help him or his daughter, but in a way he helped me. His very agony led me to a deeper resolve to seek God's daily help in providing my own children with the kind of fatherhood that would spare our family such tragic confrontations. So far, by God's grace, it seems to be working.

Don Basham  
Editor



The magazine you put out on rejection was so good, but the one that I just received on "Fear" is incredible. I read it from front to back as soon as I got it. As I sat reading it, so many things became clear in my life, and I felt *flooded with healing*. Thank you so much.

Mrs. Don Thomas  
Brush, CO

The articles in your March edition on "Overcoming Fear" were nothing short of fantastic! *Every* article was both convicting and encouraging, mostly the article by Dick Key, "Fear in Relationships." Now that this has been exposed, I am going to set out to be an overcomer.

Mark Spalding  
Newark, OH

I thought your March issue on "Overcoming Fear" was excellent. It is so good to know I am not the only one who has unresolved fears, and I found the scriptures for overcoming excellent.

Mrs. Vernon Smith  
Littleton, CO

I've enjoyed your publication *New Wine* more with every issue. But particularly the March 1978 issue entitled "Overcoming Fear." I didn't realize I was so fearful, but when just the cover of the magazine frightened me, it became apparent that I needed victory in yet another area. May our God be forever praised for making us overcomers, more than conquerors, in Jesus!

Jade Banks  
Newark, OH

I would just like to say how much I truly appreciated the article by Derek Prince on "Victory in Praise" (February issue): To know the *difference* between worship, praise and thanksgiving. I truly thank God for that article because for several months I was wanting to know the difference but just couldn't seem to get it all together. Thank God for all the men that write articles for *New Wine*, because after reading each magazine I am either crying and repenting or really rejoicing in God.

Beulah Ford  
Modesto, CA







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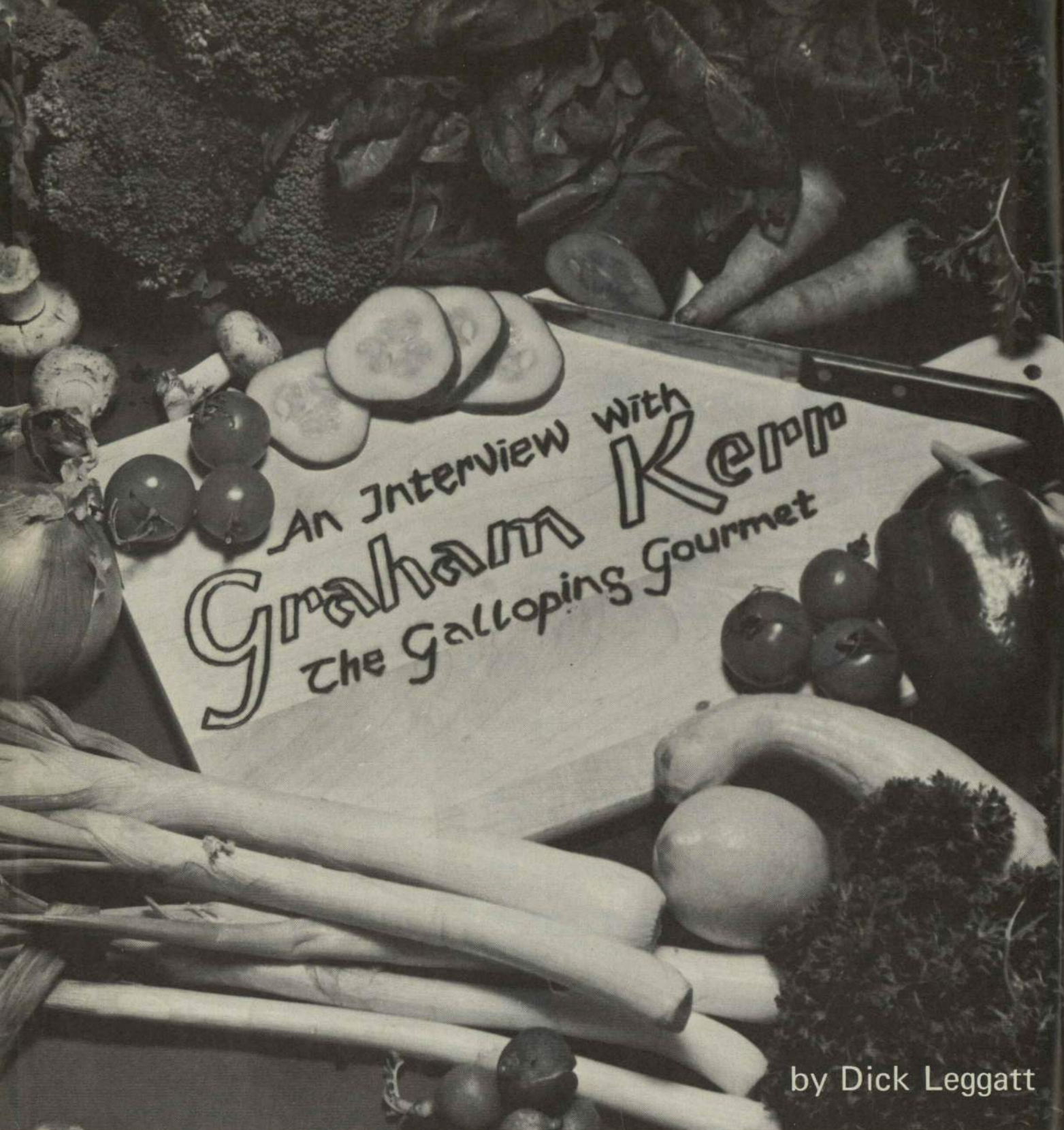
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by Dick Leggatt

**R**ECENTLY I had the privilege of interviewing Graham Kerr, best known for his television series as "The Galloping Gourmet," and more recently for his and his wife Treena's conversion to Jesus Christ.

As we were discussing the final form of the interview

just before its publication, Graham shared an observation that heightened the significance of the testimony that follows. He said, "This was the first time I had ever given the testimony of how Treena and I came to the Lord without Treena actually being present. It was an unusual opportunity for me, because more clearly than



*ever before, I was able to see from a husband's perspective how dramatic an impact the godly reaction of a Christian wife can have upon an unsaved husband. That to me is one of the real blessings of this interview."*

*Here, then, is the story of how God brought salvation and healing to the home of "The Galloping Gourmet."*

LEGGATT: I know you've probably told the story many times of how you and your wife Treena came to know the Lord, but would you mind recounting again how it all came about?

KERR: Well, I think I'd have to begin by giving just a glimpse of the old life that we were leading before we met Jesus. Of course, the most discernable part of our lives was the television programs—the first being an Australian program we did called "Entertaining with Kerr" (pronounced "care") and then "The Galloping Gourmet," which was the popular American program. My wife and I both participated in the creation of these programs, and in each of them, I was the visible one and she was the invisible one. She was the producer, I was the "clock-work" cook as I called myself.

It was a bad relationship from any point of view because I had to be under her authority, and that made the set-up somewhat "illegal" to begin with. But, adding to the illegality was my failure as a father and a husband. My failure as a father, since I had no time for my children at all. I was too busy; but I felt that maybe they would respect me because I was successful. My failure as a husband, because I had no way of handling the problems that my wife had. She had very severe problems, which I just didn't know how to solve. All I could do was to reflect upon how adversely her problems affected my happiness. And so I never got through the "me" aspect in that. So that helps to paint the picture.

I was several times a millionaire. We had 200,000,000 viewers worldwide and I was the highest paid cook in recorded history, for whatever that means. I suppose it makes one a little different and that's the "ego" of one—it wants to be different. I did what I did in a way which was not really "me," because I'm really quite a serious person and I wanted to share something about cooking.

I used to say it was the most "Christian" endeavor I knew (even though I was an esoteric Buddhist at the time)—because it was taking something of value, my time, and disposing it toward other people for their pleasure, without thought of gain. And I used to say that, but I wasn't living it, because I was thinking of gain all the time—not only financial gain, but also admiration gain . . . cooking for people so that I could be admired. And I would do it in the most self-effacing manner possible. People would heap praise on me and I'd say, "Oh, I really . . . you know . . . actually . . . I've done much better than that before . . ." It makes me creep now just to think of what I used to do. Anyway,

that was "good old" self-serving me.

As I said, I was serious, but I was made to be funny by my wife, because she said, "People don't want to watch cooking. It bores them. So, we'll do it in a different way so that people won't be bored by you." So I really performed for my wife—not for the audience. Although I tried to make the recipes work for my audience, because I genuinely wanted them to cook, what I actually wound up doing was becoming a kind of "oddity" on television. I was watched because I was so "odd." I kept my audience wondering, "What on earth is he going to do next?"

Well, I didn't know what I was going to do next, but what I wanted to do next was to *please my wife*, so that when she came down out of the studio, she would give me a "grade A" for the program. The result was that every time I went out to share anything on the program, the inevitable happened: I would be working for my wife. And the audience was really forgotten.

During that time, our "normal" schedule went like this: I would do 65 shows in six weeks, and then the day after we finished, Treena and I would leave on a tour around the world. (We went around the world 27 times.) And we would fly to Moscow, or to the Tahitian Islands, or wherever—and the day that we arrived there, which was literally 24 hours after we had stopped recording, we would begin filming, in restaurants that I had set up beforehand, classical dishes that I wanted to see done in their country of origin. We would shoot and develop those films and then five weeks later, after we'd finished our perambulations (having attended 65 different restaurants) we would, with an acute sense of indigestion, fly back to our home base in Canada.

And then, the next day—*always* the next day—I would go down to my own personal air-conditioned, \$35,000 basement kitchen which was donated to me by a sponsor, and cook three to four dishes a day. And I'd have two assistants working with me, making notes as I spoke "wisdom" about these dishes. And as these "great dishes of the world" poured through my hands, I would eat them, freeze them, whatever them, give them away or throw them away. The next day, I would put more dishes together. (By the way, with the writing I was also doing, both Treena and I were working fourteen hours a day during that cycle—me cooking and Treena editing all the film we were shooting.) And then, the day after that, we would be back in the studios again, recording another 65 programs of "Entertaining with Kerr."

LEGGATT: Without a stop?

KERR: Without a stop. Now, I don't know how my wife kept up with me because I had an insatiable desire for work. Since I was an unsatisfactory husband and father, my greatest sense of joy came when I sat behind my desk, or stood behind my stove, because in those two areas I was accomplished.



I also felt people respected me for what I did, whether they liked me or not. I had the suspicion that nobody liked me because I really didn't have any time for them. People said I had really cold eyes; like those of a dead cod on a marble slab. They never felt a warmth from me to them and I couldn't understand why, because I thought I was really quite friendly and charming—in a rather vain and sophisticated way.

So I had all of these trappings and things and that was my life. There were no friends—no time for them. No relationships—no time for them. A lot of money and a lot of work and that was it. We used to post messages to our three children on the refrigerator door because I would get up at 11:00 AM and go to work and come back at midnight. That was the way we lived.

So it was in Australia in 1964 that I "kicked over the traces" as a married man, and became an adulterer. I believe I was seduced the first time, and then I thought that this was a gratifying way of getting some attention and sympathy. I sought sympathy and the best form of it that I knew came from the opposite sex, for they could be very sympathetic. So that's how I got my sympathy.

I stopped doing that when I was discovered, and for a while, it was touch-and-go whether there would be divorce. But Treena went into a hospital in Sydney, and she had a quiet period of time, after which she came out relatively healed in her attitude toward me. We were prepared to make another go out of it. We went to the psychiatrist and the rest of it. (We went to phrenologists—bump readers. I'm probably one of the only people that can testify to having a man actually run his hands through my hair to read the bumps on my head to tell me what kind of person I was.)

At this time, Treena shared her feeling with me that we really ought to work together, and I said, "Well, I think it would be good because I've got this opportunity to do a program in the United States. Why don't you be

the producer? You've always been producing it after the fact rather than before, so why don't you have a go?"

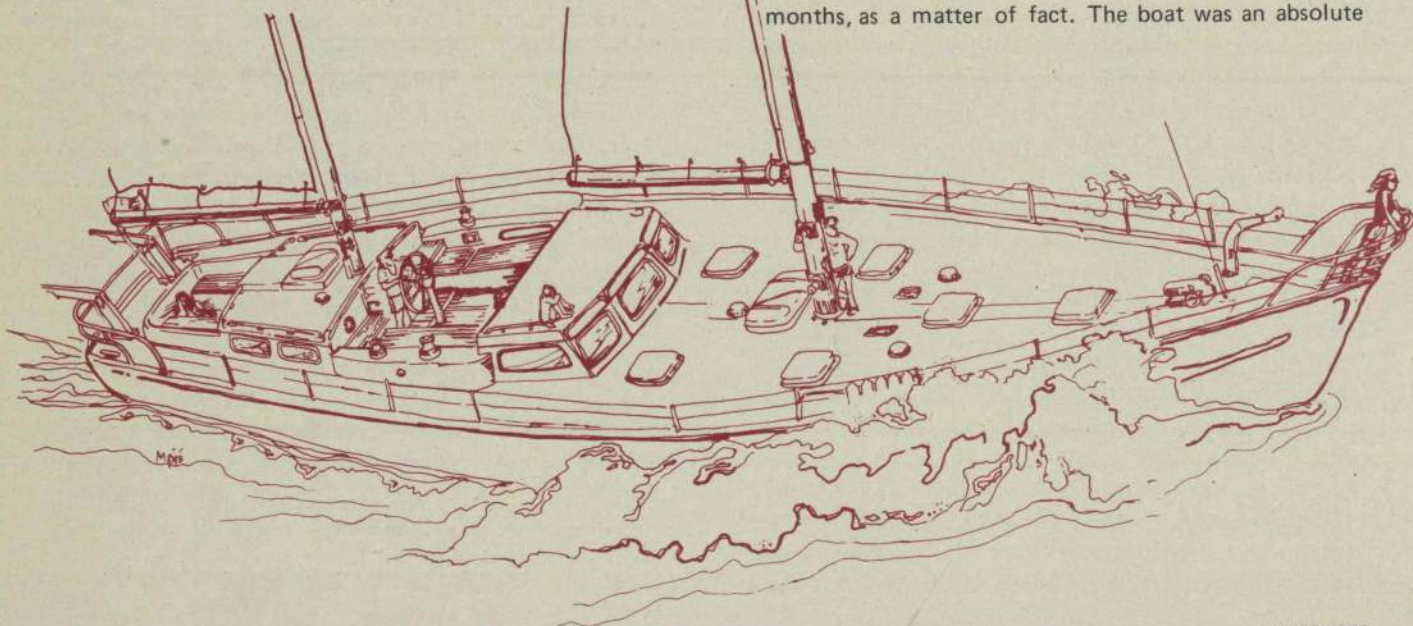
LEGGATT: And that was the start of "The Galloping Gourmet"?

