



new wine[®]

OCTOBER 1979

**How Firm
a Foundation**

**Preparing
for Permanence**

**Rediscovering
Our Foundations**

Covenant Heritage

SEN. JESSE HELMS
Speaks out on the family



This Month

in new wine magazine

OCTOBER 1979

VOL. 11, NO. 9



3. How Firm a Foundation by Jorge Himitan

This article, taken from a message delivered at the July 1979 Covenant Life Conference in Mobile, Alabama, is the first in a series on Christian heritage that will appear in **New Wine**.

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13. Planning for Permanence by Bruce Longstreth

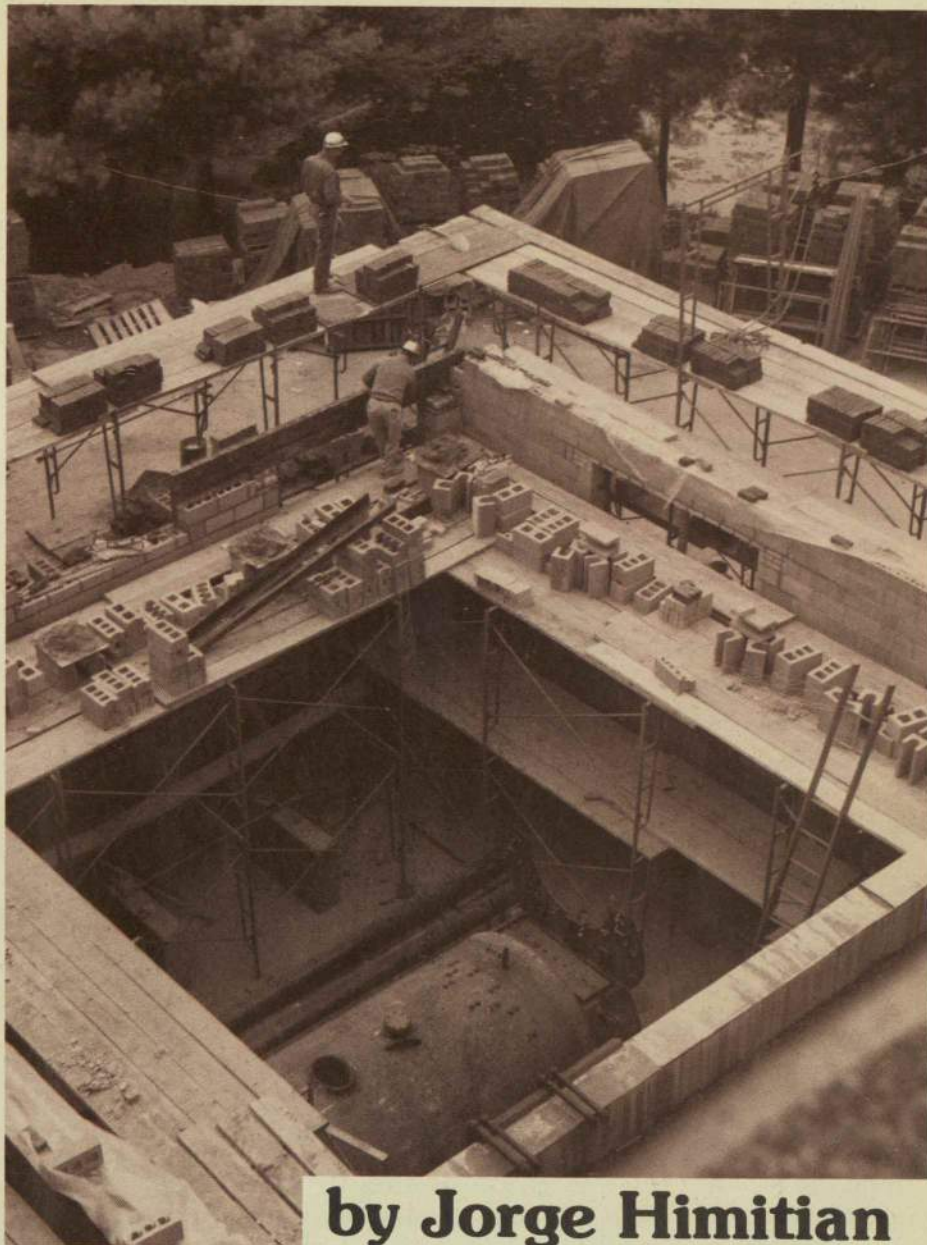
Although God's methods and plans for His people have never changed, Christians have often failed to realize what God was after. Bruce Longstreth takes a wry look at one reason why the Church has not always fulfilled its God-given mission.



21. Rediscovering Our Foundations by Charles Simpson

Is the Church steadily evolving into a more efficient organization or has it turned away from its beginnings to pursue the false hope of man's own designs? Examining these and other related questions, Charles Simpson concludes that we need a return to our roots so we can rebuild the New Testament Church.

This message on the foundations of Christianity is the first of a series on Christian heritage which will appear in *New Wine* during the coming year.



by Jorge Himitian

How Firm a Foundation

WE ARE LIVING in a time of great and rapid changes. There are changes in technology, in customs, in styles, in mentality—and there are changes in the Church as well.

In the past we prayed with our hands folded. Now we pray with our hands lifted to God. In the past, we rejoiced over our democracy and independence as Christians. Now we are very happy to be subject one to another. In the past, our meetings lasted for exactly one hour. Now they last for as long as they need to. In the past the pastor was an employee of the board of deacons. Now the elders of the church

are the disciples of the pastor. In the past we preached that baptism was not necessary to salvation. Now we know that salvation comes by faith and baptism. In the past we spoke against speaking in tongues. Now we speak in tongues. In the past we entered into the temples on tip-toe because God was there. Now we enter dancing and leaping because God is there.

God is taking us through profound changes not just in church practices but in the very basis of our lives in Christ. As He does, certain questions arise in our minds: "Why change? How far should these

changes go? How long should they continue? What guarantee do we have that what we have changed to is better than what we did before?"

We know that change in and of itself has no great virtue. We are not to be followers of novelty. But these changes have reason.

As we answer the question, "Why change?" we must realize that the Church, throughout the ages, has departed from the foundations that God laid for it. Now we need change in order to go back to that foundation—changes which must be very clear in this direction.

In this message, I want to share with you the cornerstone of the foundation to which God is directing us. It is a simple, yet profound truth: *Jesus Christ is the Son of God*. He is the total *revelation* of God. Jesus is the eternal Word for *all* men, in *all* nations, in *all* times.

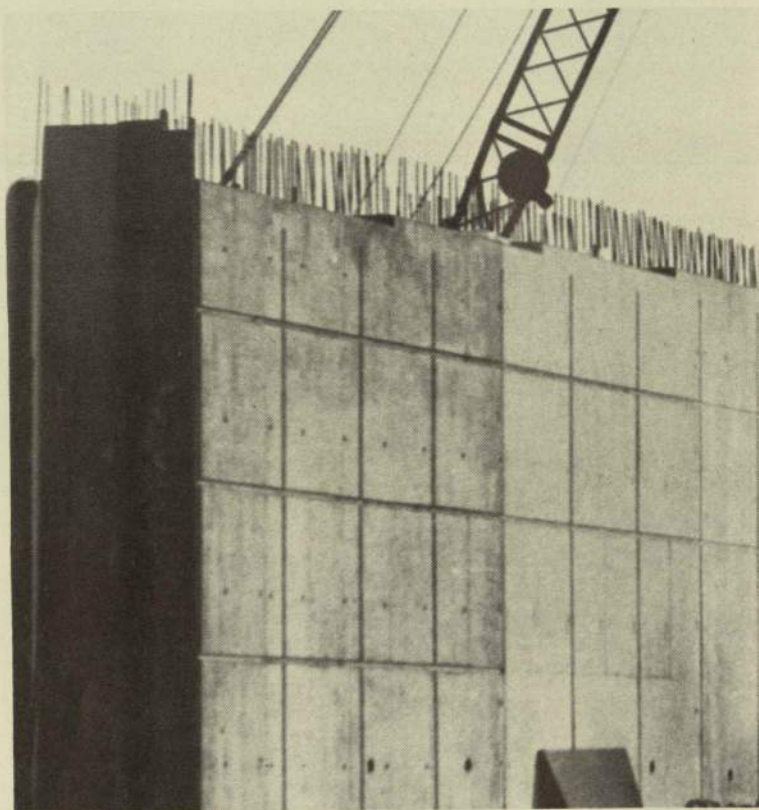
Throughout the history of mankind, God has spoken many times and in many ways. To our forefathers He spoke through the prophets. But in these last days God has spoken to us through His Son. Jesus is both the messenger and the message—"The Word." He is the Word become flesh who is revealed to men.

As that revelation, Jesus Christ also revealed the will and truth of His Father through the words that He spoke. He used words to communicate the revelation of God and to reveal what He was. If Jesus Christ had lived without speaking, we would not know anything about Him; nor would we know about the Father, nor the Father's will for us. The revelation was committed to us through words.

Notwithstanding, Jesus Christ did not write a single book. We have no gospel written by Jesus Christ. He didn't record a cassette tape. He communicated the revelation of the Father principally to twelve men that He chose to be His apostles. We have no other trustworthy source of information about Jesus Christ. The twelve apostles lived with Jesus and they received the revelation. They saw His life and received His words. Truth was communicated to them. Absolutely *everything* that we know

about Jesus and His teachings, we know through the apostolic writings which were inspired and overseen by the Holy Spirit. After Jesus rose from the dead, He gave the order to His disciples to make disciples in all nations, baptizing them and teaching them to keep all the commandments and teachings that He had given to them.

I want to emphasize that Jesus gave this commandment to His disciples: "... and teach them to obey everything I have commanded you" (Mt.28:20). This gives us a very clear foundation. We must teach to all nations, to all disciples everywhere, until the very end of the age, the *same things* that Jesus taught *His* disciples.



After the outpouring of the Holy Spirit, there came a time of transition during which the Holy Spirit completed the revelation of Christ. This period of transition lasted until complete clarity came through revelation to the apostles and prophets—the principle that Jews and Gentiles alike were now to be one in Jesus Christ. The *foundation* God had ordained for His Church is stated very clearly in Ephesians 2:20: "[The Church is] built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone."

Today, most Christian sects proclaim that Jesus Christ is the foundation. However, to simply say this

Jorge Himition moved with his family from Palestine to Argentina when he was 7. He was converted at age 15 and began preaching shortly thereafter. Since 1965 he has pastored a congregation in Buenos Aires. He and his wife, Silvia, have five children.