KERR: That's right. So Treena came with me and we did the program together. It was in 1968 or 1969 that we recorded it in Canada, and it was just an amazing success. It took off and was instantaneously successful. The industry still talks about "The Galloping Gourmet" as an example of distributed television success.

It was a bittersweet success for me, for I labored in that situation under the fact that I had unconfessed sin before Treena. There were things in my life with other women that I had not discussed with her. The incidents she had found out about I had admitted to, and we had sought some kind of "Band-Aid" relationship and healing. But there in Canada, added to the difficulties of having to take instructions from her and seek her respect, was the knowledge that I had a woman who was blackmailing me in a very unfortunate way; and so I was walking a razor's edge all the time, living in fear of what might happen if the truth came out. I was enormously successful on the outside and absolutely without substance on the inside, where my home was. I knew it and my kids knew it.

In 1971, we had a very bad traffic accident on U.S. 101 in Santa Barbara. It put me into a partially paralyzed position down one side of my body. And my wife suffered a very severe, traumatic injury which resulted in her contracting tuberculosis and having a lung resected (taken out). So we retired at that point because there was nothing she could do to produce a program anymore. In addition, she had developed all kinds of fears and phobias as a result of the accident.

So, we built a boat—a 71-foot ketch—and took off to sail around the world. We did 24,000 miles in 24 months, as a matter of fact. The boat was an absolute





luxury vehicle. It was worth nearly \$500,000 and I was very proud of it. But there was no peace on board it at all. We had tutors for the children. Even though our whole family was together and I had all the time in the world for them, I still didn't know how to relate to them. So I spent all my time charting where we were going next and doing all the piloting myself. I took on a job which usually a skipper who has twelve years' experience will undertake. With a 66-ton yacht and my whole family's responsibilities on my shoulders, I had no time to be a human being. I was just a technical skipper.

LEGGATT: Were you the only crew?

KERR: No, I had two men on board who helped in that capacity. One was a tutor and the other one was an ex-pet-food salesman. But I carried almost all the responsibility for sailing the yacht.

We did all kinds of hair-raising things that I thought were fantastic. But Treena used to just face the bow and cry; she'd never let me know that she hated it. She felt the sailing was something that I wanted to do, and she'd get used to it. But she never did. Finally, I assessed the situation one day and realized it was hopeless, so I said, "OK, let's move ashore."

I then bought a huge mansion on the Chesapeake Bay—multi-columns on both sides—with wild geese and swans and peace and quiet. I said, "Here is where we're going to find contentment," because contentment was my goal.

Well, it was there that things really went bad. Treena couldn't forgive me. Coming off the boat after being obedient for two years, she now felt she was going to love it in the new house. She'd walk around and say, "I love you, house. I love you, house." But the house didn't love her back, and there was no peace.

She was into yoga, and wanted to set the whole place up as a yoga training school. She was into T.M., and reincarnation and every eastern thing that came along. (We had 240 cult books in our library when we met the Lord.)

LEGGATT: What was your reaction to Treena's occult interest? Did you have any involvement with her or was it something you saw as "her" thing that she could do?

KERR: I tried to be involved, but quite honestly, I'm single-jointed and she's double-jointed. So whatever she could do in that yoga posture, I couldn't. She'd get very quickly fed up with me. She'd say, "Oh, can't you even sit in the lotus position?" But I couldn't. I didn't get anything out of it at all, so I just indulged her. Whatever she wanted to do, I'd say, "That's great, darling. Anything you can do to be more peaceful suits me fine."

I've still got letters that I would write to her during that time. I'd go downstairs when she was having a spat—and a spat to her was foam around her mouth,

screaming, yelling, vicious fish-wife kind of language—and I'd write her a letter about how she should behave. I was "twiddling"—I was "fine-tuning" my wife, you see, because I thought I knew what she needed.

Well, anyway, about this time, I took her to the doctors. By then, she was taking up to 14 Valium and 6 Darvon per day—tranquilizers, sleeping pills, speed, marijuana and Scotch. She was coming totally unglued at every edge. We would have two or three violent confrontations a week, some of which were almost suicidal. She wanted to run through plate glass windows. She would see visions of children with their heads cut off, driving down the road. She would literally close her eyes and tense up driving over a bridge because she could see it falling into the river. She was totally demonically saturated.

I didn't know what to do, so I said to her one day, "If you like, I'll simply get out; or you can leave, or whatever you want to do. Over to you." In all honesty, my offer to leave was really for her sake. It wasn't that it would be peaceful for me. My heart broke as I said this to her because we met when we were eleven in school. She was my very first girlfriend, and I've loved her all my life. My whole life has been a wall-to-wall love affair with my wife.

But she said, "No." She said she felt that our life was somehow to find each other and our love for each other again and not to flee. Incidentally, she wrote me a beautiful poem about that—a beautiful poem, just before she met the Lord.

I took her to a doctor, and we sat there together—and she cried for two hours as the doctor doodled on his pad. And all she was saying was, "I don't know . . . I don't know . . . I don't know what it's all about . . . I can't do this and I can't do that . . . I'm scared of this . . . and I can't relate to my daughter and my son . . . what can you do for me?"

At the end of it, he gave her Effron, a super-tranquilizer, which knocked her out for three days, and he told me, "Graham, if she's not better very soon, she ought to be voluntarily submitted to a mental institution because she really is a danger to herself and the family and perhaps even to you."

At the same time that I was facing up to the severity of Treena's situation, an unforeseen set of circumstances occurred that forced me back into the world of television. I had earlier lent out three-quarters of a million dollars to a certain organization and had lost every cent of it. With that loss, plus a substantial loss I had suffered in selling the boat, and with one thing and another, it became obvious that I really would have to go back and do some work again. So I immediately raised my hand and said, "I'd like to work," and before I got the last word of that sentence out or before I knew where I was, I was back in the studios, grinding away once again . . . although this time I was doing a different kind of program. (The Lord was already beginning to



fashion me into what I think He wanted me to be—which is a man of concern for other people.)

So I began to do a program called "Take Kerr," and it was just as successful as "The Galloping Gourmet." It only took half the amount of time I had spent before, but nonetheless it was a very absorbing thing. So I started to make a great deal of money again, earning at least \$450,000 a year—just starting out again. I had a cookware industry, a potential chain of restaurants and everything else lined up. My wife saw what was going on, and saw me once again getting behind my desk and being successful and leaving her and the children behind. It was so obvious that Satan was trying to get me into the same old trap again, even though I didn't want to be caught in it.

At any rate, it was during this time, while I was away doing some television recording, that Treena said to Ruthie, our black maid, "Ruthie, I don't know what's going on. I hate my daughter."

Ruthie said, "Mrs. Kerr, why don't you give your problems to God?"

So Treena simply responded, "OK, God, if You're so clever, You deal with them because I can't." (I'm reminded of Namaan and what the little Jewish girl said to Namaan's wife in 2 Ki. 5:1-3. This was exactly the same situation.)

So after Treena said that to God, Ruthie said, "Why don't you be baptized?"

Treena said, "What do you mean baptized?"

She said, "If you'll be baptized, it signifies that you believe that Jesus died . . ."

Treena laughed, "Oh, come on. I don't believe in Jesus. That's a bunch of hogwash." But then Treena thought, "Well, what do I do when I feel bad? I go and have a shower. *Maybe the washing will do me some good.*" Literally, that's what she felt—the washing might do her some good.

So she went to this black holiness church in Bethlehem, Maryland, one very quiet night—December 17, 1974. A big group of black pentecostal people gathered together, raised a tremendous din, she was delivered, fell on her knees, wept and asked Jesus to forgive her—without hearing the preaching of the Word—went forward and was baptized. Somebody said, "Do you want to be baptized in the Holy Spirit? Do you want to tarry for the baptism in the Holy Spirit?"

She said, "I might as well since I'm here." Literally, that's what she said. She didn't know what on earth anybody was talking about. They laid hands on her. She knelt down for about half an hour and she said, "Thank You, Jesus. Thank You, Jesus." And she was thinking as she said this, "I've gone right out of my mind. I've finally lost my marbles. They're right. I ought to be locked up. This is ridiculous." The next moment, she opened her eyes, and there was Jesus. He stretched His hand out, and He just touched her and smiled at her. And she changed!

She changed utterly. She came home and got every one of the pills that she had been taking and dumped them all down the commode in one fell swoop. She went to bed and when she woke up in the morning, she immediately went to look at herself in the mirror, because she wanted to see something different in her. She wanted to look like Ruthie looked—to see that sparkle. And she saw something new looking back at her. She ran upstairs and told our daughter, "I'm new! I'm new! I'm changed!"

The incredible thing was that I came back and didn't see it. Can you imagine that? I had *studied* that woman all my life. I thought that all I was interested in was her happiness. But I had gotten so inured to her and so concerned with myself that I didn't see it. For two weeks I didn't see it.

At that time, Treena didn't have a single spiritual assistant except Ruthie, the maid, who herself was very young and tender in the Lord. She'd simply say, "Mrs. Kerr, I can't answer that. Why don't you go and pray about it?"

So Treena would go into the closet, where the brooms and the vacuum cleaner and everything else was. (That was the only "closet" we had that in England we called a closet—the room underneath the stairs where you put brooms and things.) So she'd go into this dark room, and stand there and commune with the Lord.

She didn't go to church . . . she didn't do anything but read the Bible. And the first thing she read was, "It's not what goes into a man's mouth that defiles him, but what comes out." So she said, "I'm not going to do anything to spoil my husband's relationship to Jesus. I'm not going to say anything to him at all. Nothing at all. I'm just going to believe the Lord for my husband."

So I came back and there was nothing external, nothing obvious going on except everything was *totally* changed. From three fights a week to none—from animosity to love—from unforgiveness to forgiveness—I just didn't know what was going on, but I was certainly enjoying it. I thought it was Christmastime. "See, the 17th of December! It's Christmas! It's just the Christmas spirit." But it was God's Holy Spirit that was doing it.

Then one day I was in the supermarket and a lady came up to me and said, "I hear your wife was baptized the same way that I was." I thought she was just joking, and I thought it was tremendously funny. So I shared it with Treena straightaway when I got home, and Treena turned around to me and said, "Well, I was!"

LEGGATT: She hadn't told you up to this point?

KERR: No. This is two and a half weeks later. Right around New Year's.

So now I began to watch Treena. I said, "Well, first of all, what about reincarnation?"

She said, "That's really not for me anymore. I don't know about you. I just feel that it's Jesus, and I don't



think that any of those other things really are very important."

I said, "Well, do you want me to become a Christian?"

She said, "Well, I don't really know. I know I need Jesus. And as far as you're concerned, I think you're going to have to talk to God about that personally."

Isn't that precious? I mean, those words should be chiseled on a great big wall so that people could be able to look at it. Men and women should look at it. Shepherds should look at it. Everybody should look at it. "Go to God."

LEGGATT: That's certainly a beautiful testimony to her love and submission to you.

KERR: That's right. In that two-week period, she used to read the Bible in the bathroom in the middle of the night. She had such a desire for it that she would sit up all night long in the bathroom. I thought she had some terrible problems—constipation or something. So afterward, I asked her, "Why do you spend so long in the bathroom?"

She said, "I'm actually reading the Bible."

I said, "Is it important? Is that part of what you believe—that you should read the Bible in the bathroom?"

She said, "No, I'd much prefer to read it in bed; but I just didn't want to upset you."

I said, "Well, it upsets me much more that you read it in the bathroom than in the bed. Come." But I didn't know how wrong I was! As she read the Bible, I got really envious of where she was at. She was floating, and I was buried. She was reading the Bible—I was reading Chinese philosophy. I was an adjunct professor at Cornell University and I was teaching "Food"; actually, it was a course on Chinese philosophy as it related to food in a very esoteric class that I was teaching, and it was burying me.

"Everything was totally changed. From three fights a week to none – from animosity to love – from unforgiveness to forgiveness. I thought it was Christmastime."

Well, after two months of watching Treena doing this and having contentment, I began to feel like I was the one that was going back. If you have ever been in a railway station and there are two trains side by side, and the other one's moving, you wonder whether you're going backwards. And that's how I felt—like I was going backwards. Remember, up until then I was always having to placate *her* and pick *her* up. And now I couldn't get a handle on her to pick her up—because she was always up. So, at the end of two months, I went out in the garden and said, "All right, God, I'm ready for You. I believe that this is real and this is a genuine miracle and I'm very grateful and I believe You. Now go on . . . ." And nothing happened. Nothing happened at all.

So I went back indoors and said, "Well, that's obviously for Treena, but it just isn't for me." I decided I'd buy a few things instead. But I didn't have any money to buy them with at that time, so I bought a smaller boat and changed the color on the car, and I fiddled with the things of the world to try and get my satisfaction level up a bit. But nothing worked.

I went to do some more television programs in Canada about March 1, 1975. I went on my own because Treena preferred to be with the children, all of whom had returned home. (We had earlier thrown the kids out of the house—or at least our daughter—but now she had returned home and there was a love atmosphere again.)

LEGGATT: Was that love generating mainly from Treena, or were both of you involved?

KERR: No, it was mainly from Treena. I was very busy getting ready for the television series, again—just pleased that everything was going all right and watching Treena like a hawk because I knew it had to come to an end sooner or later.

It was just lovely. She didn't go to church, and she didn't have any Bible meetings, and she didn't have any tracts, and there wasn't a tambourine in the house. She just decided that until I was saved, she was going to be at home and serve me and the children.

LEGGATT: That's beautiful.

KERR: I know. It's just wisdom, isn't it. Just pure wisdom.

So I went up to Canada unthreatened. It would take too long to explain all of the marvelous things that happened, but everything changed. The general manager of the hotel had a fish in his buttonhole and I asked him, "What's with the fish?" And he told me he was the deacon of an Episcopal church. So I went to an Episcopal church, heard the dumbest sermon in the world, and promptly decided that there was no way I could ever be part of that Christian stuff. But I met the elders, who were brought around to a little party to meet me.



Nobody witnessed to me, but I felt love amongst those men.

After the party, a man said to me, "How do you feel?" It was 2:00 AM and everyone else had gone.

I said, "I feel . . ." but then I stopped, and it was just like I unzipped my head and pulled it open and looked down inside, and I said, "I feel happy . . . really happy." And I wept. Embarrassed, I said to the man, "Oh, I'm terribly sorry . . . I really don't know . . . must be getting terribly late . . . or it must be the sherry, or something, you see." Then I dried my eyes and tried to forget it.

The next Wednesday after that, I worked very hard. I did something like 16 programs in one day. I had been working 14–15 hours a day, and it was right at the end of doing a series of 65 shows.

But that Wednesday morning before the taping, I had gone to my chiropractor—a pentecostal man, who had never witnessed to me although he'd been my chiropractor for at least three years. I had told him that Treena had received the Lord, and he was just ecstatic. In retrospect, I believe as he adjusted my neck that day that he laid hands on me and prayed for me. And it was later that day that I received the Lord.

After work I went back home, and I was so tired I was reeling. I'd been trying to pray, but I would "gush" eloquent prayers, which mostly hit the ceiling and came back to me. I don't think my prayers edified the Lord, and they certainly weren't edifying me. I would pray, "Oh, heavenly Father, that dwelleth eons of light years away from . . ." and so forth. I gave Him an awful lot of majesty, but I moved Him as far away from me as I possibly could. And it just hit the ceiling and came back down.

So I'd just get up and read the Bible, in which I found perfectly obvious things like, "A man doesn't put his light underneath a bushel, but he puts it in a candle stand." I would have thought anybody would have known that, otherwise they would have burned the house down. So it didn't mean anything to me, and I'd put it down, very frustrated by all this.

But this night, I got hold of the Bible as usual, and I was going to kneel down by the side of the bed, because that was what I'd been told as a little boy—to kneel by the side of the bed and say my prayers. So I'd put my hands together, and I would pray these eloquent, meaningless prayers.

This night, however, a giant hand grabbed me by the neck and moved me out in the middle of the room where I couldn't kneel up against the bed at all. I thought, "Oh, God, this is ridiculous. I just want to go to bed." So I looked conversationally at the ceiling, and I remember it just seemed to be moving because I was so tired, and I said very simply to God, "I'm fed up with this. I want to go to bed." Nothing happened.

So I said, "How do I get to know You like Treena does?" Nothing. Then I balled my fists up with the Bible

in one hand, my fist shaking up, and I looked up at the ceiling with my eyes wide open, and shouted, "Why don't You tell me what I've got to say?" And the next words I said were, "Jesus, I love you." That moment, I just flooded with goose bumps, and one great wave of ice-cold sensation just went right out and through every hair in my head. I just knelt there and prayed and prayed. I poured myself out. I wept and all kinds of things.

I don't know how long I was there, but I rang Treena and told her; and she could hardly believe it. But she didn't say, "Hallelujah," because she didn't know the word. She just said, "Well, that's nice, darling. I just knew it would happen." (The Lord had earlier given Treena a scripture, Ps. 81:6 which said, "I removed his shoulder from the burden: his hands were delivered from the pots.")

I went out and told people, and wound up that Sunday in a Pentecostal church in Ottawa where I gave my first testimony. I was three days old in the Lord.

When I went back home, Treena and I sat together in our bedroom, and I really didn't know what to do. Treena was sitting on the bed, and I was sitting in a little chair, and I looked at her and said, "Darling, I don't know how you pray, but I feel we ought to pray together."

So I held the Bible in my left hand—since that's how I was saved—and I said, "Can I hold your hand with my right hand?" We knelt together and prayed, and I had never felt anything like that before in my life. Just an electricity.

I know it's a "feeling, feeling, feeling" that I'm telling you about, but I would be denying what really happened to tell it in any other way. There was a time when I tried to minimize "feelings," telling people it doesn't matter how you *feel* or how I felt. But I believe it *does* matter. There's no reason why you shouldn't be released to feel.

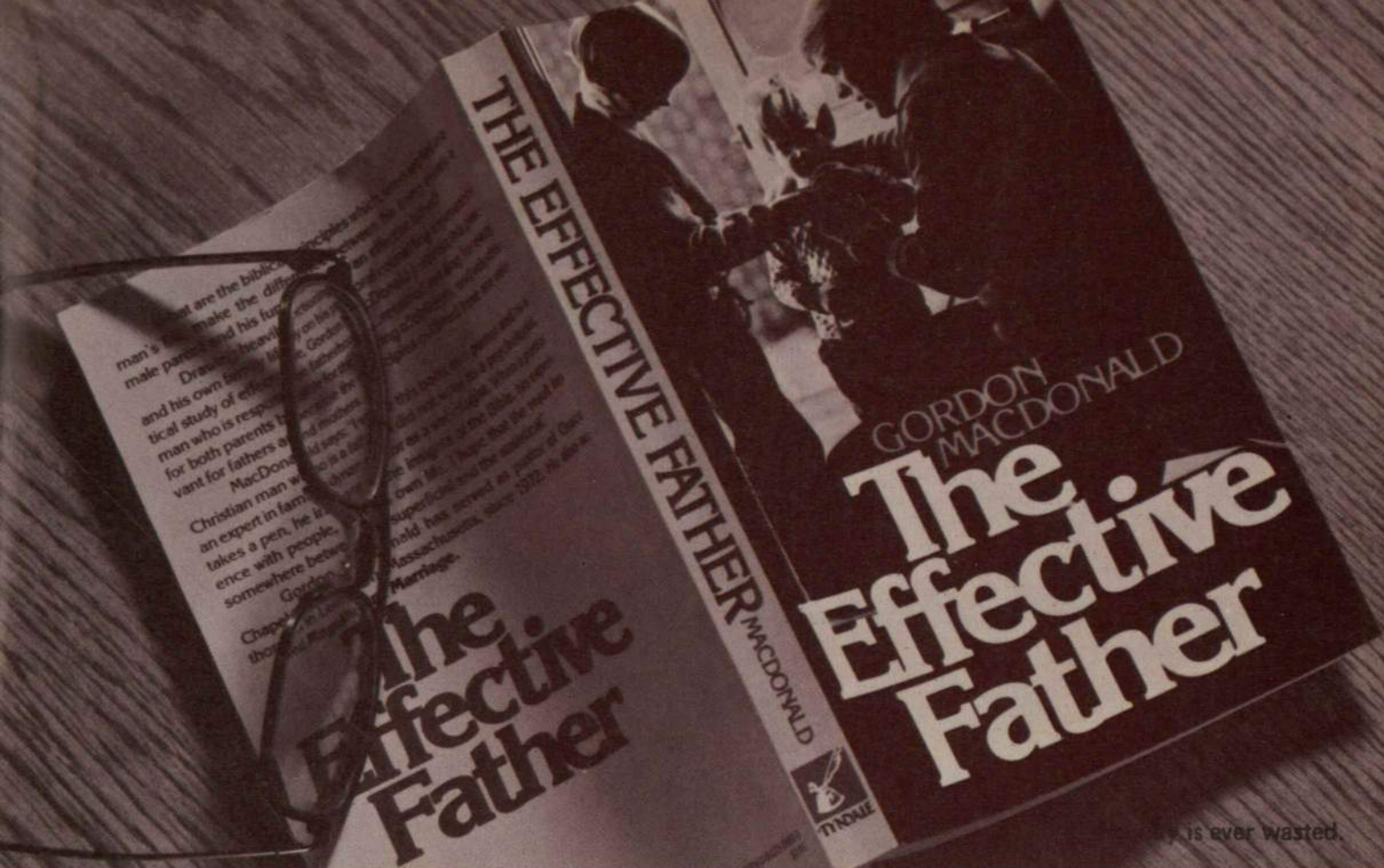
So I held onto Treena and I prayed, and then she prayed, and then she prayed in the Spirit.

The Lord had touched her about two days before I came home and baptized her in the Spirit. She had read Shirley Boone's book and said "If it can happen to Shirley, it can happen to me."

So, anyway, she spoke this language and I thought, "Well, she knows Latin or something. It must be a Latin prayer of some kind." But tears rolled down my face as I heard this. I didn't know why, but I knew it was godly. I knew I was in the presence of the Lord. I didn't even ask her what had happened. I just accepted that it was par for the course for Christians. So, of course, I received the baptism in the Spirit almost immediately.

What happened after that, however, was something that Treena and I were totally unprepared for . . . and since it is still in a state of glorious transition we are just as interested as you are in how we might be used to God's glory; for that is our greatest desire. ♡





IT IS SAID OF BOSWELL, the famous biographer of Samuel Johnson, that he often referred to a special day in his childhood when his father took him fishing. The day was fixed in his adult mind, and he often reflected upon many of the things his father had taught him in the course of their fishing experience together. After having heard of that particular excursion so often, it occurred to someone much later to check the journal that Boswell's father kept and determine what had been said about the fishing trip from the parental perspective. Turning to that date, the reader found only one sentence entered: "Gone fishing today with my son; a day wasted."

Few have ever heard of Boswell's father; many have heard of Boswell. But in spite of his relative obscurity, he must have managed to set a pace in his son's life which lasted for a lifetime and beyond. On one day alone he inlaid along the grain of his son's life ideas that would mark him long into his adulthood. What he did



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not only touched a boy's life, but it set in motion certain benefits that would affect the world of classical literature. Too bad that Boswell's father couldn't appreciate the significance of a fishing trip and the pacesetting that was going on even while worms were being squeezed on to hooks. No day is ever wasted in the life of an effective father.

Family life is an existential classroom; it lasts for about eighteen years. Within the classroom are children who are like large lumps of clay. The longer they live, the harder the clay will become unless the potter consciously sustains the molding process, keeping the clay pliable—"shapable." Each day the effective father stamps into the lives of his children words, attitudes, habits, and responses which one day will become automatic. It would be frightening if a father did not realize this fact. For teach he will—whether he is aware of it or not. Ironically, teaching can be done either through design or neglect. Teaching, conscious or unconscious, will make an indelible impression upon a child's personality and become part of a composite of future character performance. The weaknesses and flaws of the father will be passed on to the children in either case. So the questions confront us: do we teach to build or teach to cripple?

At this point of discussion about life in the family classroom, it seems wise to distinguish between *attitudes and values* and *abilities and performance*. The first pair



are more often taught by lifestyle—something we'll look at later on. The second—*abilities and performance*—are more deliberately taught through positive planning of family experience. How does a child discover his or her abilities, gifts, and capacities and then put them to work?

One answer to that question might be to think about how many opportunities a father has to ask his children to assist him in family responsibilities. A bicycle needs to be repaired. There are at least three ways to approach the need: the *lazy* father postpones any action. The *busy* father typically grabs a few minutes, quickly runs the bike into the garage, turns a few screws and delivers it to his child with the job done. But the *wise* father adds a few minutes to his schedule and shows his child how to make the repair by sharing the work. He may have his patience tested, but the decision will pay off.

The wise father is perceptive; he knows that several things can be learned in the simple exercise of repairing a bicycle. Diagnosing the problem is something that can be learned, and so is the exercise of selecting the proper tools to use. A standard of excellence can be demonstrated as the repair job goes along—teaching the kids how to do more than a half-way job, bringing it to completion. Proper maintenance of both machine and tools can be taught when it comes time to clean things up. For some fathers, repairing a bicycle can be an hour wasted; not so for the effective father.

One day I watched an aircraft mechanic putting an engine together. We were not in the hangar of a major airline; we were in the Amazon jungle where Christian aviators fly across many miles of treacherous jungle to off-load missionaries and equipment at remote landing strips where they live among and serve Indians. As he torque-wrenched down the cylinder head, I asked him where he had developed enough interest in engines to come out to the jungle and service missionary planes.

"My father loved to tinker with engines," he started. "Every time I turned around he had me out in the garage fooling around with something he was trying to put together. I think he gave me a monkey-wrench instead of a rattle when I was born." Each day when missionary pilots put their bush planes into the air, they do so with confidence; they have a good mechanic, and he is the product of an effective father who was wise enough to turn his garage into a classroom.

Don't leave this idea of working with tools as an illustration without realizing that a father shouldn't restrict his teaching about home and engine maintenance to his sons. This is a place for daughters also. We can never foresee the circumstances in which a girl might find herself in which her knowledge of how to fix a faulty electric switch, replace a fuse, seat a new faucet washer, change a tire, or jump a faulty solenoid might get her out of serious trouble. Nor should a boy be untrained in general work about the house: laundry, cooking, cleaning.

The teaching process is enhanced through the delegation of responsibilities. Children are assigned tasks that can be reasonably carried through to completion. Actually, it is wise occasionally to give children projects that are just a bit beyond their normal grasp, something that will require mind-exercising problem solving. Frustration of a creative sort can be a mind-bender; a child needs it. Perceptive fathers may drop a hint now and then, but for the most part, there are times when we should leave our children on their own to surmount obstacles and develop the satisfaction of pleasing us without assistance.

There aren't many fathers who can master all skills and arts. That's why a man deliberately exposes his children to as many other kinds of men as possible. Tours of factories, art studios, business offices, and construction projects have tremendous value. They provide time together, learning experiences, and wholesome recreation. Across the spectrum of activity children begin to sense their own interests and as they respond with enthusiasm, the discerning father makes a note to provide extra amounts of opportunity in that direction.

Sharing with children *how things are done* is not enough. Relationships in the context of work are important also. For example, teaching children about the meaning of lines of authority is a significant exercise. Our twelve- and nine-year-old decide to go out on the pond for a canoe ride. As I push them off, I remind both of them that the older one is the captain of the ship; what he says goes. I make sure that both of them understand this important rule of the high seas. Canoeing has certain dangers. Therefore, it is important, I say, that Mark recognize that he is in charge. If he says it is time to come in, that is the decision. Kris faces an experience in which she must accept her brother's authority and appeal to him if she has a certain desire. In the guise of summer fun, a lesson is taught: how to use authority and how to submit to it for the good of the ship and its passengers.