Jorge Himition

one phrase, "Jesus Christ is the foundation," is not sufficient. Spiritualists say that Jesus Christ was a medium. The Communists say that Jesus Christ was the first Communist. They also regard Him as a foundation. *Which* Jesus Christ is our foundation? The Jesus Christ who was revealed *to* and declared *by* the apostles. We are built on the foundation that the apostles and prophets laid.

They pointed out for us the foundation of God and the eternal revelation that the Church of Jesus Christ is one, in every place and in every age, until Jesus Christ returns. This foundation cannot be enlarged nor can it be diminished. It cannot be corrected, nor contradicted. The foundation is precise

truth. Peter says in his second epistle, chapter 1:

Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you.

And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder.

Knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.

And I will also be diligent that at any time after my departure you may be able to call these things to mind (vss. 12-15 NAS).

Peter had no interest in preaching novelties. Peter was making certain that after he was gone, his disciples would remember the revelation of Jesus that he had taught them so that the foundation would not be changed.

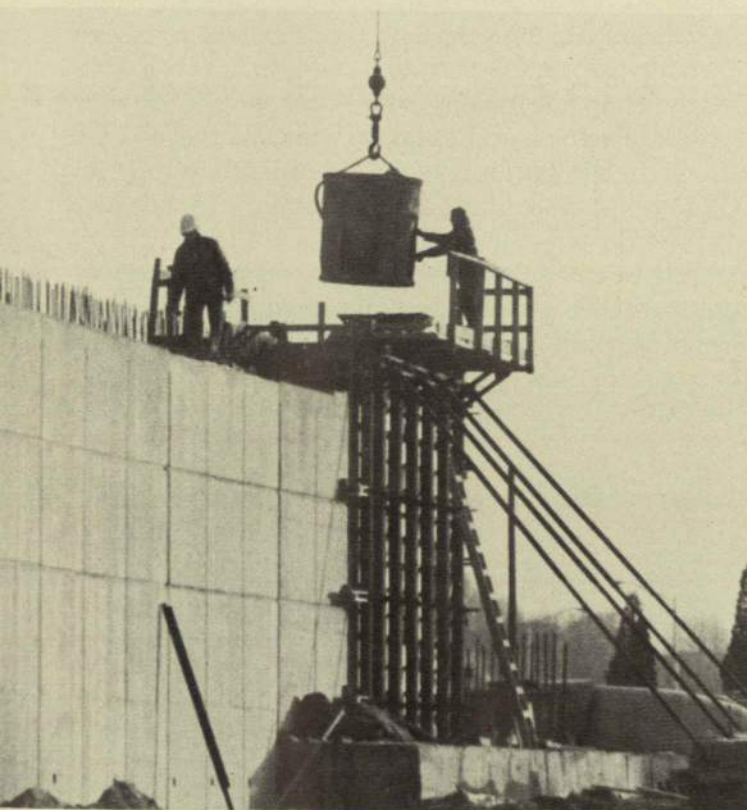
THE FOUNDATION HAS BEEN CHANGED

Our present situation, lamentably, is that after many years the foundation has been modified—not by God, but by men. Through the years, the foundation has been expanded, twisted, ignored and forgotten. What's worse is that things *contrary* to that very foundation have been added to it. The history of the Church clearly bears this out.

I want to point out some examples to show you how over the ages we have departed from the original foundation and to help you understand why we need changes today—not further changes in the foundation, but changes that will *get us back* to the original foundation.

How many new teachings have been introduced that have nothing to do with the original foundation by God through the apostles?

For instance, in what part of the foundation established by God are we taught to pray to Mary? The apostolic foundation teaches us that we are to pray to the Father in the name of Jesus Christ. In what part of the apostolic foundation does it mention the "Baptist church" or "Methodist church" or "Catholic" or "Pentecostal church"? These changes have been *added* to the foundation for the apostolic foundation simply says "the Church." When did an apostle baptize infants? The apostolic teaching states that the steps necessary for salvation are repentance, faith and baptism.



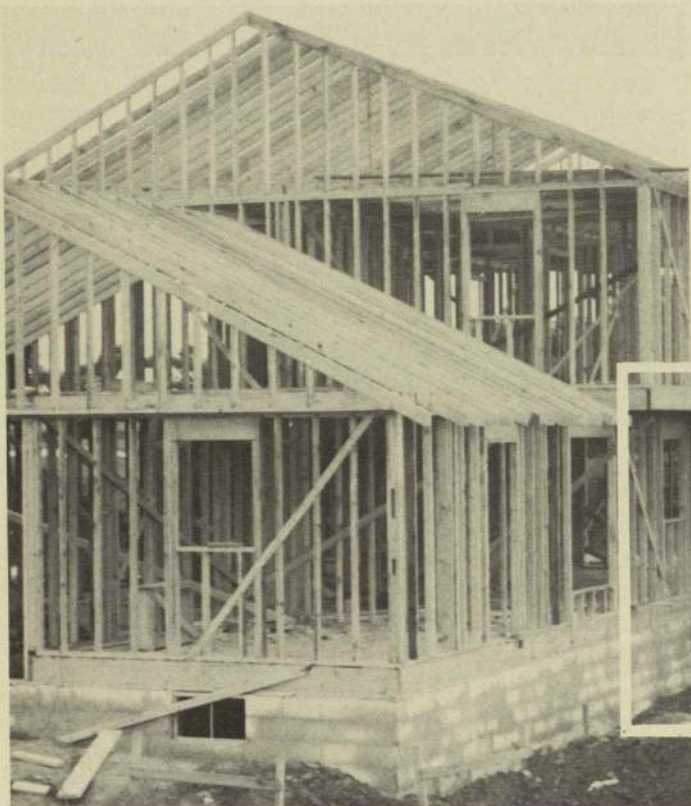
and clear; it is the apostolic teaching, the revelation of Jesus Christ given to the apostles.

So strong is this precept that Paul said, "... I laid a foundation as an expert builder . . . *no one* can lay any foundation other than the one already laid which is Jesus Christ" (I Cor. 3:10-11). He goes on to say in Galatians 1:8-9: "... if we or an angel from heaven should preach a gospel other than what you accepted, let him be eternally condemned!" The apostles were that sure of the foundation. It had been established, once and for all time.

The later epistles are not novelty items containing new doctrines. They are reiterations of the same

Through the ages we have *taken away* from the foundation as well. When I was an evangelical pastor, I was required to teach new converts that baptism was not necessary for salvation, nor for the forgiveness of sins, nor was it necessary for being a member of Christ and the Church. Where in the world did I get that idea? I know now that I inherited it from those who taught me. And now I need to make some changes. We all need to go back to the foundations.

We preach the gospel, which means “good news.” But we have forgotten what the “good news” is about. The Bible speaks about the good news of the Kingdom and the government of God. During the several years that I was an evangelist and pastor, I never heard a message about the Kingdom of God. I



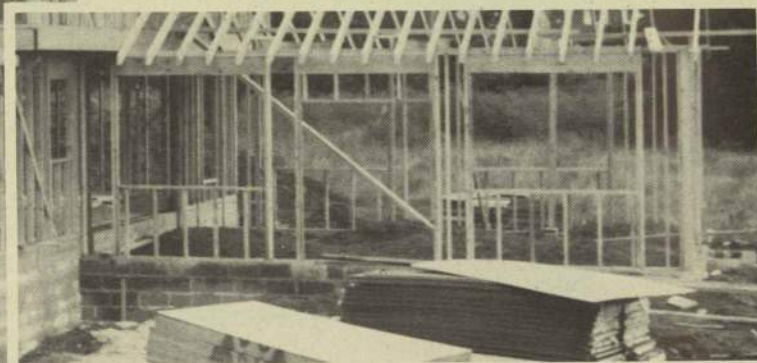
preached a cheap gospel: “Everything is free—who wants it?” Paul warned against preaching a different gospel, and yet we have preached a different gospel. I needn’t repeat Paul’s conclusion concerning those who do so.

Another departure from the foundation concerns the baptism of the Spirit and speaking in tongues. We were taught that this wasn’t for us today. Yet the apostolic foundation says, “This is for all. These signs will continue.”

In many areas we have *ignored* the foundation by teaching about eternal life, heaven, and various other inspirational themes. We have talked more about heaven, the angels and eschatology than about *our lives right here on earth*. But now God has helped us to focus better on His Kingdom and government. Today we are talking about the family, work, responsibility, formation of character, conduct, loyalty, and many other principles that are carefully laid down in the apostolic foundation. God has called us to submit ourselves to the revelation of His truth and this is why changes are taking place.

For several centuries God has labored through Christianity in general to shed light upon various aspects of the ancient truth. History shows that from the time of the Reformation, God’s efforts in this regard intensified. In these days, all over the world we see the Holy Spirit being poured out, not just so that we could rejoice and speak in tongues, but so that the Church might be restored. In order to restore the Church, it is necessary first to restore the foundation of the Church—the apostolic foundation.

God is not simply showing us certain aspects of the truth. He is taking us forward into the understanding of *all* truth. Gradually, step by step, year by year, the Lord is revealing all of His truth so that we can fully understand the foundation.



What is that foundation? The revelation of Jesus Christ, communicated to the apostles, who have declared it to all nations, in all times. The apostolic foundation is not just a few major themes about important subjects. The apostolic foundation is all of what Jesus Christ taught. Jesus said to His disciples, “I want you to teach all that I have taught you and commanded you.” We are in times of change because we are returning to that ancient foundation. Blessed be the name of the Lord. ♥

by Don Basham

Editorial

Sometimes those of us who know God works miracles and answers prayer find it difficult to believe that hardship is a part of His plan for us.

Years ago, when I had just graduated from seminary and had many more answers than I do now, the church I pastored moved from downtown to the suburbs. Along with the church's new location came the need for a new name, so we encouraged suggestions from members of the congregation. The New Name Committee received some fascinating responses: "Highway Christian Church," "Roadside Christian Church," "Hilltop Christian Church," "Friendly Christian Church," etc. However, the most unusual name of all was submitted by an eighty-year-old retired elder: "Mountain Railroad Christian Church."

When another name won out, the elder told me the reason for his choice. His favorite hymn was an old one I had never heard of, "Life Is Like a Mountain Railroad."

"And that's the Christian life as I've known it, Brother Basham," he declared. "Full of ups and downs, good times and hard times."

That retired elder may have lacked talent for picking church names, but seventy years as a Christian had taught him a basic truth we all must accept, no matter how strong our faith. When life is serene and all our troubles are small ones, God is good and we're victorious, successful Christians. Then suddenly, right in our path looms the unexpected mountain—a health crisis, a broken relationship, a career collapse or the shattering of some life-long dream.

Remembering former victories where God miraculously intervened, we take Jesus at His word and command the mountain: "Be thou removed and cast into the sea!" only to discover that some mountains are for casting, but others are for climbing. And climbing a steep and stubborn mountain can prove agonizingly slow and difficult, if not almost impossible.