It's a shame that someone hadn't gotten to Boswell's father to impress upon him the fact that every experience in family life can be a teaching opportunity so that no day is considered wasted. It is to Mr. Boswell's credit that he did more in his ignorance than others do in a lifetime of striving. I wonder if he knew the value of the question "why?" Driving along with children, a teaching father engages his passengers in conversation with simple why-questions: "Why do you think they have put all those signs up? Why do you think the builder made the bridge like that?" What-questions are also valuable. "What makes that picture attractive? What does that cloud make you think about?" Add to your bag the how-questions. "How do you think people will react when they see that load of wrecked cars left in the open field? How do you think we could help that lady who looks sad?"



When children have been exposed to various capacities and methods, when they have responsibly carried out tasks delegated to them, when they have shown greater and greater ability to participate in family decision-making, the wise father insures that the challenge will never be relaxed. As children grow older they become more of an integral part of the family's "survival."

On long-distance trips, children can read the map and enjoy the satisfaction of giving directions. If mistakes are made, a few detours will point up the seriousness of shallow thinking and irresponsibility. Entertaining guests can be a chance to let children plan the menu, create innovative table decorations, and assist in serving.

Camping has provided many opportunities to divide significant family responsibilities in four ways. When the four of us tumble out of the canoe after a long run down river, each person knows what he must do first if the family is to have a decent meal, a dry sleeping location, and a private outdoor bathroom.

There is a further capacity which must be mastered in the classroom of the family. Call it the teachable moment. We rarely *create* them; rather, we *sense* them. The intellect of a child has doors like the entry ways of a building. A teachable moment happens when that door has, through some circumstance, been thrown open. Fathers learn that the signals of a teachable moment vary with each child. For some, the signal is seen in a wistful look on the face; for others, it begins with certain kinds of questions. Don't overlook the "captive-audience moments" at the table, in the car, and in the moments just before bedtime.

When the doors to a child's mind are open, he is probably ready for any kind of experience of learning his parents want him to have. When the doors are closed, teaching a child will be like trying to jam things through the crack at the bottom.

No one can ever predict the instant of a teachable moment; he can just train himself to take advantage of it when it comes. The father who makes it a point to put his children to bed and to pray with them will often find that those last moments are alive with potential conversations. A child is tired, not too anxious to be left alone, feeling especially tender and affectionate. I would never trade the marvelous moments Kris and I have shared lying side by side talking in the dark about matters of childhood interest. All the barriers are down. The teachable moment in Mark's life comes when I'm willing to sit at bedside and administer a back rub. If I'll keep rubbing, he'll keep on listening. We talk about theology, sex, struggles, fears, and almost anything else.

Teachable moments also come at times of need. Sickness, injury, pressure to finish some project for school, all provide extra special opportunities for closeness. When the doors are open, the effective father rushes to the entrance with the things a child needs to hear.

In his book *Creative Brooding*, Robert Raines records

the letter of a runaway son. When his parents tried to get him to come back and he refused, they asked him why. He wrote them a letter. In essence he was saying, "When I opened the doors to my life, you slammed yours shut."

Dear Folks:

Thank you for everything, but I am going to Chicago and try and start some kind of new life.

You asked me why I did those things and why I gave you so much trouble, and the answer is easy for me to give you, but I am wondering if you will understand.

Remember when I was about six or seven and I used to want you to just listen to me? I remember all the nice things you gave me for Christmas and my birthday and I was really happy with the things—about a week—at the time I got the things, but the rest of the time during the year I really didn't want presents. I just wanted all the time for you to listen to me like I was somebody who felt things too, because I remember even when I was young I felt things. But you said you were busy.

Mom, you are a wonderful cook, and you have everything so clean and you were tired so much from doing all those things that made you busy; but, you know something, Mom? I would have liked crackers and peanut butter just as well if you had only sat down with me a while during the day and said to me: "Tell me all about it so I can maybe help you understand."

... I think that all the kids who are doing so many things that grownups are tearing out their hair worrying about are really looking for somebody that will have time to listen a few minutes and who really will treat them as they would a grownup who might be useful to them, you know—polite to them. If you folks had ever said to me "Pardon me," when you interrupted me, I'd have dropped dead.

If anybody asks you where I am, tell them I've gone looking for somebody with time because I've got a lot of things I want to talk about.

Love to all, Your son.

No, Mr. Boswell, there is never a day wasted: at the pond, in the garage, in the car, at bedside. Every home is a classroom, and every father is a teacher. The doors are opened more times than we think. But they won't stay open forever, and besides that, there are too many others anxious to get their feet across the threshold. If we won't enter at the teachable moment, someone else will. ▼

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**T**HE EVANGELICALS have had a tremendous time handling the far-reaching truth of the humanity of Jesus Christ. Although we do lip service to the theological proposal of His humanity, it seems like the practical ramifications have never really laid hold of many of us. Popular Christology has been incurably centering in dealing with the deity of Christ rather than His humanity. Most likely, the reason for this has been the controversy within the Church between conservatives and liberals during the nineteenth and twentieth centuries, and so to talk about the humanity of Christ in any specific way has been considered by

some to be almost irreverent.

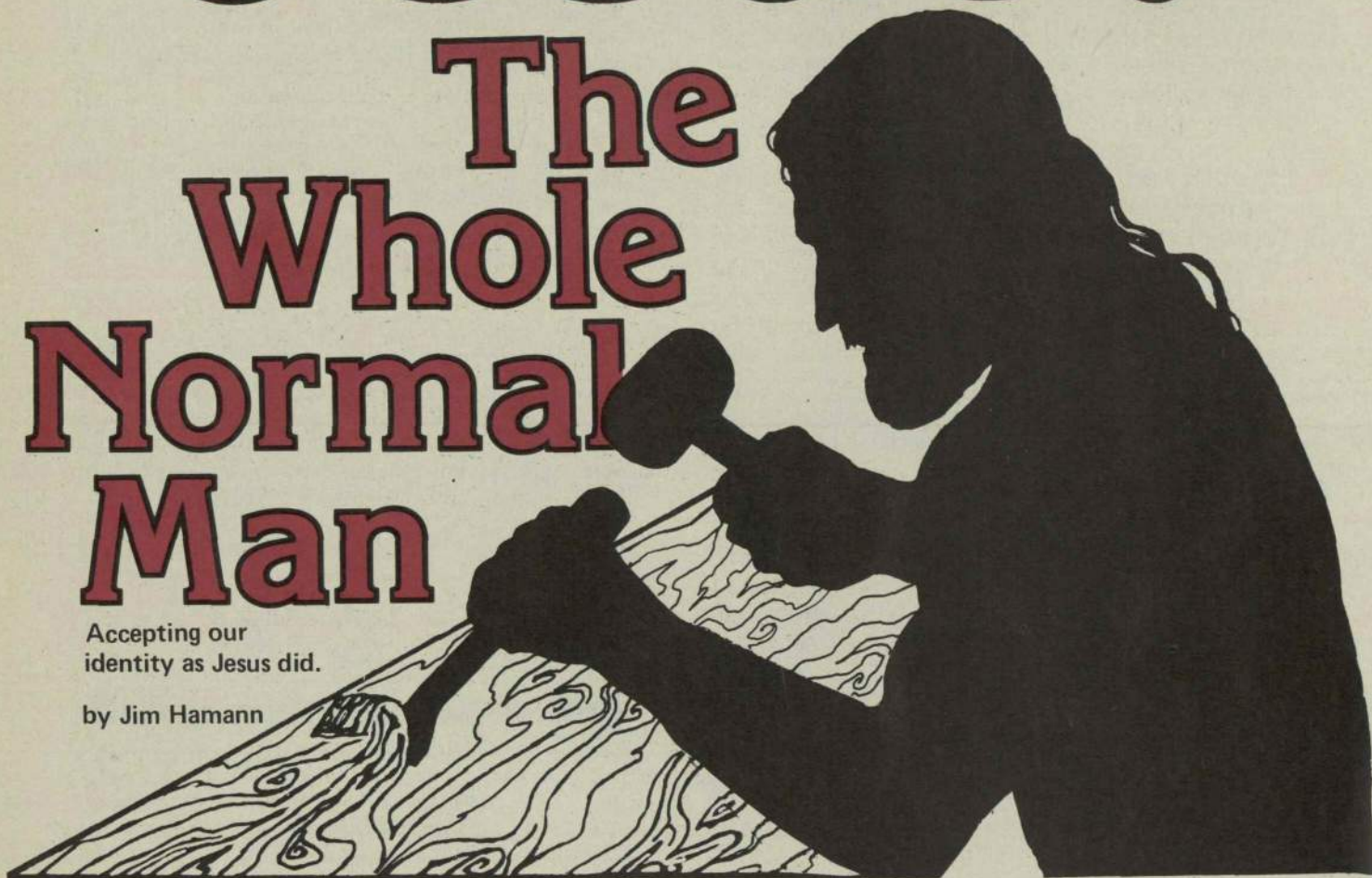
We realize that Jesus was the Son of God and the Creator of the world. Then we ask ourselves, "How on earth can we be expected to live, act and talk as He did? He healed the sick, stilled the storm, forgave and loved in seemingly unbelievable situations. Surely," we reason, "this kind of life is impossible for us." This particular mentality fails in its understanding of the true humanity of the Son of Man.

Paul writes in Philippians 2:6-7: ". . . who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself,

# Jesus: The Whole Normal Man

Accepting our  
identity as Jesus did.

by Jim Hamann





taking the form of a bond servant and being made in the likeness of men" (NAS). This passage is not just saying He accepted the limitation of a human body, but that He adopted an attitude of total dependency on the Father.

This was because He determined to lay aside and not exercise the prerogatives of deity, which undoubtedly were His by virtue of being both God and man. In other words, on earth Jesus existed and behaved as a man, showing us what normalcy and human living really is. This man of Nazareth is the only normal person that has ever lived. But the Father, praise God, has planned that He would be the firstborn of many brethren.

Jesus not only *accepted* His humanity: He *delighted* in it, knowing that it was God's plan for Him. He said "A body hast thou prepared for me . . ." (Heb. 10:5), and "I delight to do thy will, O my God . . ." (Ps. 40:8). Now let's look at some of the practical ramifications of what this all means.

First, the Son of Man was able to accept his sexuality and race. He was comfortable being a male and accepted masculinity as part of His identity. He knew how to feel at home being Jewish, a member of a minority group. At that time Israel was a captive nation, under very strict Roman rule. He was able to accept that reality, as well as the totality of His Jewishness and His maleness without any feeling of regret or inferiority. But today many are having terrific problems in the area of accepting their parentage and heritage and being able to cope with their racial background and their sexuality. So these are very current issues that we must face and handle.

Second, the Son of Man was most thankful to the Father for His physical body and appearance. Contrary to the conceptions of various religious people, I am convinced there was not any significant aura about Him, nor would He have won any contest for being the most handsome man of the year. He certainly was a rugged man, but I doubt He had some super physique with bulging biceps. It is well to realize He wore no distinctive garb to set Him apart as a spiritual individual. In fact, the prophet Isaiah said, "He has no *stately* form or majesty that we should look upon Him, nor appearance that we should be attracted to Him" (Is. 53:2, NAS). May the Lord help us to overcome the manifold hang-ups in this area and realistically accept our stature and physical features with true thankfulness.

Third, it's great to realize that the Son of Man also accepted His marital status. Ponder this for a moment: Jesus was single, yet His singlehood was not some bane for Him whereby He felt cheated and robbed of something that was a necessary aspect of life. He

joyously accepted His singlehood and rejoiced in God's calling and direction. There has never been a person on earth that has enjoyed living more than Jesus—and He did so as a single. Real living is not based on whether we are married or single. It's based on whether, in that state, we find fulfillment in the will and plan of God.

Fourth, it's most interesting to understand that the Son of Man accepted His vocation in life. In other words, He was able to live meaningfully and successfully because He saw God in whatever He was doing. There was no division of the secular from the sacred. His life was totally lived to please the Father.

Before He began His public ministry, Jesus was a carpenter in Nazareth (Mk. 6:3). He found great satisfaction in being a master craftsman, in doing the best He knew how with the skills the Lord had given Him. He built beds, tables, ploughs and yokes for the glory of God. On the eve of His public ministry, the Father leaned over the battlements of heaven and called out, "This is my beloved Son, in whom I am well pleased" (Mt. 3:17). For thirty years, Jesus had pleased His Father by plain, hard work. Now mind you, this was before any great sermons or miracles.

Later, Jesus traveled for three and a half years in a mobile teaching ministry. Again, the Father expressed pleasure in Him and the work He was doing (Mt. 17:5). It didn't matter to Jesus whether His work was private or public; He accepted whatever God placed in His hands to do and did it with all His might through the strength of the Holy Spirit.

Away with all the romanticizing that causes us to think that identifying with some Christian work or ministry would bring us greater fulfillment. Let's see God in our *present* vocation and make *His will* our goal rather than seeking our own fulfillment.

What was the secret of Christ's successful life on earth? He depended totally on the indwelling life of God in Him. Note what He said regarding those days: ". . . the Son can do nothing of Himself" (Jn. 5:19, NAS). "I can do nothing of my own initiative" (Jn. 5:30, NAS). "My teaching is not Mine, but His who sent Me" (Jn. 7:16, NAS). "I do nothing on My own initiative, but I speak these things as the Father taught Me" (Jn. 8:28, NAS). "I do not speak on My own initiative, but the Father abiding in Me does His works" (Jn. 14:10, NAS).

Jesus claimed no personal authority for His life-style, His deeds, His teaching, or His words. All this was the result of drawing on God's life within Him. And if this is true, then the life that Jesus lived, we can live also because the same Holy Spirit is within us.

As a young pastor, I thought I was called to get people ready to die, but now I see that the whole Christian life is getting people ready to *live*. Understanding, at least in a measure, the humanity of Christ, births in me the hope of really learning to live in a world falling apart. ☞

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**L**EADERSHIP has been the key to the success or failure of every generation. Leadership has always determined the course of society. When Jesus came, people were struck by the difference between His leadership and that of the Pharisees. And it's no wonder, for Jesus said it well when He said, concerning the religious leaders, "It's simply the blind leading the blind." But when Jesus spoke to people, He didn't just talk *about* God; He *revealed* God because He *knew* God. And their response was, "We've never heard a man speak like this."

Jesus knew who He was. There was never any doubt in His mind that He was His Father's Son—the very Son of God the Father. He knew what He was doing and where He was going. Jesus faced many crises in His life, but one crisis He never faced was that of not knowing who His Father was and what His relationship was to the Father.

### IDENTITY CRISIS

In retrospect, as I look back over recent years, it seems to me that the 1960's was a decade of tremendous rebellion on the part of young people. It produced the hippie culture; it produced the runaway generation. Kids who were barely in their teens, some not even in their teenage years, left home. It was a decade marked by rebellion against authority—a time when there were only two categories of people—those in the establishment or those in rebellion against the establishment. I don't know that I fully realized the gravity or the cause of all that upheaval while it was taking place, but in retrospect, I really believe that it was a manifestation of a lack of fatherhood. It revealed that the young people of the '60's didn't know who they were. They didn't know why they were here. There was a search for identity.

In this present decade, God is exposing the same serious crisis: men, women, and children are in search of identity. In the '70's we have seen an obvious increase in homosexuality, a strengthening of the feminist movement and women's lib, and a tremendous rise in minority groups that want to be heard. I believe that all this is the result of a lack of identity. People don't know what their role is. They don't know where they fit. They



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don't have any confidence in where they are going or that what they're doing is what they ought to be doing. They have no peace in anything.

It's ironic that often, even when the women's lib movements, or the gay rights movements or the minority groups get the rights they are demanding, they're still not satisfied. That's because it's not a matter of rights—it's a matter of identity.

When I have counseled homosexuals, the basic problem I have found was that they didn't have a good father image. They had no confidence because they came from a home situation where they didn't have a

# FATHERHOOD

## The Source of Leadership

by John Duke

strong father who gave them identity so they could be accepted, and fit into society.

But I'm discovering that it is not just that particular segment that has an inadequate or negative father image. I'm finding in counseling and dealing with men today a tremendous, almost universal need for the kind of identity that only a father can give.

That's why I thank God that He is raising up fathers. I am excited because there is an increasing emphasis among us and others like us on fatherhood. We are beginning to see the strength of fatherhood at work in what we're doing and what we're devoting ourselves to.

There have been leaders in every generation, but I fully believe that there has been a vital element lacking in much of the leadership that has gone before us, at least in recent times. This lack is evident when a particular leader or leadership will arise in one generation, but die off in the next generation. Maybe one reason that happens is that there's more to being a leader than just having a following. If leadership is going to survive, if it's going to endure, there has to be the strength of fatherhood in leadership.

I'm convinced God is bringing that missing element to us today. I don't think we're just another group of people who have leadership like many who have gone before us. I believe God is giving us a legacy like He talked about in the Psalms when He said, "You shall see your children's children dwelling in peace." The reason it's coming is because God is restoring to us the importance of fatherhood in our shepherds and in our leadership.

It's interesting that when God called Moses, He made Himself known to Moses by saying, "I'm the God of your fathers: the God of Abraham, the God of Isaac and the God of Jacob. When you go and speak to Israel, tell

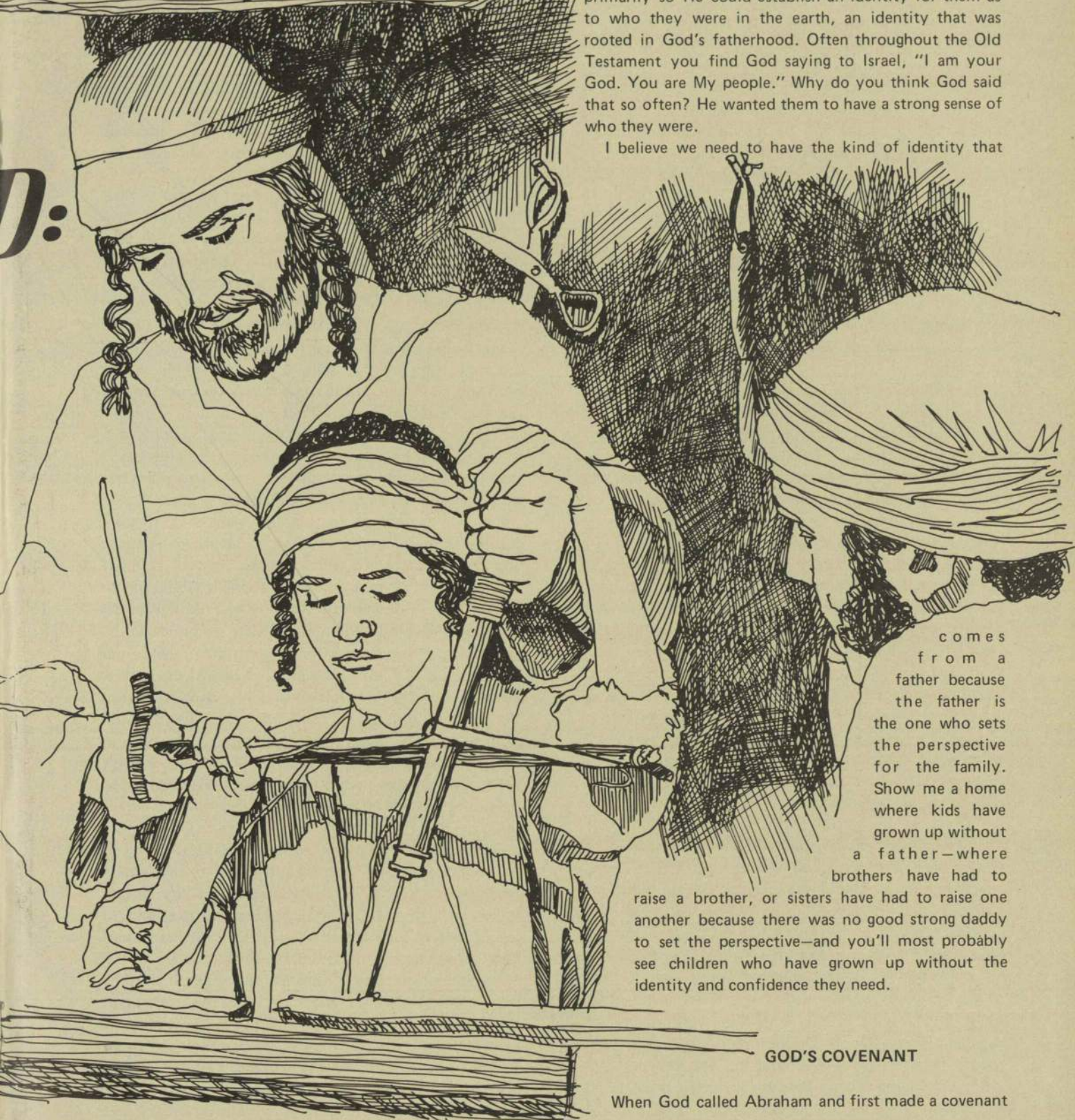




them that the same God who was with their fathers is going to be with them."

In Jeremiah 31:9, God said, "I am a father to Israel." I believe the reason God established certain feast days, holy days and convocations for the people of Israel was primarily so He could establish an identity for them as to who they were in the earth, an identity that was rooted in God's fatherhood. Often throughout the Old Testament you find God saying to Israel, "I am your God. You are My people." Why do you think God said that so often? He wanted them to have a strong sense of who they were.

I believe we need to have the kind of identity that



comes from a father because the father is the one who sets the perspective for the family. Show me a home where kids have grown up without a father—where

brothers have had to raise a brother, or sisters have had to raise one another because there was no good strong daddy to set the perspective—and you'll most probably see children who have grown up without the identity and confidence they need.

#### GOD'S COVENANT

When God called Abraham and first made a covenant



with him, his actual name was Abram, which means "exalted father." And God said to Abram, "I'm going to make you fruitful; I'm going to make a covenant with you that will affect the whole world, the whole earth. All the nations of the earth shall be blessed in you." When God spoke to him about what He was going to do, it was very hard for Abram to believe; nevertheless, he *did* believe. However, for years after God had spoken to him, he had no children. Years passed and nothing happened. It looked like the covenant God made with him would not survive, for it was hopeless for Abram and Sarah to have a son by natural means, and thus fulfill the covenant which God had made.

But at that point, God appeared to Abram and said, "I am the El Shaddai. I am the All-Sufficient One." He didn't say, "I am part of the sufficiency, Abram. You've got a little, but I've got most of it." He said, "I am the Almighty, and if this thing's going to work, it will work because I am the Author *and* the Finisher of this covenant. I will do what I said I would do, and this time next year, Sarah shall conceive and bring forth a son; and you will call him Isaac, child of faith, child of promise."

You know, once in a while in the covenant we walk in, we come to places where we need to have God encourage us, speak to us, confirm to us, and remind us that His Word is sure. This was also true of Abram, so when God spoke to Abram to confirm His covenant, He added: "By the way, you're not going to be Abram any longer. You're going to be called Abraham. So you might as well go down and change your name."

Can you imagine Abram going down to the clerk at the courthouse to register his new name? He had been preaching all these years about being "exalted father," talking about the covenant God had made with him, and how his seed would be like the sands of the seashore. And having no children, it must have been a bitter pill to swallow when his neighbors would say from time to time, "Hey, how's the 'exalted father'?" But now he was delighted, because he was going down to the courthouse to change that name.

He walked in and said to the county clerk, "Well, I'm here to change my name."

The clerk looked up and, recognizing Abram, the "exalted father," he grinned and said, "Well, it's about time. I wondered when you were going to get around to it, talking about children as much as you do. What's it going to be, childless one?"

"Well, I think you ought to add a little to it. Make it 'Abraham: Father of a Multitude.'"

Fatherhood is at the heart of God's plan for His people. Fatherhood is involved in fruitfulness. Fatherhood is involved in covenant. The very nature of covenant is rooted in the Godhead, for God the Father is the primary one who makes covenant. God knows that if we're to accomplish the purpose that He's given us to accomplish, it's going to take the strength of fathers.

It's no accident that the Messianic passage in Isaiah 9:6 refers to the Lord Jesus as a Son upon whose shoulders the government would rest, and as the "Wonderful Counselor, the Mighty God, the *Everlasting Father*." Clearly, the government on His shoulders and the peace of His Kingdom were to be linked with an everlasting fatherhood.

Jesus was asked by His disciples, "Lord, teach us to pray. We've watched You when You've prayed to the Father, and something's different about the relationship You have with the Father. We want to know how to pray like You."

Jesus responded by teaching them to pray, "*Our Father*, who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven." He linked the Kingdom coming and God's will being done on the earth with God's fatherhood.

To understand what fatherhood is, there's no better place to look than Jesus and His Father. Jesus was the Son, but He came to reveal the Father. He said, "I and the Father are one." He said, "If you've seen Me, you've seen the Father," because Jesus clearly revealed that the source of His life was the Father.

I'm glad Jesus was not ashamed to say, "I don't have anything to say except what I've heard the Father say. I don't initiate all these things I'm doing. I'm not ambitious. I just like to do the will of My Father."

It's not uncommon to hear Christians refer to their leaders as their "spiritual fathers." I've always felt that in my relationship with Charles Simpson, and I acknowledge that he is as a father to me in God, because he has been an example to me of what a father provides for those who walk with him and learn from him. In the same way, those of us who shepherd other men often discover that the men God gives us missed out on the strength and the impartation and the identity as sons that should have been given them by their natural fathers. In such cases, a "spiritual father" can help to supply what might have been lacking. Now, I don't believe we should in any way condemn or judge our parents if we didn't have an exemplary kind of father, but for the Kingdom to be established and for the increase to come, there has to be a good father image in us. There has to be a foundation that comes from a solid relationship with a father, whether it be the natural father, or "a spiritual father." God is giving us a desire to see fathers emerge because we've realized that fatherhood provides a foundation that nothing else can.

From time to time I see in my two girls the need to have more confidence and more security. Sometimes things happen that evidence their struggle to really know who they are. I've come to realize that they can't gain that confidence and security without me. It's not my place to try to make them into something God hasn't intended them to be, but it is my place to provide the



# "Fatherhood is at the heart of God's plan for His people."

security and identity that comes from the right father image.

Through my role and ministry to them as a father, they will discover their potential and what God wants them to be, so that they can be secure individuals. Interestingly enough, when I see failures and weaknesses in my children from time to time, it's really God dealing with me and letting me see areas where I need to adjust my fatherhood.

## THE NEED FOR APPROVAL

It's interesting to me that though Jesus was the Son of God, He needed the approval of His Father. And the Father knew how important it was for the Son to hear Him confirm their relationship from heaven. Three times He said, "This is *My* beloved Son."

"Well," you say, "that was for the multitudes." It was, partially. But even more, I believe that when God said those words, something leaped up in Jesus, and He said, "Hallelujah, Father! I'm glad You know Me, and I'm glad You let Me know that I've pleased You." God said it for Jesus' benefit because He knows how necessary approval is to a person.

Have you ever faced a time in walking with God when you desperately needed somebody to believe in you? Most of us have. At such times of need, it's a part of a father's role and responsibility to provide the encouragement and approval we all need. As shepherds and fathers, it's vital for us to know when to give approval, when to give identity, when to let someone know, "I'm pleased with you. You haven't finished the course yet—the work's not done—but you're on the right track. I've got confidence in you."

## THE TEST OF IDENTITY

There comes a time, though, as a father, when there's

a change in the kind of relationship you have with your son. After the times he has needed to be approved and you've told him he's done a good job and given him your approval, and the times when he's been unsure of himself and you've stood with him, saying to him, "You can make it—I'm standing with you—you're not going to be alone," there comes a time when you have to release him and the son has to go it alone. He'll have to walk in a place where you can't go with him and where he can't get a phone call through or make an appointment to see you. It's necessary for him to go through those times to find out whether or not he has gained real identity from the father.

Jesus had said concerning His Father on several occasions, "I do always those things that please Him, and the Father has never left Me alone. He has been with Me." But there came a day when, anticipating the culmination of a life of obedience in the ordeal of the cross, He felt the effects of being alone. First, the three that were closest to Him—the ones He felt would probably share His burden, feeling something of the crisis that He was facing—did not stand with Him to give their support. He took them into the garden, and said, "You pray, and I'll go further." Jesus went further, but their prayers didn't follow Him.