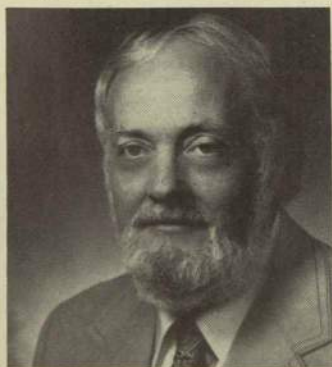
Why does God allow such tests and trials to befall Christians? Because they do something to us and for us that miracles can't. They allow a painful process known as "refining" or "maturing" to take place. In such unwelcome times, we are forcibly reminded of our own helplessness and that it is not so much our faith as God's faithfulness that sees us through.

Most of us emerge from those hard experiences neither looking nor feeling at all victorious. In fact, we come out admitting we were barely able to "hang in there." But that's how God intends for us to come out: chastened, bruised and limping a little, but still trusting Him. We emerge from such experiences less prone to preach and more prone to pray, less ambitious to succeed and more grateful to survive.

Although Paul's declaration, "I can do all things through Christ which strengtheneth me," is true, it is not the boast of a man with an unbroken string of successes, but the confession of a man who has experienced both healing and affliction, both abundance and need.

So when you find yourself halfway up a mountain that seems too steep, take courage! You are most likely right on schedule in the strange and wonderful journey God has laid out for your life. And Paul's encouragement to the Philipians is meant for you as well:

And I am sure that God who began the good work within you will keep right on helping you grow in His grace until His task within you is finally finished on that day when Jesus Christ returns (Phil. 1:6, LB).



**An interview
on the family
with**

Senator Jesse Helms

Man's Best and First Society



NW: What causes do you see for the disintegration of the American family?

JH: Throughout history the family has been a remarkably resilient institution. It has survived famines, wars, plagues—the most turbulent events endured by mankind. Yet, it remains to be seen whether the family will survive the destructive intrusion of the Federal Government.

The familiar problems confronting American families—soaring divorce rates, illegitimacy, juvenile delinquency, and drug abuse—are frequently in the news. Each of these is symptomatic of a greater peril—the disintegration of the family.

Part of this disintegration can be explained by the fact that so many people have lost sight of the purpose of their own lives and the purpose of the family in society. But a large measure of the problem is clearly traceable to the fact that the Federal Government—which the Founding Fathers envisioned would support the natural institutions of society such as the family—has instead become quite the opposite.

Not only has government, in large part, ceased to support the family, it actually works for its destruction. The American family is threatened by a combination of special interests which see government as the only legitimate institution in society. Indeed, the family remains the single most important barrier to the realization of the super-state.

That is why totalitarian regimes *always* promote the destruction of the family.

NW: *What are some of your personal experiences in growing up in a stable family atmosphere?*

JH: I recall a discussion long ago, when my father asked me why he had not seen me smile for the past two or three days.

I was perhaps 12 years old at the time. And as I look back on it, it was typical of my father's unfailing love that he should be concerned because I appeared to be unhappy.

My response to his question was a confession: I was involved in a little contest at school, and I wasn't going to win it.

I shall always remember the puzzled expression on his face. I didn't understand it then, but I do now. He was silent for a moment. Then he asked:

"Well, son, have you done the best you could?"

To which I replied that I had indeed done the best I could—but that *I wasn't going to win*.

Then he offered some advice, probably not original with him, that was instantly burned indelibly upon my consciousness. I have thought of his words a thousand times in the intervening years.

Very simply, very quietly, he said: "Son, the Lord does not *require* you to win. He just expects you to *try*."

But the lesson I learned that day from my father was one which had tremendous meaning for me because of its context in our family. It was the kind of lesson that is learned within a family and cannot be learned with the same impact in a schoolroom or other setting.

NW: *How do you regard the emphasis upon the International Year of Child? Do you feel it is potentially damaging to American children? What subtle dangers*

Jesse Helms was elected to the U.S. Senate in 1972, and reelected in 1978. He is presently a member of the Senate Agricultural and the Senate Foreign Relations Committees.

In 1962 he received the Annual Freedom Foundation for television editorial judged best in America—his editorials were carried on 70 radio stations and in 200 newspapers worldwide for many years. He is a Baptist deacon and Sunday school teacher, and was recently honored with the Southern Baptist National Award for Service to Mankind.

Senator Helms is married and has three children.



Sen. Jesse Helms

do you see in its proposals?

JH: Well, the International Year of the Child represents, to a great degree, precisely what is wrong with the typically bureaucratic view of the family and of the child. Is it not time we insist, as did our Founding Fathers, that government must respect the entire individual? The authors of the First Amendment sought to protect religious liberty; and they understood that man's spiritual development was to be encouraged rather than inhibited by government. It's significant that the same day Congress approved the First Amendment, it also called upon President Washington to proclaim a national day of prayer. Surely, that tells us something about the real intent of the First Amendment.

I might add that the humanist refusal to recognize this spiritual aspect of man's nature is involved, to a great extent, in the present controversy regarding the right of schoolchildren to voluntarily begin the class day with a short prayer.

The almost totally materialistic approach to children's welfare represented by IYC is perhaps the most damaging aspect of this program to American children. It presents the humanistic approach to these problems which implicitly rejects human interests or values related to God. This is the kind of approach that would make a god of government, while ignoring God's grace.

In addition, so much of the IYC material now being distributed attacks the free enterprise system. This is reason enough for Christian businessmen to be concerned with the activity of IYC, because much of it is directed toward undermining the free enterprise system.

NW: *In what specific ways is government intruding into American families or usurping parental responsibilities and rights?*

JH: Well, one clear example is a piece of legislation currently pending in the Congress—S.4, "The Child Care Act in 1979."

Supporters of this bill claim that it would make it easier for mothers to go to work outside the home, but it would do so by establishing government-controlled day-care centers at a cost to the taxpayers of about 45 billion dollars a year. Such a pervasive and nationwide program has long been the goal of humanists.

Another obvious example is the recent decision of the Supreme Court declaring that a young girl can

be given an abortion without her parents' knowledge. Of course, the practice of abortion itself strikes at the heart of the family; but to allow social workers and abortion clinic operators to advise and/or encourage unmarried teenagers to undergo abortions without telling their parents—well, from a legal standpoint, this is treating the family as though it does not exist.

The rights of the family are infringed upon in other ways which are perhaps more indirect. Consider the recent IRS procedure to impose affirmative action quotas on private church-related schools. This is an obvious invasion of first amendment rights regarding the free exercise of religion. Furthermore, it is an obvious attack upon the basic rights of parents to determine the education and religious upbringing of their children. Christians need to send a loud and clear message to Washington that the rearing of children is the right and responsibility of the family, *not* the federal government.

NW: *How should Christians regard the present trends toward increased governmental interference in the family? What action do you recommend for the Christian community at large to halt this trend? What solutions do you propose?*

JH: The Christian's responsibility to government regarding the family is the same as it is in all other matters; namely, to work to strengthen Christian values and moral principles so as to make sure they are respected in the formulation of public policy. The family is the first school in which those personal values, so important to the maintenance of a free society, are taught.

Therefore, I would say that the first responsibility of Christians is to see to it that the interests of the family, diverse as they may be, are respected by those in government. The first thing that must be done is to make a public issue of the stability of the institution which we call the family. Too often legislation which directly and adversely affects the family is considered without any legislator's ever considering how this or that bill will affect the family.

For example, almost every year Congress passes some amendment to the tax code. No taxpayer needs to be reminded just how complicated the tax laws are, or how they affect his family.

But isn't it time for legislators to consider how the tax laws affect the basic right of parents to determine the education of their children? Or how the tax code provides for family stability and the ability of

families to care for their elderly? Or simply whether the tremendous tax burden carried by so many families is creating the financial instability which may contribute to the high divorce rate and other problems in family life?

Christians should demand that every piece of legislation which passes the Congress contain a "family impact statement."

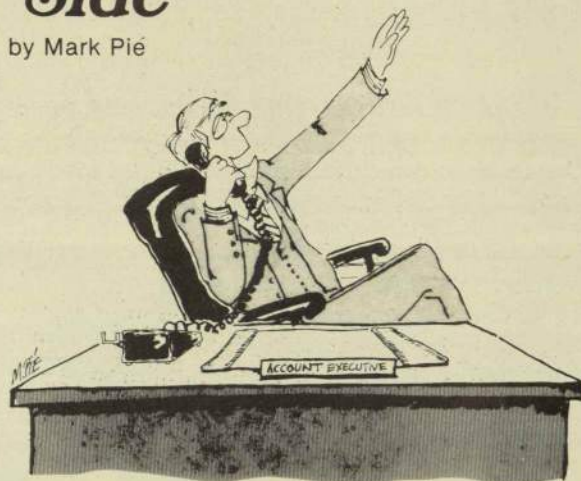
NW: *Do you think we would benefit if we were somehow able to recapture the lifestyles that existed say 20 or 30 years ago?*

JH: Well, to the extent that our lifestyles 20 to 30 years ago reflected virtues leading to a moral society and stable economy, I would say that we would greatly benefit by that. But there is a tendency for many people today to look back in our country's past and say, "If only we could return to that age, all would be well."

Christians, however, as Augustine pointed out, should always be forward-looking. No matter what calamity is occurring, whether the barbarian capture of Rome or the present assault of secular hu-

the lighter Side

by Mark Pié



I can see it now. Alex Haley, standing with a copy of his best-seller in his hand, turns, faces the viewing audience and says . . . DIS—COVER YOUR ROOTS. . . BUT KILL YOUR WEEDS WITH ACME WEED KILLER.



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Because we did not produce the hard-bound edition of *New Wine* for 1978, we have a limited number of 1978 issues (January through December) which are now available as a set with a *New Wine* Binder. These sets will make an excellent easy study reference, plus provide background for those of you who came on to our mailing list this year and missed the 1978 issues. Order your set today.

NWB-8 \$10.95

manism in the United States, Christians understand that God's purpose is working through history, and that every age presents the Christian with new and different opportunities for evangelism. This is the fundamental meaning of Christian hope: That the opportunities for the future are as much a part of God's plan as the accomplishments of the past. American society is going through a transition period of rapid change. It presents all of us with many new difficulties, but also many new opportunities and challenges.

NW: *Scripture indicates that the family unit is basic to life in every society. What are the practical ramifications of that truth as you see them?*

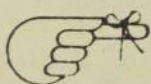
JH: Christians understand that the family is not simply some stage in man's anthropological development. The family is ordained by God as the best and first society in which mankind participates. It exists as the most fulfilling means for the care and nurturing of children and the association of men and women. Even our Lord Himself was part of a family and was subject to the discipline of his parents and learned from them.