Jesus prayed fervently: "Abba, Father. If it's possible for Me not to have to go this way, if there's some other way I could go without having to walk where it looks like I've got to walk, Father, if it's possible, let this cup pass." But the conclusion was ultimately, "Father, not my will, but thine, be done" (Lk. 22:42).

So Jesus made His way to the cross, facing things He'd never faced. Up until that point, there had never been a time when the Father had not been there or when Jesus had not been strengthened and encouraged by His presence. In His entire existence on the earth, there had not been a moment when He did not feel, "Father, You are with Me," for He had said repeatedly, "My Father bears witness of Me. I'm doing the will of My Father, and My Father honors it and bears witness and puts His seal on it that I'm obeying Him."

But now Jesus had come to a point on the cross where darkness settled in . . . and it wasn't just a physical darkness. Great was the anguish of His soul and His spirit, because God had to reject Him and pour out on Him all that sin brings to a man. When the Father rejected Him, Jesus felt things He had never felt before. He felt the ravages of all kinds of evil demonic spirits and the oppression of all the power that the devil has. He felt all of that, and it was new to Him.

It wasn't just a figure of speech or a play on words when Jesus said, "My God, my God, why hast thou forsaken me?" (Mt. 27:46). Jesus felt forsaken—completely cut off.

"Father, I didn't mind if they didn't see. I didn't mind if this one didn't understand. I didn't mind when they spat upon Me or ridiculed Me or thought I was a



heretic or a religious fanatic. I didn't mind that. But oh, Father . . . You've never left Me alone before. Why, why have You forsaken Me?"

But where identity has been established and security has come because of a father's ministry and a father's relationship, it will stand the test. It will carry you through; even when you feel you're in a situation you can't get through, and you see no redeeming purpose to it, and you wonder, "What's happening to me?"

Jesus' last words indicate that even in the midst of the time when He felt completely forsaken, He had confidence in what He had known of His Father, for He said, "Father, into thy hands I commend my spirit . . ." (Lk. 23:46).

For us, as men of God, both as shepherds in the church and as fathers in our families, we need to build father/son and shepherd/sheep relationships to the point where we have this kind of fatherhood at work; fatherhood that will give the son confidence when he goes out to a place where he feels alone and encounters something he's never encountered before. He needs to have the confidence that you didn't send him into it without knowing what lay on the other side and that he could make it through and come out all right.

It's hard to comprehend that depth of confidence and that kind of honor and loyalty to a father. It's hard to express the gratitude we feel for Jesus giving us this example of His relationship to the Father: that in the darkest moment of trying to carry out the Father's will, Jesus manifested His trust and His confidence in the love of His Father and in the honor of His Father.

I want to know how to manifest my gratitude to God for the "spiritual father" He's given me and for the times when his confidence became my confidence. But I don't believe that God just wants to limit that kind of experience in confidence and identity to a few. I believe God wants to make us *all* like fathers, and as well true sons to *our* fathers, so that when the time comes, our commitment in the midst of the darkness will be, "Father, I trust you."

#### PETITION FOR FATHERHOOD

In establishing the Kingdom of God, the real strength comes from the source of the Everlasting Father. I believe many men are saying today, "Somehow I want the characteristics, the traits, the manner, the love and the understanding of a father, both for my natural sons and my 'spiritual sons' in the Lord. I want to know how to discipline as a father because I delight in my son. And I want to know that after I release him, when he gets into conflict or gets into battle, his trust in me will not waiver—that his confidence in what the Father has helped me as a father to put into him will stand him in good stead."

Maybe many of you reading this didn't really have the

kind of father who gave you an understanding of what a real father was to be. You feel you suffered lacks in your life at different points because of this need. Yet in these days you sense that the shepherd God has given you, through the love and care he's manifested, has been like a father to you, helping you to know and believe in yourself.

In conclusion, I want to offer a prayer for all who want to step into the realm of being the father God wants them to be.

*Oh, Jesus, we have seen Your fatherhood and we've seen something of the heart of the Father in many of the men that have led us. We pray, Lord, that You will indeed grant us good fathers, that what we may have missed in growing up, you will provide for us through shepherds who can also be as fathers to us.*

*We also ask You to help us provide the right kind of fatherhood for those who walk with us. Help us to know how to encourage them and rejoice with them in their victories.*

*Help us, O God, also to honor fatherhood by the way we treat our earthly fathers, and we ask that the way we treat our natural and spiritual fathers will be pleasing to You. You said that if a son curse his father, in a time of darkness his light will go out. But if we've honored our fathers, in a time of darkness our lights will come out of obscurity.*

*I pray, Lord, that You will strengthen us in these days with the kind of fatherhood that You possess. We don't even know how to ask for it, but we want it. I thank You, too, for that measure of fatherhood that we've had, and ask that You'll increase Your fatherhood in us all, that in the time to come, what we have offered to our sons, they can in turn offer to their children.*

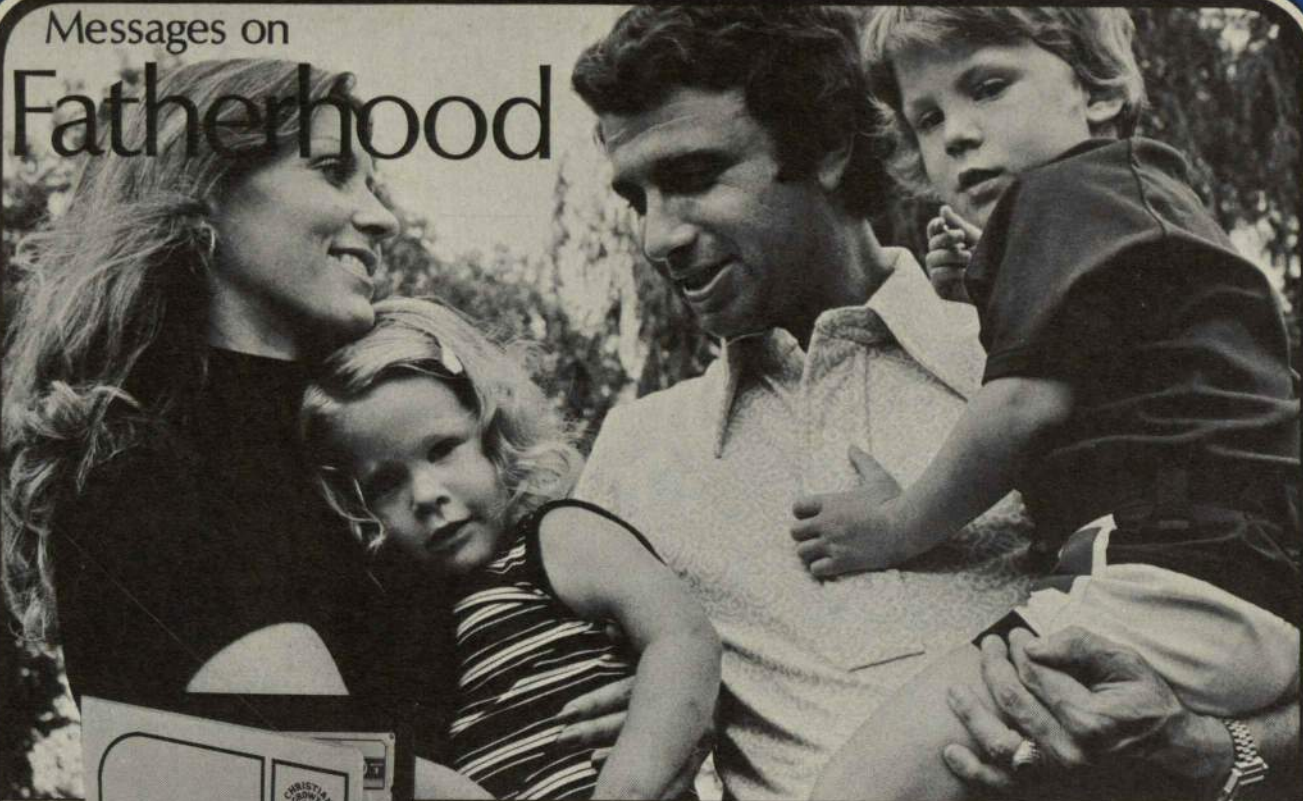
*And, Lord, in this day when so little honor is given to age and to men of God and to fathers, fulfill the promise You gave us in Malachi 4:6—that You will turn again the hearts of the fathers to the sons, and sons to the fathers, that You'll establish the Kingdom of God as a Father, for Jesus' sake. Amen. 🙏*

## *Just Around the Corner*

The next issue of *New Wine* will focus on the related needs for leadership and commitment in the Body of Christ. It will feature articles by Bob Mumford, Charles Simpson, and Jimmy Moore, as well as other timely features for reading and study.



# Messages on Fatherhood



## **FATHERHOOD:** **The Life Source of the Home**

In this three-tape series, the fatherhood of God is unfolded and put into workable terms for our own homes.

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**Tape 2 (4050) How to Be a Father by Derek Prince** shows the father what God expects from him in the leadership of his home.

**Tape 3 (DB-104) Honor Thy Father by Don Basham** gives unusual insight into authority, honor, executing oversight and correction.

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This message deals with the need for every believer to have a spiritual family. Derek talks about the position of the spiritual father and the need for the family members to recognize him as the life source. Going further, Derek speaks on the basic aspects of families, i.e., fatherhood, authority, acceptance and shared responsibilities, and basic conditions for being in a family: submission and commitment.

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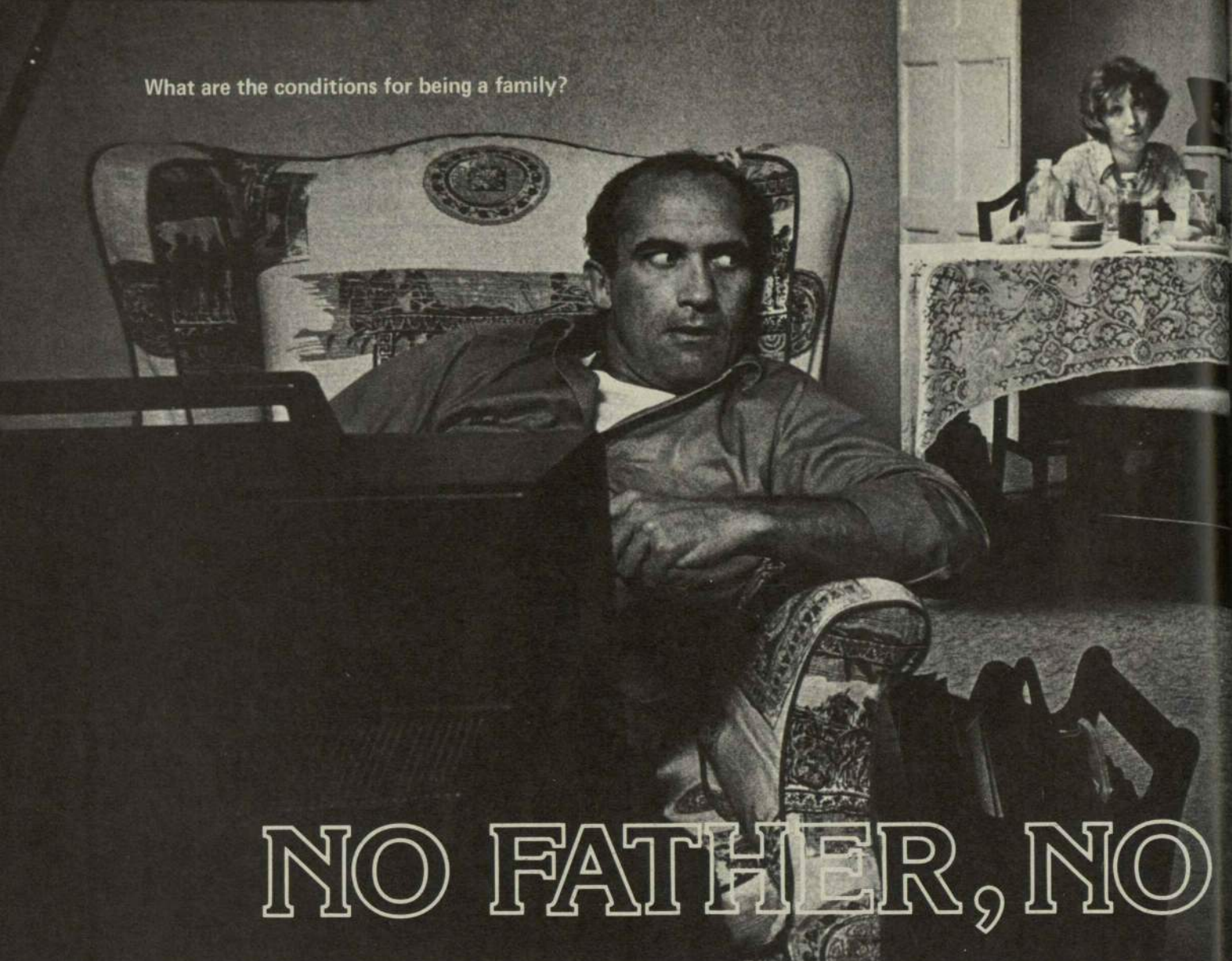
## **FATHERHOOD by Derek Prince**

Derek gives tremendous insight as he compares Jesus' relationship with the Father to the relationships we experience here on earth. Derek discusses the earthly father's call as priest and prophet of his home and as God's representative to his family.

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What are the conditions for being a family?



# NO FATHER, NO

**E**VER SINCE THE CONFERENCE on Charismatic Renewal in the Christian Churches in July 1977 in Kansas City, I've been thinking about the differences between a charismatic center and a family. By way of illustration, I would compare it to the difference between a cafeteria and home. Now, in no sense am I belittling or criticizing charismatic centers, but a charismatic center is like a cafeteria. In a cafeteria people go when they want; they look at the menu and the items on the counter and choose what they want, leaving what they don't want. They have an obligation to pay for only what they've eaten. They can walk out and not be concerned about washing the dishes or taking out the garbage or keeping the place clean. They don't have to worry about the bills. They don't have to come back again until they feel like it. Basically, a cafeteria is a way of getting food when you want it, without commitment or obligation except to pay for the food you've eaten.

A cafeteria can serve a useful function. We've got

many cafeterias in Ft. Lauderdale that are doing a good job. Some of them make a healthy profit. They serve many people. They've got the latest equipment. Everything is stainless steel. The floors are shining. The parking lot is filled. But they still don't offer a home.

Many people in the charismatic movement have basically grown up living off cafeterias. They go to a meeting when they want to and listen to the preacher. They accept what they want, and leave what they don't want. They put enough money in the offering to cover what they've taken. They walk out and they have no more responsibility. If they don't feel like coming back, nobody will probably even notice their absence. They're under no discipline. Nothing is demanded of them except that they pay for what they eat.

Many of us know what it is to be on our own in a big city. In such situations just eating from cafeterias really doesn't meet all of our needs. It doesn't solve the problem of loneliness, which is one of the great problems in our churches and in our cities. Most people



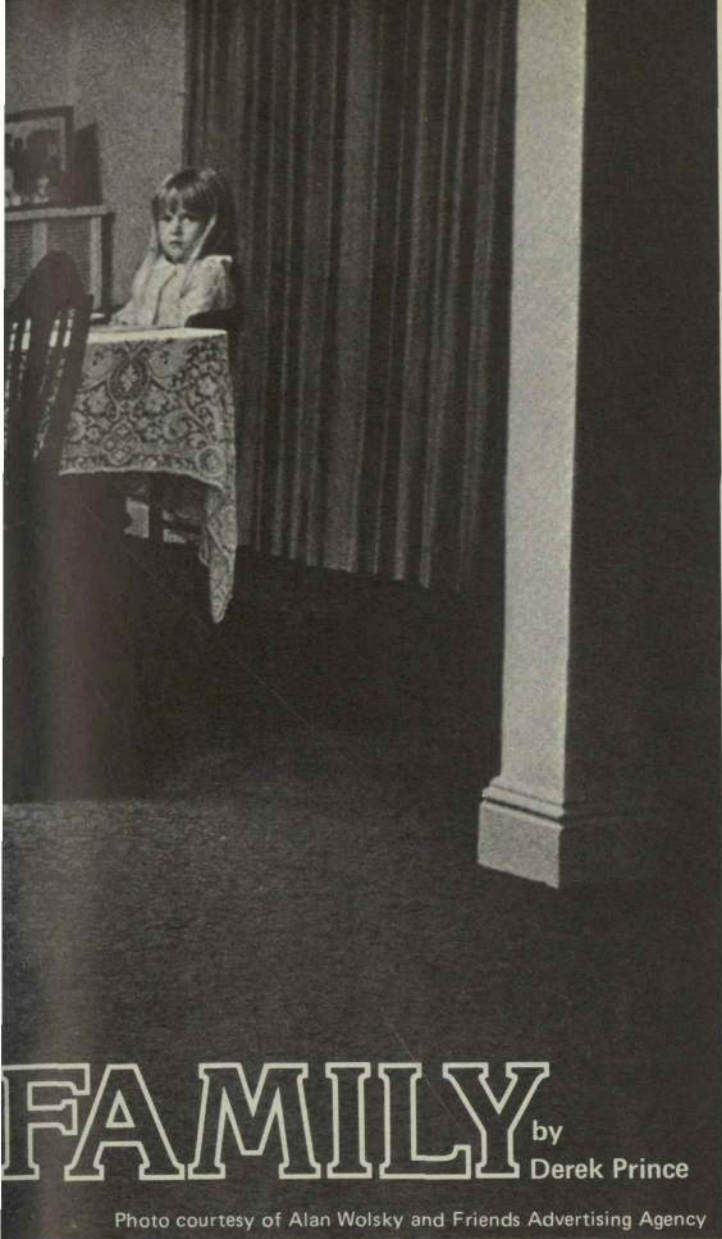


Photo courtesy of Alan Wolsky and Friends Advertising Agency

long for a home and sooner or later, cafeteria-style eating does not satisfy.

**W**ITH THAT BACKGROUND PICTURE of a cafeteria in mind, let's look at a home, and see what's involved in a home and a family. Now one can have a house that isn't a home. I remember years back in Jerusalem as Lydia and I would go through the streets together, she would look at the houses and say, "A lot of houses, but no homes." That always has stuck with me.

Another thing that I've inherited from her is an understanding of what a home really is. I grew up as an only child, without brothers or sisters. For a good part of my childhood my parents were in India and I was in England. I lived with my grandparents, who were wonderful people and very good to me, but really, I did not know what a home was until I got married. Lydia really had to educate me in many things.

In a way, I think one can appreciate a thing better when he knows what it is to be without it. Today I very greatly value a home. Wherever I see a home that's functioning and happy, it delights me as much as anything else I know. God has given me a real love for young couples who have just gotten married and are starting out with their first child. I never look at such a young couple without wishing them well in my heart.

Let's see what scripture has to say about the basic aspects of a family.

**F**IRST I WANT TO ESTABLISH a truth which is basic to all that follows. Let's look at Ephesians 3:14-15. This is part of a prayer of the Apostle Paul:

For this cause I bow my knees unto the Father of our Lord Jesus Christ,  
of whom the whole family in heaven and earth is named.

One of the significant things about Ephesians is that it speaks several times about God as the Father of our Lord Jesus Christ. One of the emphases in Ephesians is that God is a father. This is particularly brought out in this verse. The Phillips translation of this verse, which I find very accurate and illuminating, says,

When I think of the greatness of this great plan I fall on my knees before the Father  
from whom all fatherhood, earthly or heavenly, derives its name.

This brings out a relationship between the word "father" and "family" which is not apparent in English. In Greek the word for family (*patria*) is directly derived from the word for father (*pater*). Phillips brings that out by translating "family" as "fatherhood." That's almost limitless in its implications. It tells us that there is fatherhood in heaven and there is fatherhood on earth. It tells us that wherever you have a fatherhood, it derives its name from the great life source of the universe—God the Father. That, I believe, is the primary reason why the family is so sacred—it carries upon it the imprint of the name of God Himself.

When Jesus came to reveal God, the Jewish people already knew the name Jehovah, or Yahweh. But the new name that Jesus used and revealed was "Father." In John 17:6 Jesus says, "I have manifested [made known] thy name unto [them]." And that name, which occurs six times in this chapter, is "Father."

As far as I understand the New Testament, this is the climax and goal of New Testament revelation: God the Father. Jesus is the Way, but a way is meaningless unless it leads somewhere. Jesus is the way to the Father. If we stop short at Jesus Christ, we've really missed the main point of the gospel. Jesus said, "I am the way, the truth and the life: no man cometh unto the Father, but by



me" (Jn. 14:6).

So when we're talking about a family, the first requirement is a father. No father: no family. This is absolutely, undeniably clear in the New Testament. This is true wherever you look for a family—there must be a father. Wherever God introduces life, He has a life source.

The so-called "scientific view" of life is that it happened by accident. I can't accept that, even logically. But from the point of view of what it means to me as a person, it's horrific. It means life is just a series of accidents and who knows what will happen next? One of the greatest problems of modern America is insecurity, and I believe it really goes back to our view of the universe. If the universe came into being, and I came into being with it, as a result of some chance happening way back somewhere in a piece of slime, then my prospects of success and security and happiness are dim, and I'll go through life as a basically insecure person.

But that's not my view of the universe. To me, the life source of the universe is God, our Father. Everything happens with His knowledge and His care. As somebody said, "God even takes time out to attend the sparrow's funeral." There's nothing He doesn't care about. He's behind it all; He's over it all; He's in control of it all. When life is like that, you can walk with security and peace. I really believe that if you would analyze your personal problems, you'd find a great deal of insecurity arises from an incomplete or inaccurate picture of God and the universe.

I remember reading the book by Ralph Martin called *Hungry for God*. In it he relates that he was in a rather broken-down, slummy area of some big American city; I think it was Philadelphia. It was getting dark and it was rather cold, and he was alone on the street corner, and he felt so lonely and insecure. But standing there on the street corner, he just began to say, "Father . . . Father . . . Father . . . Father," addressing God and using the same word over and over again. When he had called God, "Father," many times, his insecurity vanished. The situation hadn't changed, but he was secure because he knew he was related to the Father.

Now many Christians would say, "Of course, if we're children of God we all have God as our Father." Thank God, that's true, but if you study the nature of God, He likes to delegate things. He doesn't like to do it all Himself. So when a natural family comes into being, there has to be a natural, human father, with all his weaknesses and imperfections, as well as God the Father. No father: no family.

I am convinced that the same is true of any spiritual family. No father: no family. I'm not talking about God the Father. There are many believers who really don't have a family. They're just isolated units in the Kingdom of God. You could almost say that they are accidents looking for a place to happen. I really believe the reason is that they're not related to a father. A father, with all

his human weaknesses and imperfections, is still necessary. You can't bypass him if you want to have a family.

I suggest to you, therefore, that for every spiritual family here on earth, you'll find a life source. That life source is a man—a man whom God chose to use for that purpose under His own sovereignty and control. Moreover, recognizing and honoring the life source is essential to the well-being of the family. In the natural, I have observed that if a father is not in his right place and functioning rightly in relationship to his family, the whole family suffers. Whether you consider that just or unjust, it's the truth. It's part of the tremendous responsibility God has delegated to human beings. I discover that when the father is in his right place and functioning properly, the whole family is blessed—spiritually, physically, financially and materially. I find that when the father accepts his God-given responsibility, it's like an umbrella of protection over the whole family. But when the father does not accept his responsibility, there either is no umbrella or there are a lot of holes in it.

I believe the same is true spiritually. Where God makes a man the life source and the spiritual father of a work, or a group, or a family, a great deal depends on the condition of the father. If the father is in his right place, acknowledged and honored and fulfilling his function, the whole fellowship will prosper—spiritually, physically and financially.

I've seen this demonstrated in several situations that I've been very close to in the last two years. I'm thinking of three specific fellowships, and in each case, God used one person as the initial life source of that fellowship. In every one of those situations, something happened that displaced and dishonored that God-given life source, and in every case the whole fellowship suffered.

Many of the members became sick. When I was praying for the healing of one of them, who had an incurable disease, God showed me it wasn't this man that needed healing; it was the *fellowship* that needed healing. When the fellowship got healed, the man was healed without prayer. It's one of the most vivid lessons God ever taught me. There are many times we pray for the healing of an individual and the prayer is not answered because the *fellowship* needs to be healed, not just the individual.

So, let's say the first basic requirement for a family is a life source. That does not necessarily mean that one man brings everyone in the family or fellowship into the Kingdom; it means that through him God has sovereignly elected to impart life to that fellowship.

**T**HE NEXT ASPECT OF A FAMILY which is essential and scriptural is *authority*. And with authority goes discipline. Look at Hebrews 12:7–9. I'm reading from the King James version so bear in mind the word "chastening" means punishment



or discipline.

If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

But if ye be without chastisement [without discipline, without punishment], whereof all are partakers, then are ye bastards and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence [Notice the word reverence? It's a word that's sadly lacking in modern culture]: shall we not much rather be in subjection unto the Father of spirits, and live?

Notice that subjection to the Father brings life. That's a basic principle. If we're subject to the Father, we live. If we rebel against the Father, we lose life. The principle, if you are a member of a family, is that you must come under its authority and be prepared to accept its discipline, even if it's painful. If you refuse to accept discipline, then the scripture says (and it's a hard word) you are a bastard and not a legitimate child. I'm afraid, on that basis, the Christian church is full of bastards.

**T**HE THIRD ASPECT of a family is acceptance or "belonging." Again, out of personal experience of counseling and praying with hundreds of people over a good many years, I've come to a conclusion which I think would be endorsed by psychologists and sociologists: that there is no deeper need in the human heart than the need to feel accepted and that you belong. As we watch children grow up through the teenage years, we often see them do the most extraordinary and illogical things for one motive—to be accepted by their peers. There isn't any deeper need in the human heart than acceptance. It's one of the motives that drives us.

One feature of a family is that it provides acceptance. Let's look again at Ephesians 1:3–6:

Blessed be the God and Father of our Lord Jesus Christ [The epistle opens by describing God as the Father of our Lord Jesus Christ], who hath blessed us with all spiritual blessings in heavenly places in Christ:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children [God's ultimate purpose is to get Himself a family] by Jesus Christ to himself [It's all going to happen through Jesus Christ], according to the good pleasure of his will,

To the praise of the glory of his grace, wherein *he hath made us accepted in the beloved.*

I really like the King James translation there because it uses the word *accepted*. It's a somewhat free translation. The same word is used by the angel addressing the virgin Mary and it's translated, "Hail, thou that art *highly favoured*" (Lk. 1:28). It's a very strong, positive

word. It is so important to emphasize that when we come to God through Jesus Christ, we never are second-class children. We are never merely tolerated. We are highly favored. We are the object of His special love and concern. He'll change the course of events in the universe for our sakes. Paul says, "All things are for your sakes" (2 Cor. 4:15). Multitudes of Christians need to know how God the Father thinks about each one of us. We are *accepted*. That's the minimal word. God does not just tolerate us. When we go to Him, we don't bother Him. He's never too busy. He welcomes us. We don't have to go like slaves. We don't have to knock at the door. We're His kids. When I've been able to impart that realization to people, it has completely changed their lives. I can't agree with any teaching that makes any Christian feel he's a second-class person. It's quite contrary to the whole spirit and revelation of the New Testament.

So, in the family, we have acceptance. God doesn't straighten us out and then say, "I'll accept you." He accepts us and then says, "I'll straighten you out." It's the very fact of being accepted that makes us willing to be straightened out. I've always liked Bob Mumford's little slogan: "Correct me, but don't reject me." Sometimes we have to face the choice. If I'm not prepared to be corrected, I'll have to be rejected. We've got to decide whether we prefer rejection or correction, because one or the other is going to be our lot.

In the family we're corrected, not rejected. And incidentally, it's very important for parents to give correction in such a way that it's never understood as rejection.

Let me finish talking about acceptance with a scripture from Ephesians 2:18–19:

For through him [Jesus Christ] we both [Jews and Gentiles] have access by one Spirit unto the Father. [Notice all three Persons of the Godhead are in that verse and the function of both the Son and Spirit is to give us access to the Father.]

Now therefore ye are no more strangers and foreigners [exiles, drifters, without a citizenship or a country, without a home], but fellow-citizens with the saints, and of the household of God . . .