These biblical lessons concerning man's family relationships are inherently practical because they are the means selected for man's fullest development. We should begin to consider the family—and not the city or the state—as the primary unit in which people live out their lives.

NW: *Historically, what do you perceive as the foundations of American society?*

JH: Many Americans believe the foundations of American society were laid by the Declaration of Independence. To a certain extent they are right, but the document itself points to further basics. It appeals to no previous law except moral law; and it invokes the protection of no power except God. The United States, whose founders appealed to "the Supreme Judge of the World" for the rectitude of their intentions, was intended to be a religious nation. The Continental Congress recognized that the foundation of American liberty rests upon the truth that all men are "endowed by their Creator with certain unalienable rights."

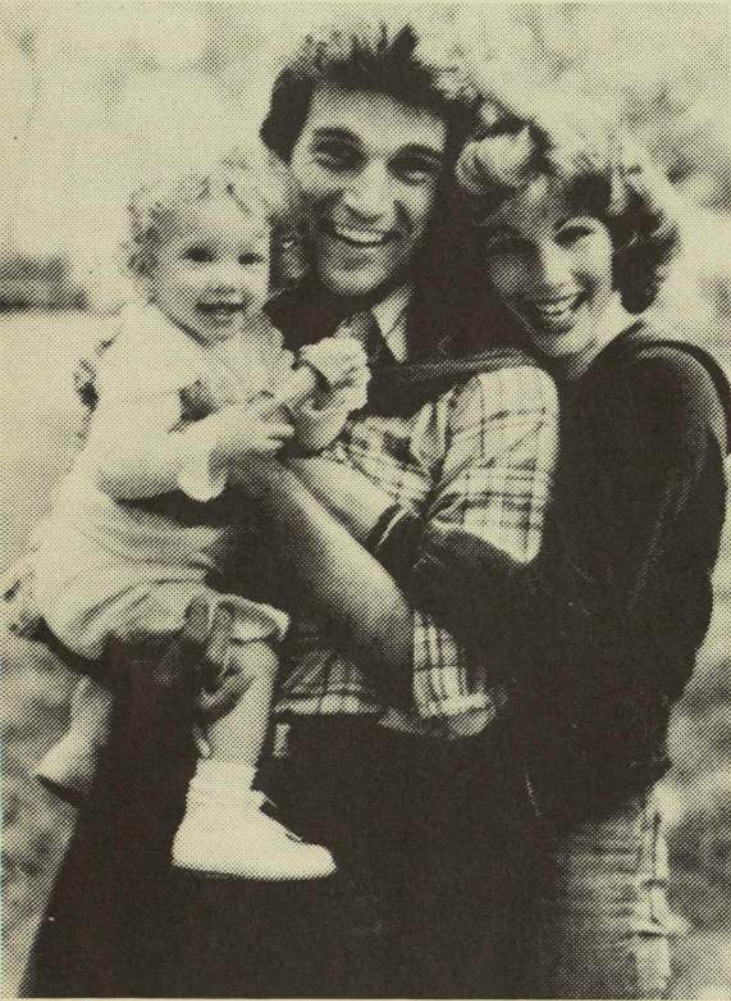
The foundations of our free society are biblical.



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

Ultimately, the author of human liberty is Almighty God, who endows each human being with a free will. Historically, we are indebted to the sons and daughters of Abraham who recognized the one God as the author of the moral code which He laid down for the human race; and it was through adherence to the moral code that freedom from bondage was possible.

Contrary to the moral relativism prevalent today, the biblical tradition is essentially realistic. It states



that man possesses an identifiable nature whose guiding principle is freedom. It states that there is a moral code which makes it possible for him to enjoy this freedom to the greatest extent in a humane society.

This is the essential insight of the men who drafted the Declaration of Independence and the Constitution. Certainly, for the genesis of our political institutions, we have to look towards the early Greeks and Romans and the English common law; but the essential insight into the nature and problems of man is biblical. As a nation, we will ignore that fact at our peril.

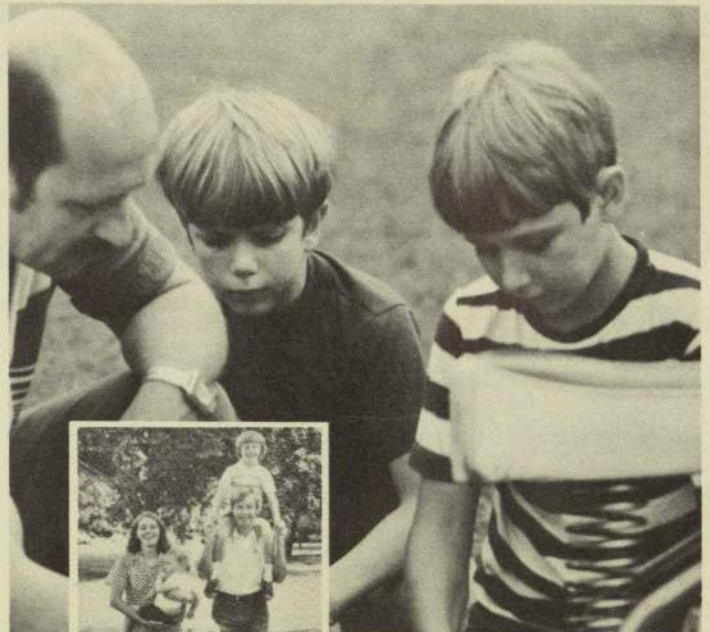
NW: *What are the consequences when that foundation crumbles beneath a society, both from a historical perspective and in our time?*

JH: Again, I insist that the first historical perspective is biblical. I am thinking of that line of Scripture from the book of Judges: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judg. 17:6). We know that tragedy, chaos and oppression followed this abandonment of moral law.

Even the ancient historian Polybius pointed to the aversion to marriage and the family and the practices of homosexuality, infanticide, and abortion as the main reasons for the decline of the golden age of Greece. Polybius understood that a nation's moral strength is its real strength.

Freedom is only possible when a nation upholds its moral foundations and when those moral principles are a part of a people's daily life. As Edmund Burke wrote, "It is ordained in the eternal constitution of things, that men of intemperate habits cannot be free. Their passions forge their fetters."

In this century, when men disregard the moral foundations of society, it results individually in hedonism, or collectively in totalitarianism. It is not just a coincidence that the immorality of the German Weimar Republic in the twenties preceded the barbarism of Nazi Germany in the thirties. ♡



ONE OF THE THINGS God is saying concerning His Body in the earth today is that we need to rediscover our roots and foundations. In doing so, there is the danger of reacting to what we discover along the way.

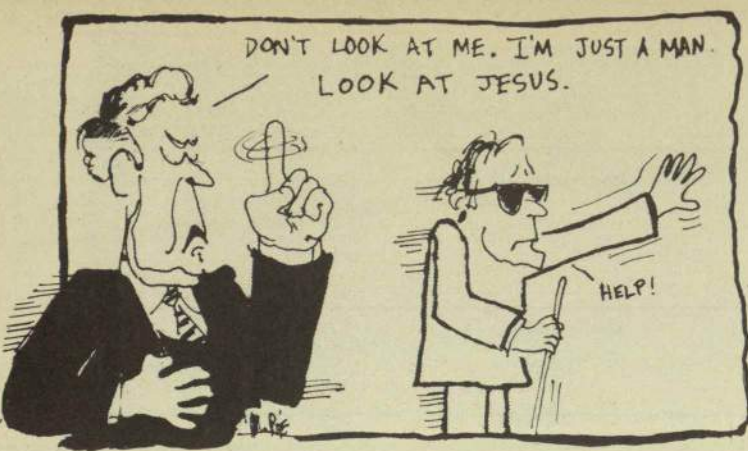
If you reacted to things while you were in bondage in "Egypt," you are naturally going to react to things in the wilderness. And having reacted to the hostile environment in the wilderness, you will also react to whatever God confronts you with in the promised land. If you don't like pyramids, onions, garlicks, Pharaoh, long hours, and slavery, then when you get out into the wilderness, you won't like cactus, snakes, heat and Moses. When you get into the promised land there are a lot of other things you won't like, and you will tend to react to them. But even though reaction is most often a bad thing, sometimes it's just the negative side of a positive deposit of covenant grace. It's not so much a reaction *against* something as it is a yearning *for* something better—a precious deposit. The problem in rediscovering our roots is that the deposit is buried under so much debris that it takes a long time to unearth it.

God put a deposit inside each of us. He put a little piece of eternity, some particle of Himself in our spirits so that when something isn't right, we react to it negatively. But that isn't the end. If we pursue what God intends for us, the negative reaction will motivate us to the positive side. We'll begin to ask, "What is right? Where is God in this situation? Where is the eternal deposit?" Then as we start to dig through all the debris, we discover the deposit.

Planning for Permanence

by
Bruce Longstreth

We find that we're not only *leaving* Egypt, but we're also *entering* a land of promise. We aren't merely heading *out* of something bad; we're heading *into* someplace good—a land which represents an unfulfilled promise. Reacting to onions, garlicks, Pharaoh, pyramids, and long hours isn't as impor-



tant as responding to God's deeper calling to find his land of promise, pomegranites, milk and honey.

In the midst of my reaction to the debris, suddenly I realized, "Wait a minute. It's not all debris down there. There's also a positive deposit of God in me that says, 'I want to be in the land of the promise.'" Every time I would look at a "pyramid" and react by saying, "Oh God, that pyramid isn't you," His reply would come: "Why don't you dig a little deeper and find out what *is* Me?"

So that's what I did. I began to look at some of my ideas to sort out what was the deposit and what was just rubble covering it. One of the first expressions I examined was the saying: "Don't look at me, I'm only human and bound to fail. Keep your eyes on Jesus. He's the one to follow." When I first heard that, I thought it was somewhere in "the Big Sixty-Six." So I dug through the Scriptures, looking for the word that says, "Don't look at me. I'm just a man. I'm bound to fail. Keep your eyes on Jesus." But I couldn't find it anywhere, because *it's non-biblical*. It was just part of the trash heaped on top of the deposit.

Then I met a man who was biblical, and he said, "Look at me. I know God. If you want to know Him like I know Him, follow me and I'll take you right to Him." Nine times Paul says, "If your vision is failing, I've got enough vision for both of us. Let's do it together. Follow me as I follow Christ."

Underneath the rubbish there was a deposit of God that rang out: "Beloved, now we are the sons of God and it hath not yet appeared what we *shall be*."

Bruce Longstreth served for five years as pastor of a Christian and Missionary Alliance church in California. He has been associated with Charles Simpson for seven years, and presently is the senior pastor of Gulf Coast Fellowship in Tallahassee, Florida. He and his wife, Jan, have a two-year-old daughter, Cara, and reside in Tallahassee.



Bruce Longstreth

But when He shall appear, we shall be like Him. Every man that has this hope in Him makes himself daily through a process to be even as He is." Now *that* is God. The other is garbage—just more debris that covers up the Chief Cornerstone.

Today, we feel that Cornerstone stirring under all the debris, trying to shake off the trash. The Cornerstone is saying, "What do you have on top of Me? Get it off, get it off, get it off." He is shaking off the debris to reveal Himself to us, just as we are digging down to discover the deposit of God.

RELIGIOUS VOCABULARY

Vocabulary is perhaps the most odious garbage we encounter in our search for the divine deposit. One thing our congregation has tried to do is rid ourselves of most of our religious vocabulary. Typically what we find in our speech are antiquated words that were never godly or biblical in the first place. We've labored under a phony vocabulary, and God wants to give us a whole new terminology that won't isolate us from the divine deposit.

Recently I was reading an article that talked about "the revival we need." I don't know why, but when I hear someone say, "Lord, send a revival," my spirit just crinkles up. Hearing that is like eating a green persimmon to me.

"Lord, send a revival."

"Hey, wait just a minute. Revive *what*? If God energized what we have now, we would have utter chaos. What do you mean energize this?"

In praying for revival it is possible to develop a revivalistic mentality which contradicts the purposes of God.

In this article on revival, the author began to recount the nature of revivals historically, and he explained why we needed another one. Every time I read it, the vocabulary upset me.

He described revival this way: "Revivals throughout history are *recurrent* activity. Activity that returns *from time to time*." I couldn't argue with that. Historically, it's true.

"Revivals are those kinds of divine intervention which bring about awakening, followed by spiritual declension." Awake, asleep. Awake, asleep. Going and coming. Awake, asleep. I was getting sea sick; the motion was getting to me. He said, "Revivals are *oscillating* in nature. (Oscillating means "swinging back and forth between two fixed limits.") Revivals are *occasional* and *variable*. They occur *now* and *then*." In and out, up and down, here and there,

back and forth, awake and asleep. (I felt myself getting nauseated when I read those words.)

Last century there was a revival called the Great Awakening. Unfortunately it was followed by the Great Asleepening. Jesus said, "Could you not watch with me for one hour?" I never want to have to say to Him, "Sorry, Lord—we kind of dozed off there for a while." We don't need another Great Awakening so that we can have another Great Asleepening so that we can have another Great Awakening . . .

"Lord, please don't send any more revivals."



ABODISTS, ALL:

Now I want to give you a new alternative or replacement word from my Kingdom dictionary. The word is: *abodist*. I'd like to get a sticker and put it on my bumper: "I am an abodist." What is an abodist? An abodist is the opposite of a revivalist. Instead of advocating and praying for activity that returns from time to time, the abodist views the presence of God as perpetual, constant, never vascillating. The abodist says, "Our God is abiding and progressing, not sleeping and awaking."

An abodist, instead of saying God's purposes are oscillating, swinging to and fro, says they are persistent, steady, steadfast. They never oscillate.

An abodist is a builder. Jesus said, "We will come and make our abode with him." I want to be a man who builds a place for God to inhabit permanently—not a resort for Him to visit occasionally. I want to be a builder.

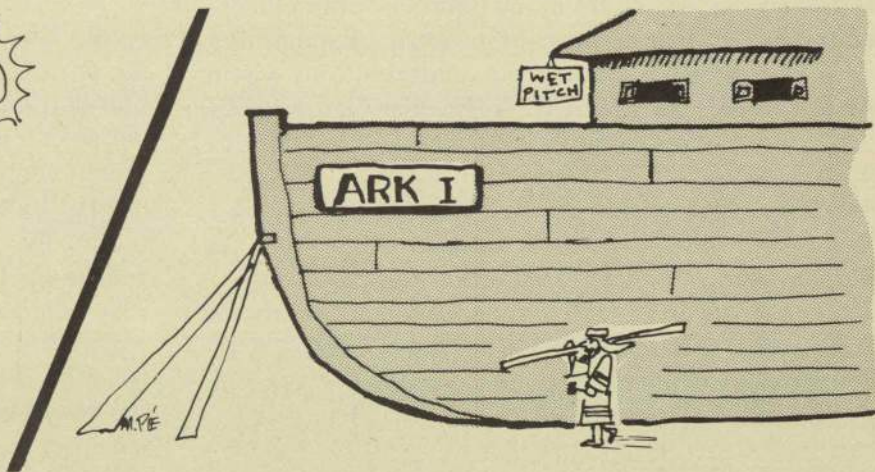
Down at the roots of all this is what Paul means when he says, "Be no longer children playing in the surf, tossed to and fro by every wave, but be built up and mature." Be the abiding place of God. Be that steadfast, authentic, authoritative residence of His

holiness, from which His glory will fill the whole earth" (see Eph. 4:14-16).

As abodists, we are at work on a place where He can abide. Jesus said, "If you will obey My word, I will come and I will bring My Father with Me, and We will make Our house with you." I get excited to realize that He wouldn't come for just a visit, energize us and drift off.

Our outlook really depends on how we approach the work of God—with a surfboard or with a hammer.

The resort-minded Christian says, "Oh, here



comes another wave. Shoot the pipeline, catch the curl, into the surf, play in the spray, go back with the backwash and wait for the next wave!"

In contrast, on the shore is a covenant man like Noah, building an ark to weather the storm, so that whenever it comes, he'll be a survivor. He's an abodist.

What I sense today, more than ever before, is that God wants a place to stay. He found it in Jesus, but as yet He has not found it in us. He said, "If you will *obey* Me, I will come and make My home with you." He didn't say, "If you will *preach* for Me, if you will *teach* for Me, if you will *do mighty works* for Me." All those activities are characteristic of movements and anointings. There is a difference between anointing and abiding, and the Spirit is looking for a place to stay.

Solomon built a temple for the Lord. At first he was ecstatic about it and said, "I have built Thee a lofty house." Sixteen verses later he says, "Will God dwell with men even in this elaborate temple that I have built?" (see 2 Chronicles 6).

Revivalistic movements have been characterized by people who have built little houses for God to visit, but have ignored obedience to the will of the Father which says, "Keep My covenant." "If two of

you will agree, if you will harmonize, I'll come and make an abiding place with you. If you will love Me (that's really my only commandment), if you will keep the covenant, My Father and I will come and We will make Our house with you."

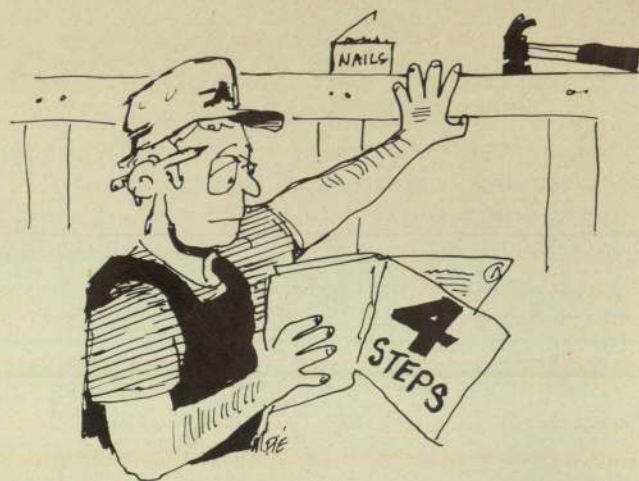
Revivalists have an idea that when the Spirit of God comes, He will energize them with such force that their preaching will be greater than it's ever been. That's just not the case. It will be as it was in the case of Solomon; he built a house, God came, and ministry stopped.

Who needs to declare what is already evident? All that God had to do was appear and His presence declared Itself. You don't have to testify of something that is so glorious and spectacular that the whole world already knows of it. In Ezekiel God says, "I will come and dwell among them and all the nations will know that there is a God in Israel. When they keep My commandments and obey My covenant I will live in them and all the nations will know." As Jesus prayed, "Father, I desire that they be one even as We are one. We will come and make Our abode and then the world will know that You sent Me. Bring them together into an abiding place so We can go and make Our home."

FOUR STEPS IN BUILDING

I want to suggest four steps in building an abiding place. First of all, *set your heart to obey God*. God will only dwell in obedience. Jesus said, "Lo, in the roll of the book it is written of Me, I delight to do Your will, oh My God." In response to that statement the Spirit says, "I'll energize that man with the permanent presence." What I think is happening right now is that God is sending out the Spirit to brood over the chaos to search out a people who will set their hearts to obey, to keep the covenant with a whole heart—a people with whom He can reside. When He does, that company will have such a permanence, such a steadfastness, such an ongoing, progressive, continuing presence of God that the world will know that its only salvation is the Lord who dwells among men.

Secondly, *be aware of the work of the Holy Spirit outside your own circle*. As you grab the hammer to build, don't make the mistake of trying to confine His presence to your own narrow concepts. Don't get tunnel vision and say, "God must fit here. When He comes, He will fit into my little pocket." The greatest joy we have experienced lately has been to



reach out and find out what the Spirit of God is doing with Christians outside of our immediate group. Our desire is to be a blessing to those people, because we see God at work in their midst. Awareness of others who are moving in God keeps us from building His habitation too small.

Thirdly, *begin an exercise program in personal godliness*. There is a time when God will cease to visit you in the fire, in the earthquake, and the whirlwind. He will visit you instead in the still small voice because He wants people whose awareness of His presence will be like that of a wind chime—so sensitive that even the slightest breath of the Spirit will prompt a melodic response. We find ourselves spending more time in the Word, and in prayer, individually and corporately, so that God will make us more sensitive to what's going on all around us. God will increase our capacity to receive and follow directions if we'll exercise ourselves toward godliness (see 1 Tim. 4:8).

Finally, *act redemptively and positively as you build*, because God will bring you face to face with situations you will want to react to.

An army is coming together, standing shoulder to shoulder. It's going to increase. With an eschatology like that, you can act positively and redemptively in every situation.

I have hope and expectancy. Zechariah says, "Look to the strongholds, you prisoners of hope." I am a prisoner of expectancy. I envision a glorious house for God, and as I labor with just a few stones as God has commanded me, I can tell it's going to be beautiful.

Let us arise and build a habitation for our God. In obedience to the commandment to keep the covenant with one another, let's build a habitation where He can dwell. Let us approach this day of God with the tools of an artisan, not the surfboard of the man whose only desire is to frolick in the waves. Let's approach it as builders—as abodists. ▼

NEW WINE READER SURVEY

Dear *New Wine* Reader,

We believe we can serve you more effectively if we know more about you and what you like or dislike about our magazine. Your answers to the following questions will help us produce a better magazine. Please be honest. That's the only way this survey can be effective. We deeply appreciate your help.