"Household" is another way of saying "family." We are *all* members of the Father's family. That is the fulfillment of God's ultimate purpose.

**T**HE NEXT ASPECT OF FAMILY is shared resources. This is very obvious. In a family, if food is scarce, one child doesn't sit at the table and eat while the others just sit and watch. If money is short, one child doesn't get all the clothes and the others get nothing. Whatever there is, it's shared according to the decision of the parents. No self-respecting family would ever let one child go hungry or unclothed, while the rest had all or more than they needed.



I am absolutely convinced that we have to accept that principle in the family of God as well. It is a disgrace for our family if one of our children is without the necessities of life and the rest of us have more than enough.

I want to emphasize, however, that it isn't the children that do the sharing. It's the parents. And so if you're not under fatherhood, you've got no one to do the sharing for you. It would be totally out of order for the children to determine how much each is going to eat, or what clothes they're going to wear. That would lead to chaos, and the same is true in the church.

Now I'll show you the scriptural principle in Acts 4:32-35:

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.



Now, we Pentecostals traditionally would pick out verse 33 and emphasize that: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." We'd say, "The baptism of the Holy Spirit is to make us witnesses. Let's go out and witness." That's fine. But I want to suggest to you that the witness of the apostles depended to a large extent upon the fact that the message they preached could be seen working in the people they led.

It's one thing to witness to truth where it's being lived, and quite a different thing to witness to truth where there is no living demonstration of that truth. I suggest that the testimony of the apostles obtained at

least half its validity in the eyes of the people from the fact that what they talked about was working amongst the people whom they led. To testify that Jesus is Lord and that He supplies all our needs and blesses us, when a multitude of Christians have needs that are not supplied and are obviously living in disharmony and discontent, is self-contradictory.

Verse 32 says, "Neither said any of the rest of them that ought of the things which he *possessed* was his own." I want you to notice that they did not have *collective ownership*. Each one possessed what he possessed. But he didn't lay *exclusive claim* to it.

I am not talking about a commune. Personally, I believe private property is endorsed in Scripture because it's in the Ten Commandments. The last commandment is, "Thou shalt not covet thy neighbor's house, . . . nor his ox nor his ass, nor anything that is thy neighbor's" (Ex. 20:18). The clear implication is that you may expect your neighbor to own things.

Nor am I preaching *against* communes, but I'm certainly not talking about one right now. I'm talking about a situation where there is private ownership, but there isn't selfishness or greed or indifference. And when some have need, the others no longer claim the ownership of their possessions, but make them available to the group.

Then we read in verse 34, "Neither was there any among them that lacked." I remember some years ago reading that verse and accepting it as a challenge from God. "God, this has got to be one of the standards I'll set for any fellowship I'm related to—that there isn't a person in it who lacks. And if there is, it isn't yet functioning the way it should."

Now, the primary lacks envisioned here are financial and material. They are basic. But I've come to the conclusion that a functioning family should meet far more than those needs. I've already said I believe it should provide acceptance and a sense of belonging. I think it should meet the spiritual needs, the emotional needs, and the cultural needs of God's people. We are at a place in today's society where we have to create our own culture. The culture of the world is so crooked and corrupted and rotten that we cannot identify with it.

One of the young men who's related to me is from a hippie background. He's a former university instructor in psychology. He said to me, "If we ask people to give up one life-style, we have to offer them an alternative." I believe that. Many times the only alternative we've offered people is what they're not to do. "You may *not* go here, you may *not* go there, you may *not* do this or that." People cannot live on negatives. Ultimately those who do not find their satisfaction in God and His people will look for it in the world. There's no alternative. We are obligated to provide a life-style and a culture and a fellowship that meets *all* the needs of God's people.

I want you to notice one more thing. Verses 34 and 35:



... for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

*And laid them down at the apostles' feet:* and distribution was made unto every man according as he had need.

I want you to see the implication of laying that money down at the apostles' feet. Why did they do that? What did it mean? It meant, "You are our leaders. We trust you to make the right use and distribution of this money." The people did not distribute it among themselves.

I've seen this as a principle. If one sheep can go to another sheep and say, "I'm in need; help me," there will be some sheep who will make that their way of life. But that's a disgrace. The Bible says, "If any one will not work, neither let him eat" (2 Thess. 3:10). But if a sheep goes to his shepherd and says, "I have this need," the shepherd can investigate the need; and then if it's genuine, the shepherd has a right to say to the other sheep, "Come on, we've got to help this brother or sister." It's done through the leadership.

**S**HARED RESPONSIBILITY is the next feature of a family. To be responsible is to be *answerable*. We can be answerable for *things* and answerable for *people*. In a family both apply.

You don't just push your chair away from the table and say, "Goodbye, I'm going out to see my friends." Somebody says, "Hey, what about the washing up?" Or, "Who's going to sweep the carpet?" Or, "Who's going to carry out the garbage?"

It's messy, but necessary. With all the benefits and blessing of family, there come certain responsibilities.

Not only are you responsible for things, but what's more, you're responsible for people. If your kid sister misbehaves at school and gets in trouble, you can't say, "She's not my sister." You're responsible for her. You've still got to answer to the world for that misbehaving kid sister. Somebody said in an interracial conference in South Africa, "You can choose your friends, but you can't choose your family." And we looked around at one another—the Afrikaners looked at the blacks and vice versa, and they said, "You know, I have to accept you as my brother." As Bob Mumford says, "God has some strange kids." But they're still His kids, and let me remind you, you're one of them!

So, we are responsible for the *jobs* that have to be done—we don't just put some money on the counter and say, "That's the end." We're also responsible for *one another*. We don't just say, "Well, the couple at that table sure don't know how to look after their baby, but it's not my responsibility." *We are responsible!*

Let me give you a beautiful scripture. Galatians 5:13–14 says:

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

I believe there is no truth that the Holy Spirit is emphasizing more at this time than "by love serve one another." In the last few years I've discovered—and I'm amazed that it took me so long—that it's a privilege to serve. It's not a burden, it's not something you do grudgingly; it's a *privilege*. I discovered it through meeting believers who treated it that way. They made it very clear to me by their attitude and their behavior that it was a privilege for them to serve me.

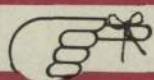
I don't think you can get the privilege cheaply. First, you have to be in the family. If a person's not in the family, we can't say to him, "Hey, I want you to do this." We can talk like that to members of the family, but not to guests or visitors. But if a person's in the family, we have the right to say, "It's your turn to take out the garbage." So if you don't first enter into the family relationship, you're denied the privilege of serving, and that can be both lonely and frustrating.

God showed me something else in this connection. He said to me, "You're willing to serve, but are you willing to be a servant?" When I thought over the difference, I saw this: If I'm willing to serve, I choose when I do the serving, whom I serve, and on what conditions. But if I'm a servant, somebody else tells me what to do. I've renounced the right to choose. That's what I believe we're talking about. It's a giving up of our rights.

Paul says in one place, concerning himself and Barnabas, "Have we no rights?" That's a thing many of us say at one time or another. "Don't we have the *right*?" The answer is, "Yes—unless you give it up. But if you don't give it up, you're not 'in.' " That's the choice that faces us—giving up or demanding our rights.

**F**INALLY, in this list of aspects of a family, I come to a fact which really brings us back to where we started. A family is ultimately dependent on God Himself. You can't merely organize a family. It needs organization, but you can't organize a real family into being. God is the life source. He gives life on His terms and through the channel He pleases. We cannot get together and say, "Hey, let's have life." It just doesn't work.

I see this too, in the matter of a church. I've been saying for several years, "Churches aren't organized; they're born." At first I was surprised when I said that, but I've come to see that it's exactly in line with the



Don't forget: May 5 is a national day of prayer and fasting.



truth. If God doesn't supernaturally give life, we may organize a group, but we don't have a family and we don't have life. There are lots of organized groups all over the world, but they don't have life because they don't have a life source.

So, we come back to this—we are ultimately dependent on God. Now that does not suit religious people. Most religious people would like to have a safe way to do things that doesn't involve the risk of depending on God. But there isn't any such way. Paul says in 1 Corinthians 3:6–7:

I have planted, Apollos watered; but God gave the increase. So neither is he that planteth any thing, neither he that watereth; but *God that giveth the increase.*

Ultimately, if God does not make the seed bring forth life, there is no life. You can go through all the processes of agriculture, but in the last resort life depends on a life source, and the ultimate life source in every area is God the Father. We cannot just organize a church. If it isn't born of God, it will never have life. But if it is born of God, it's extremely precious. Woe to the person that does anything to harm it! The Bible says, "If any man defile the temple [church] of God, him shall God destroy" (1 Cor. 3:17). I don't believe that refers to a group of Christians just meeting somewhere by happenstance, but when there's a God-given family, woe to the man or woman that harms it! All through my ministry I've always said that there are two things I never want to answer to God for. One is injuring a family and the other is injuring a church. I never saw until recently how closely those two go together.

**I**N CLOSING, I WANT TO MENTION two basic conditions for being in a family.

#### I. *Submission:*

Let's turn first to James 1:27:

Pure religion and undefiled before God and the *Father* is this, *To visit the fatherless and widows* in their affliction . . .

Once again, the emphasis is on the *Fatherhood* of God. Just because God has a father's nature, He cares for those who lack this essential provision in their lives—that is, the widows and the fatherless.

Now turn to Psalm 68:5:

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Notice the emphasis again—what is God concerned about? The fatherless and the widows. He tells us that He's their Judge. Woe to the person that infringes their

rights! God is going to deal with that person Himself.

Look at the next verse:

God setteth the solitary in families: he bringeth out those which are bound with chains.

That's the ministry of deliverance. I don't believe we can have a properly functioning family without deliverance. I look back on years of my ministry when I knew nothing about deliverance, and I see how many people never could get where God wanted them to be because they were bound with chains.

The rest of verse 6 says,

but the rebellious dwell in a dry land.

What's the implication? You have to lay down rebellion if you want to get into the family. What does it mean to lay down rebellion? In one word: *submission*. You've got to let go of your individualism and come under authority. Otherwise, you are not a true child; you're a bastard.

I like the New American Standard Version of that sixth verse.

"God makes a home for the lonely." You may feel sorry for yourself if you're lonely, but God says there's an alternative—*get into a family*. But over the doorway is that controversial word, *submission*. The NAS continues, "He leads out the prisoners into prosperity. Only the rebellious dwell in a parched land." That makes the choice clear: on the one hand, submission and prosperity; on the other hand, rebellion and the desert.

Let me say a loving word to singles, widows, divorcees—of whom there are multitudes. Many of you have been through a very hard experience. Many of you can talk about a man or men who failed you, let you down, didn't treat you right. You've had to fight for your rights and make your own way. In many cases the result is that you no longer trust men, often with good reason. Nevertheless, if you're going to get into the family, you're going to have to trust and submit to male leadership, because God offers you no scriptural alternative. That's a decision you have to make.

#### II. *Commitment:*

Finally, the second condition is commitment. These are two words that I find go closely together: *submit* and *commit*. I regularly use them myself. Many, many times before a meeting I'll say, "Lord, I submit myself to You, and I commit myself and the meeting to You." I think it has to be done in that order—submit, then commit.

I'll give you three scriptures about commitment. First, 1 John 3:16–17:

Hereby perceive we the love of God, [we under-



stand the nature of love] because he [Jesus Christ] laid down his life for us [that places an obligation upon us] and we ought to lay down our lives for the brethren.

Now that does not necessarily mean being a martyr and giving up our physical life by literal death. It means laying down our rights. The next verse clearly indicates that it means a lot more than just dying physically.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

In other words, laying down our lives means making ourselves and our resources available to our brothers and sisters. If we don't do that, we cannot talk about the love of God. Laying down our life is what I call commitment.

Matthew 16:25 is the second scripture:

For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

There's a life to lose and a life to find. You've got your own life. It's your right. If you want to, you can hold onto it. But if you are not willing to lose that life, you will not find the life God has for you—which is the life in the family.

In order to find the life of God within the family you first have to lose your own life. You have to give up what you've been holding onto. Jesus has stated the price; there's no other. Some of you have probably heard me say, "God never has a sale." He never reduces the price on any article! But the opposite side of that is good news—there's no inflation in the Kingdom! If you want anything, the price is the same as it was for Paul

and John and Peter and the early Church. The price tag does not change.

The last scripture is John 12:24–25:

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Jesus is dealing with the same theme—holding onto your life or letting it go. He uses a vivid picture: a little grain of wheat in your hand. It's your life, your talent, your future, your resources—shut up in a little hard shell, which is your independence. Legally, it's yours. You can hold it there and say, "There you are; it's mine. Look at all the potential. Think what can come out of it."

But as long as you go on holding it in your hand, nothing will come out of it. It will stay alone. Lonely! That's why we have so many lonely people in church, because they're still holding onto that little corn of wheat. Though it's full of potential, it's alone.

Jesus says, "Drop it, lose control of it, let it go down into the earth, beneath the surface where people can walk over it!" That little corn of wheat doesn't feel anything down there. And then the damp, dark earth will rot that outer shell. Then, one day when it's rotted, out will come the true potential life that God placed in it.

That's commitment! Taking your little corn of wheat and giving up every right to do what you will with it. No one is going to take your life from you; you've got to lay it down yourself. Just let go. Drop it. Give up your independence. Submit, commit, and let God bring out of your life the potential He has placed in it. But this can only happen within the context of the family. 🍷

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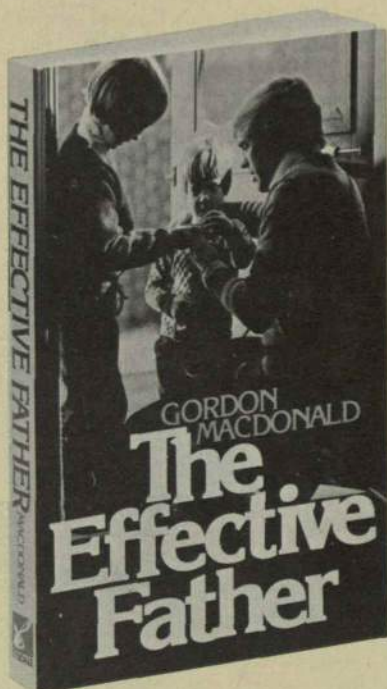
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