**Please print
or type.**

ACCOUNT NUMBER _____

NAME _____

ADDRESS _____

CITY AND STATE _____ ZIP _____

DIRECTIONS: Unless otherwise specified, **write the letter that best expresses your response above the line provided to the left of each question.** Only one person should fill out this survey. If anyone else who regularly reads your copy of *New Wine* would like to fill out a survey, please request additional forms from our office.

GENERAL INFORMATION:

- _____ 1. How long have you been a *New Wine* reader?
a. less than 6 mos. **b.** 6 mos.-1 yr. **c.** 1-2 yrs. **d.** 3-4 yrs. **e.** 5 yrs. or more
- _____ 2. Have you ever chosen to stop receiving *New Wine*, then later returned to our mailing list? **a.** Yes **b.** No
- _____ 3. Have you ever been taken off our mailing list for no apparent reason or without your requesting it? **a.** Yes **b.** No
- _____ 4. Have you ever felt it was difficult to get on our mailing list?
a. Yes **b.** No **c.** Somewhat
- _____ 5. How many articles did you read last month? **a.** 0 **b.** 1 **c.** 2 **d.** 3 **e.** all
- _____ 6. How many people in your household read your copy of *New Wine*?
a. 0 **b.** 1 **c.** 2 **d.** 3 **e.** 4 or more
- _____ 7. How many people outside your household read your copy of *New Wine*?
a. 0 **b.** 1 **c.** 2 **d.** 3 **e.** 4 or more
- _____ 8. Do you keep back issues of *New Wine* for study and reference? **a.** Yes **b.** No
- _____ 9. If you have read all our 1979 issues, which was your favorite?
a. January: Who is the Greatest? (Serving)
b. February: Secular Humanism, Part 1
c. March: Secular Humanism, Part 2
d. April: The Healthy Christian
e. May: Cults
f. June: Encouragement
g. July/August: Improving Your Communication
h. September: Who Owns Your Child?
- _____ 10. What other magazines do you subscribe to? (Please circle those you receive.)

a. <i>Charisma</i>	g. <i>Readers Digest</i>
b. <i>Christianity Today</i>	h. <i>Time/Newsweek</i>
c. <i>Christian Life</i>	i. Trade or Professional Publications
d. <i>Decision</i>	j. <i>U.S. News & World Report</i>
e. <i>Logos</i>	k. Women's Magazines
f. <i>New Covenant</i>	l. Other _____

LIKES AND DISLIKES

- ___ 11. In addition to our Bible-teaching articles, what feature do you like best in *New Wine*?
a. Interviews **d.** The Lighter Side
b. Update **e.** Letters to the Editor
c. Thy Word is Truth
- ___ 12. Are *New Wine* articles practical for where you are in your Christian walk?
a. Always **b.** Mostly **c.** Sometimes **d.** Rarely
- ___ 13. Advertising: Is there **a.** Too much **b.** Too little **c.** Just the right amount?
- ___ 14. How do you rate *New Wine's* overall design and appearance?
a. Excellent **b.** Good **c.** Needs improvement
- ___ 15. Should we continue to publish an August newsletter? **a.** Yes **b.** No

THE FUTURE

16. What would you like to see more of in *New Wine*? (Please circle your responses.)
a. Current events (news) information
b. Articles about people (celebrities, etc.)
c. Inspirational articles
d. Interviews
e. Other _____

Special interest columns on topics such as:

- f.** Health/physical fitness
g. Column on our heritage or our roots
h. Questions and answers
i. Overcoming everyday problems
j. Humor (cartoons, anecdotes, etc.)
k. Bible study

TELL US ABOUT YOURSELF

- ___ 17. Age: **a.** Under 18 **b.** 18-24 **c.** 25-34 **d.** 35-44 **e.** 45-64 **f.** 65 and over
- ___ 18. Sex: **a.** Male **b.** Female
- ___ 19. Marital status: **a.** Single **b.** Married **c.** Divorced **d.** Widowed
e. Separated
- ___ 20. Your education (Highest level completed): **a.** Grammar School
b. High School **c.** College **d.** Graduate School
- ___ 21. Occupation:
a. Attorney **f.** Homemaker **l.** Retired
b. Clerical **g.** Laborer **m.** Sales
c. Educator **h.** Managerial **n.** Self-employed
d. Farmer **i.** Medical **o.** Student
e. Government or civil Service **j.** Military **p.** Trade
k. Pastor **q.** Other _____
- ___ 22. What would you consider to be your primary spiritual home?
a. Denominational church **d.** House prayer meeting
b. Nondenominational church **e.** Covenant fellowship
c. Charismatic fellowship

Please clip out this survey page and send it to us in the envelope located just inside the cover of the magazine. We appreciate your taking time to give us your responses, and look forward to finding out what you like about *New Wine* and how we can make it even better.

SHOW SOMEONE YOU CARE. GIVE THEM NEW WINE MAGAZINE.

YOU CAN HELP

Thousands upon thousands of people need *New Wine*, but they aren't even aware that such a magazine exists. Many of them may be your neighbors or business associates; it could be anyone you come into contact with during the day.

HERE'S HOW

You can be our eyes, ears, and hands by helping us find these people who could benefit from a taste of *New Wine*. To send *New Wine* to a friend or a neighbor, just use the form below. *We'll send her or him a letter stating that New Wine is on the way at your request.* It costs us approximately \$10.00 to send *New Wine* for a year. You can help us offset the expense by enclosing a tax-deductible contribution for each name you submit.

.....
Please send *New Wine* Magazine for one year to the friends whose names are listed below. Enclosed is my gift of \$ _____ for each person recommended. I realize this does not represent a subscription, but a tax-deductible gift which makes it possible for you to send *New Wine*.

Please type or print.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

☐ Please do NOT advise my friend that I have asked you to send *New Wine*.

Name of Contributor: _____

Address: _____

City: _____ State: _____ Zip: _____

MIN:F



"Spiritually we know we are all Israel, for Christ teaches that God's admonitions and promises to Israel will be fulfilled also in New Testament times and peoples. In the brief history of our own country since we gained our independence, we can look back upon a tremendous heritage of political freedom founded upon a biblical faith and a biblical understanding of the nature of man. Moreover, we can look back upon the material signs of God's blessing in a fruitful and bounteous country, with success in almost every enterprise in war and peace.

But within my own lifetime, I have seen the most ferocious assaults on Christian faith and morals; first on the part of the intellectual community, and then on the part of the Government. Especially in the last twenty-five years, the federal government has not even tried to conceal its hostility to religion; now, with many of our churches in disarray, the attack is being prepared against the family as the last bastion opposing the totalitarian state.

Militant atheists and socialists have gone very far in imposing their view of life and man on almost every American institution. Atheism and socialism—or liberalism, which trends in the same direction—are inseparable entities: when you have men who no longer believe that God is in charge of human affairs, you have men attempting to take the place of God by means of the Superstate. The all-provident Government, which these liberals constantly invoke, is the modern-day version of Baal."



WHEN FREE MEN SHALL STAND

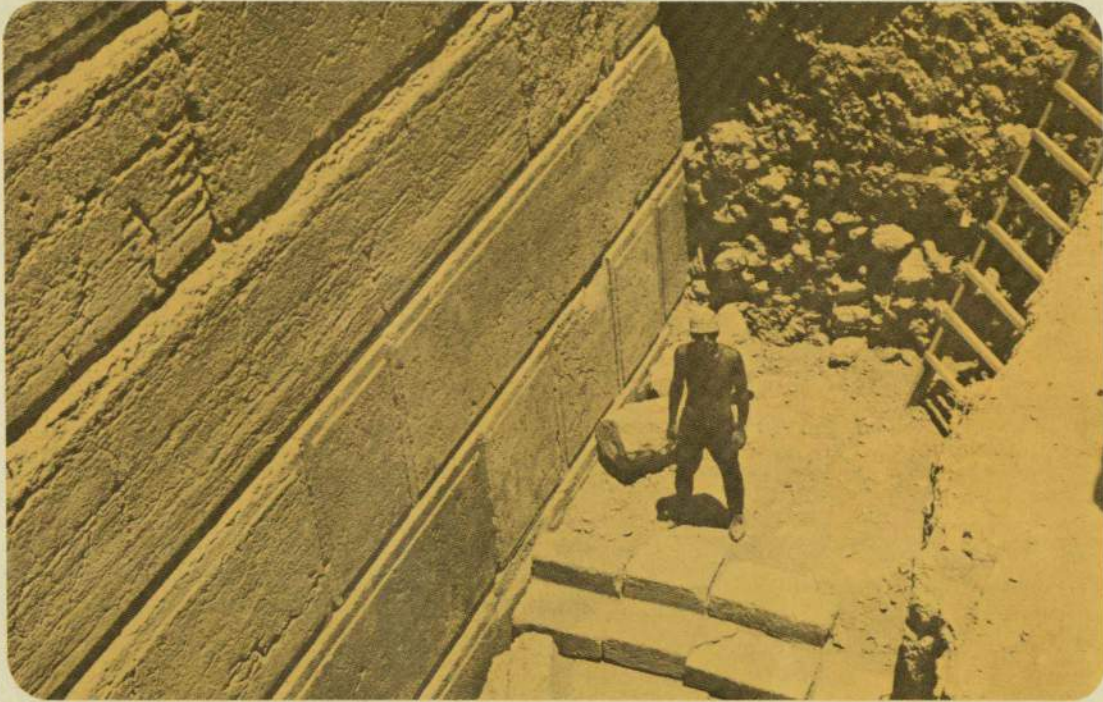
A hard-hitting analysis of the State of the Union from a concerned Christian United States Senator who looks at America's roots and gives an educated projection of our future.

Now available from *New Wine Magazine* is Senator Jesse Helms' analysis of the super-taxing, super-spending, super-bureaucracy in Washington.

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Rediscovering Our Foundations



by Charles Simpson

I BELIEVE GOD wants to clarify our vision of what we are—our identity. Up to this time, our perception of what we are has been inaccurate. We are like two little boys who were playing. One of them was being ugly and the other one said, “If you don’t stop being ugly, I’m going to tell Harold on you.”

The first little boy said, “You’re going to tell Harold on me? Who’s Harold?”

The other one said, “That’s God. You know, the Lord’s Prayer says, ‘Harold be Thy name.’ ”

You might be able to remember similar inaccurate concepts you had as a child which were corrected once you were older. As we mature and face the realities and responsibilities of life, God will clarify what it means for us to be His people. Psalm 40 tells us about our heritage as God’s people.

Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require.

Then I said, “Here I am, I have come—it is written about me in the scroll,

“To do your will, O my God, is my desire; your law is within my heart” (Ps. 40:6-8, NIV).

In these days, God has called us to celebrate life and our covenant relationship with Him and with each other. He has also called us to remember and commemorate what Jesus did in the upper room at the covenant meal and fifty days later when He wrote that very covenant in the disciples’ heart by the Holy Spirit. As we celebrate the truths God has given us as we’ve walked together, He is calling us to recommit ourselves to Himself, to each other, to our spiritual heritage and foundations, and most of all to His purpose on the earth. Jesus, our example, declared, “Lo, I have come to do Thy will, O God.” Likewise, we are being called to commit ourselves to God’s ultimate will.

We are a people who are moving in a direction opposite to the society in which we live. That society is in the process of degenerating. It is in the process of decaying; we are in the process of regenerating. It is in the process of fleeing; we are in the process of

charging. It is in the process of revelling in "where it's at"; we are in the process of examining where we have come from and where we are headed. We are moving in direct opposition to the forces of the secular humanistic society in which we live.

What does it mean in this hour to be part of the people of God? I want to emphasize the word "part" because none of us believe that we are the totality, or even at this time a noticeable amount of the people of God. We're just part, maybe a very small part, but we are a part of the people of God. Yet we still need to consider what it means to be the people of God in this time.

THE CITY OF GOD

God's people are a city with *foundations*. Paul says in 1 Corinthians 3:

By the grace God has given to me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds.

For no one can lay any foundation other than the one already laid, which is Jesus Christ.



If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work.

If what he has built survives, he will receive his reward.

If it is burned up, he will suffer loss (vss. 10-15, NIV).

The building God has ordered us to build has foundations. It is to be built on the solid cornerstone of Jesus Christ, and also, as Ephesians 2:20 says, on the foundation of the apostles and prophets.

This foundation is a covenant foundation. Jesus took covenant men and molded them into what He wanted. He didn't choose the best qualified men in terms of ability; instead He selected men of integrity whom He could teach and train. Jesus put substance *into them*. He didn't just get them into *something*—He put *something* into them.

Then one day, as they were eating the Passover, a covenant meal, He said to them, "This is My body and My blood that I am giving to you." As they received those covenant elements, a bond was formed between Christ, the cornerstone and the apostles and prophets, who were also part of the foundations, and subsequent prophets built on the foundation that had been laid.

Israel fell, Jerusalem fell, but the foundations and the Church survived. The Church moved into Rome and literally took over the Empire. Rome fell, but the Church survived. It moved into Europe and took over heathen cultures with a covenant message. Europe rose to dominate the whole world through colonialism, but then diminished while the Church stood strong. The Church came into the United States and set its roots down in new soil and grew. Western civilization may now be on the verge of falling, but the Church is not built on Western Civilization. It was already here and it will continue.

We have come through a time when theologians and Church leaders have challenged the foundation, subjecting the holy word of God to all kinds of criticism. The Church has endured a hundred years or more of skepticism rather than godly influence. Whole schools have risen up to chip and chisel away at our foundations—to question Jesus, Paul and Peter in an attempt to bring the apostolic foundation down to the level of humanistic frailty.

Rather than questioning our *foundations*, we need to examine *ourselves*. It's not Paul on trial; it's

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not Jesus on trial; it's not the Bible that's on trial. It's the Church in this age and secular society that is on trial. Rather than judging the Bible, it's time we let the Bible judge us. The foundation has endured.

You and I have to build on that same foundation. We're the ones who must prove ourselves, who must be careful as we build to put only gold, silver and precious stones into the temple of God. God is watching over His building and He is trying our hearts to see what material we will put into it. The material must be as eternal as the covenant. What we do today must be as covenantal as what they did in their day.

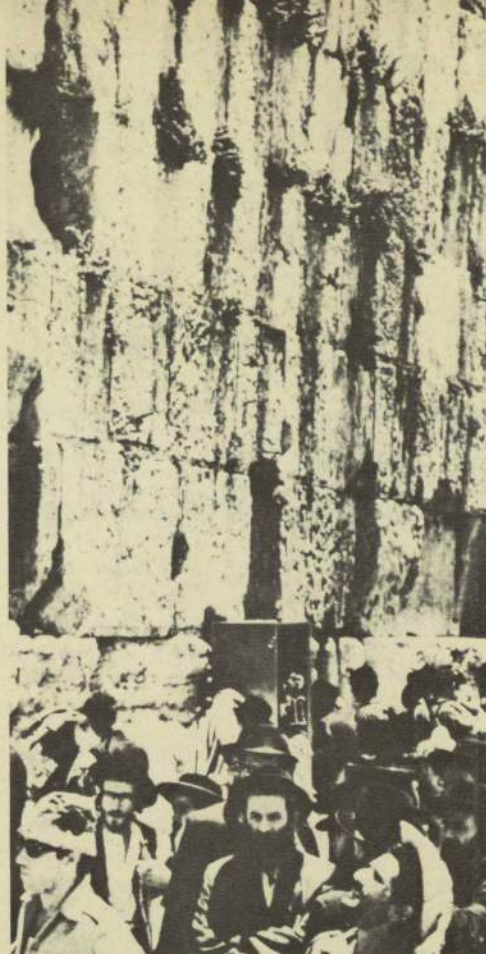
DISCOVERING OUR HERITAGE

Ever since I learned that I had a heritage, I've had a desire to know it better. I was raised under the ministry of my father who preached that the Scripture was not only God's word, but a standard by which we should be judged. Realizing that, we are responsible not to remain static, but to begin an archaeological expedition, excavating the Scriptures to uncover more of the truths of God and more of our heritage.

In 1964 that realization drove me into preaching from the book of Acts. I literally preached myself into believing in the baptism of the Holy Spirit. The more I preached what we were, the more I knew we were not what we said we were. And then, not because I was worthy or entirely sanctified, but because I was entirely hungry, He baptized me in the Holy Spirit.

It was a wonderful experience. I came to that experience not seeking to be a charismatic, or even a Pentecostal, but seeking to be "New Testament." Somehow it was branded into my soul that to be a New Testament Christian was the goal we ought to have. It is indeed a high standard because the New Testament records the mark that our Lord and His disciples made. I wanted to be filled with the Spirit so that I could fulfill God's will and stand in the ranks of those who had gone on before me.

Years later, in 1977, some of my Christian brothers and I and our families visited Europe together. As we went into Belgium and other European countries, and walked the streets and looked at Gothic buildings that dated back to the eleventh and twelfth centuries, I was reminded of the fact that some of my Anabaptist forefathers were tried in those halls and drowned in nearby streams. I began to be more aware of my own heritage.



While we were in Belgium we met with a dear brother, a Cardinal who amazed us with his openness. As we fellowshiped together, he commented that for us to find unity, we need to go far back in our heritage. "We have to go back to Jerusalem—back to the upper room." I began to understand that to find the real basis of unity, we have to go all the way back to the covenant. We cannot stop along the way where the quality of stones was changed from diamonds to sandstone. We've got to get back to the original foundations.

A few days later we traveled to Rome. There we went into the catacombs, where second, third and fourth-century Christians were buried after being killed for their faith in Jesus Christ. We were privileged not only to go into St. Peter's, but also *under* St. Peter's where there is an old cemetery that has been excavated. We could actually see the changes that took place when Rome converted from paganism to Christianity by the markings on pagan and Christian graves that were right next to one another.

Just a few days later we continued our journey to Jerusalem. As we visited the upper room (one approximate to the original) where the Last Supper was held, and as we shared the Lord's supper together, the presence of God was evident and I felt like I was standing on covenant ground. We were getting closer to our foundation.

Later on we visited the temple grounds where we were privileged to go with our sons into an area permitted only to men by Jewish Orthodox custom, the far side of the Wailing Wall. We went down into an excavation area of the old temple wall where there was a shaft which went down thirty to fifty feet. As we looked down in that shaft, we could see the original temple stones and they were noticeably different from the stones above them. The stones

“Underneath all the rubble and additions that haven’t stood the test of time, the foundations have been protected.”

near the surface were smaller, uneven, weathered—not the original stones. But those below the surface were perfect, with beveled edges and morticed joints. As far down as you could see, the old stones were standing firm, as in the beginning.

As we looked at those stones, something spiritual took place. The power and the presence of God came upon us as we all thought the same thing.

“The foundations are still there. Underneath all the rubble and additions that haven’t stood the test of time, the foundations have been protected. They are still there.” All of us wanted to get down and dig them out so that we could examine them.

The people of God have a foundation that stands sure. Our goal is to rediscover our foundations in order to be able to keep faith with the Founder. As the Church of God, and the people of God, we are not our own; we are God’s.

When the architect draws the plan, the contractor keeps faith with the architect. He doesn’t take the plans and then decide, “Well, the plans are good. I appreciate the ideas, but I’ll build as I feel led.” No—he builds according to the blueprint.

Exodus 40:33 tells us that Moses completed the Tabernacle exactly as God had commanded him, and as a result, the cloud of God’s presence filled it. Moses kept faith with the Architect.

We are God’s house, and if we, like Moses, have the courage to build exactly the way God tells us, then He will say, “That’s My house, and I will fill it with My glory.” The covenant will stand if we will keep faith with the Founder. Keeping the faith is the mark of God’s people.

It’s not easy to keep the faith and be the kind of

update



Charles Simpson

New Wine talks with Charles Simpson

NW: *Many people are probably unaware of your responsibility for oversight of Gulf Coast Fellowship. Could you describe what’s happening with the local fellowship in Mobile and your part in that?*

CS: Gulf Coast Fellowship was founded in the fall of 1972 in Pascagoula, Mississippi, which is about 40 miles from Mobile. Even though I lived in Ft. Lauderdale at the time, I was involved in the founding. When I moved back to Pascagoula in 1973 we

had three or four full-time pastors. Then in 1976 I moved from Pascagoula to Mobile because it is more central to what we are doing. Since 1973 we have grown to the point where we now have twenty-two full-time pastors and about 800 people committed to Gulf Coast Fellowship and its leadership.

I preside over the local presbytery, which is comprised of the pastors. Of course, the other leaders and I have relationships with other Christian leaders across the country as well. So in addition to serving as senior pastor of Gulf Coast Fellowship, I work with pastors in other geographical areas, and give pastoral care to other leaders elsewhere.

NW: *How do you find your role as Chairman of the New Wine board fitting in with the rest of your ministry?*

CS: I’ve been a member of the board for nine years, but I didn’t feel quite so much personal responsibility for it as I do now.

When *New Wine* was moving to Mobile, we began to get more involved with the individuals who work for the magazine, particularly with Don Basham, who is the President and acts as the primary administrative leader. My personal involvement with Don and the people moving to Mobile has

builder God wants. We're not doing it because *we* want to; we're doing it because we belong to God. We are in His covenant, and we will keep the faith.

In Philippians 3 Paul says, "I press toward the mark of the prize of the high calling which is in Christ Jesus." Jesus, the apostles, Paul, the Church fathers have already made the mark. It is up to us to keep faith with the mark.

When the Bible talks about pressing toward the mark, in a sense it's saying, "Don't devalue the mark. Don't call it by a fancy name and then sell a lower-priced product." We are here to put quality back into the word "commitment," content back into the word "covenant," and to make the word "Christian" mean "Christ-like." We have a ways to go, but we have set our eyes on the mark. We want to keep faith with the Founder. Being the people of God means walking in the same quality of commitment and life-style that our founders did.

KNOWING THE BEGINNINGS

To be the people of God as the Scripture talks about, we need to know more about our beginnings. When the beginning is forgotten, the end is

given me a much more direct and versatile role than I had previously.

We've been vitally interested in the practical aspects of *New Wine* since it came to Mobile. It has been a very big priority in my life. Of course, I have done this at the request of Derek Prince, Don Basham, Bob Mumford and Ern Baxter. I'm representing them in this practical endeavor, and we all feel good about what is happening.

I also think part of my interest has been to help build bridges between *New Wine* and various Christian groups across the country so that it's not just a charismatic magazine, but a magazine that speaks to and for people who are committed to it. We've begun to build a committed constituency.

These are perilous times for many different Christian groups—in particular Christian publications. There's an economic recession, as well as an increasing skepticism regarding groups which do not reflect mainline denominations. Therefore, I feel the general spiritual climate in our country has been more demanding of any kind of Christian endeavor.

So my goals have been to become more involved with the people in *New Wine*, and to bring other Christian groups into involvement with the magazine, to help it continue to mature as a responsible and efficient organization.

not far away. We need to know more about the rock "from whence we are hewn" (Is. 51:1).

Some of us feel that we have been liberated from a legalistic kind of discipline in Scripture study. But make no mistake about it: the Bible is the record of our beginnings. If we do not know what the Scripture says, then we do not know the architectural blueprint. There is no substitute for the Bible, nor is there any current word which compares with the Bible. Everything we are and say must be judged by the proven standard—the Scriptures.

The Scriptures themselves are especially concerned with the beginnings. When Scripture records, "In the beginning God created..." no one was there to write that down. Therefore, at some point God must have set Moses down and said, "Moses, I want to tell you about your beginnings so you'll know My purpose." Psalm 78 says, "The fathers are to recall to their children the things that God has done in the past."

We see Jesus' commitment to the beginnings when He deals with the question of divorce. In answering the Pharisees' statement that Moses allowed divorce, Jesus said, "Moses permitted you to divorce your wives because your hearts were

NW: *Would you like to mention anything else that you feel the Lord has been speaking to you personally?*

CS: One note that might be of interest spiritually is that I feel God is dealing with us as a people to avoid an escapist mentality and to move into secular society with a redemptive mentality. We need to renew our confidence in the Lordship of Jesus Christ in the midst of all the change that is happening. I think God is calling us to be a stable people in unstable times. He's calling us to be an unshakable people when everything else is shaking.

I want people—especially our readers—to know that *New Wine* is a stable magazine. The growth is not illusionary. It's not sensational growth; it's quality growth that is also taking place in people's lives. Because of that, we are not afraid to move out into the present society and be secure.

A lot of people are seeing turmoil in their religious world and in their secular world, and they are reacting to it. They are fearful of the inflation rate, they are politically dissatisfied, and they have lost confidence in the media. There is no clear vision out there. I want to communicate that there are people and leaders that have a God-given clear vision. We have confidence that we're not only going to survive, but that we are going to minister to people who are looking to see God's will in the earth.

hard. *But it was not this way from the beginning*" (Mt. 19:8, NIV).

Notice that to get the answer, Jesus went back to the beginning. I believe if we were to bring our thorny questions to Jesus today, and say, "Lord, is this way right?" He would say, "Have you not read how it was in the beginning?" We need a new look at our beginnings. We must not only memorize Scripture, but we must understand it so that we know where we come from and what we are about.

When I pastored a Baptist congregation, I used to hand out to new converts and church members a little green book called *What Baptists Believe and Why They Believe It*. When I was baptized in the Holy Spirit, one of my deacons, a sincere Christian, shook that little green book at me and said, "Pastor, your experience is not in this book." I replied, "Well, that little book you have there testifies that we believe this big thick Book here on my desk. While my experience is not in that little book you have, it is in this big Book. God didn't call me to preach that little green book; He called me to preach His big Book—the Bible."



We need to get into the big Book and find out what it says about how we got started and what God wants so that we can provide an answer for our generation. It's not enough to say, "I believe it." We must say, "This is God's original intention and purpose, and here is where it is written—I will obey it."

We need a new look at Jesus, our historical as

well as risen Lord. He is the answer to the question, "What does God really want?" We need a better understanding of His nature and His methods of discipling, training and commissioning men. He said, "I am the First and the Last, the Alpha and the Omega, the Author and Finisher of your faith." The Scripture says that the fullness of God dwells in Him bodily, so we had better understand Him. We need to be able to say to society, "We have a reason for doing what we are doing and you can find it if you will look at Jesus, the cornerstone of our foundation."

We must constantly be judged by the record of our beginnings and by the founders. We need to study and know Church history more thoroughly. We have a real challenge to understand history and its implications and come to grips with them. We cannot ignore history nor can we rebel against it. To rebel against history is to tear up your birth certificate and destroy your parents' photographs. We cannot get away from where we came from and how we got here.

We need to let our work on the building be judged by the Bible, by Jesus, by Church history, to be sure our building is the same kind that the founders built—not only in theory, but in quality of commitment, life-style and character. Not just so we can boast that we are God's people, but so we can endure what this generation is going to face.

In the closing chapters of Jesus' life, He gives a series of warnings and promises. He warns of religious blindness, betrayal, false prophets, apostasy and catastrophe. But He promises that the gospel of the Kingdom will be preached to all nations, that salvation will come to those who endure to the end, and that He will be with His disciples to the very end.

Some day, before too long, we are going to pass through some storms. But Jesus promised to be with us until the end. In the storms, He will manifest the foundations and the structure that He has built to the glory of God. Adam fell, but God's purpose for mankind lived on. The flood came, but righteousness continued. Babel was scattered, but the throne was unshaken. Moses died, but leadership survived. The ark was stolen, but the glory was not diminished. The temple was destroyed three times, but the people of God remained. The Levitical priests were dispersed all over the earth, but there is One after the order of Melchizedek that still sits at the Father's right hand, unshakable. His foundation is forever. ♥

I am the Lord . . . who carries out the words of his servants and fulfills the predictions, who says of Jerusalem, "It shall be inhabited," of the towns of Judah, "They shall be built," and of their ruins, "I will restore them," . . . and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid." *Isaiah 44:24, 26, 28.*

Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings. *Isaiah 58:12*

I, even I, am he who comforts you. Who are you that you fear mortal men, the sons of men, who are but grass, that you forget the Lord your Maker, who stretched out the heavens and laid the foundations of the earth, that you live in constant terror every day because of the wrath of the oppressor, who is bent on destruction? *Isaiah 51:12-13*

Ask the former generations and find out what their fathers learned, for we were born only yesterday and know nothing, and our days on earth are but a shadow. Will they not instruct you and tell you? Will they not bring forth words from their understanding? *Job 8:8-10*

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. For he was looking forward to the city with foundations, whose architect and builder is God. *Hebrews 11:8,10*

So this is what the Sovereign Lord says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who trusts will never be dismayed." *Isaiah 28:16*

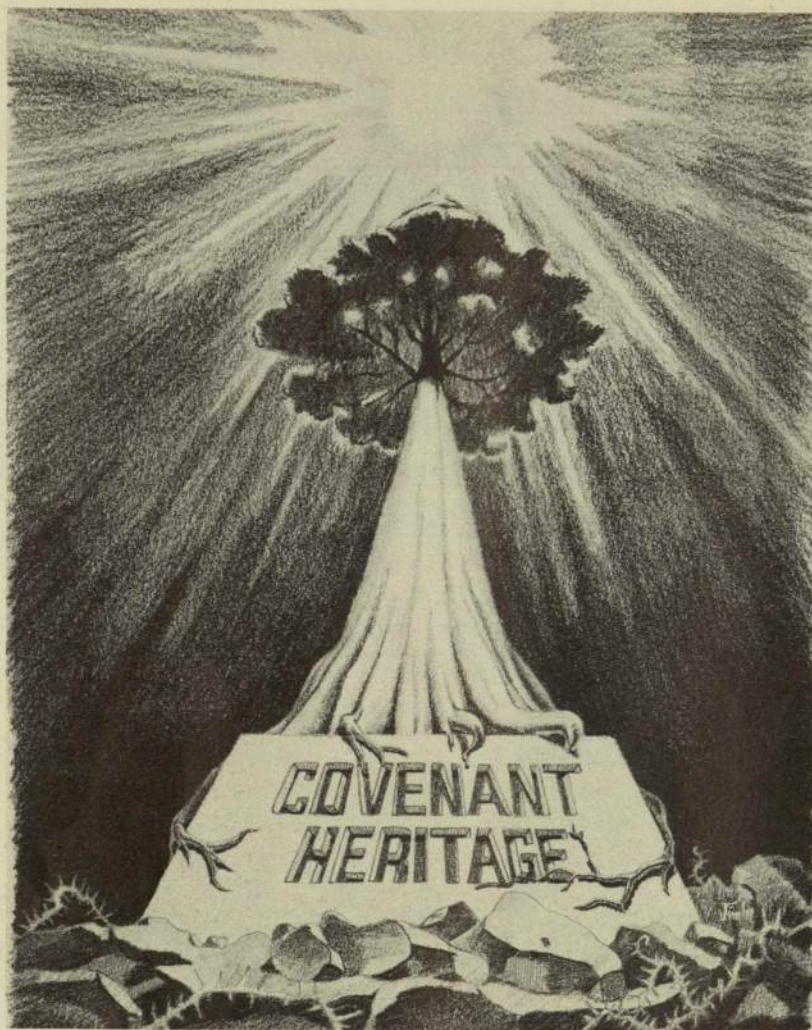
So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. *Colossians 2:6-7*

As you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. *1 Peter 2:4-5*

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by His Spirit. *Ephesians 2:19-22*

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Thy Word is Truth



Covenant Heritage

by Joe Garlington

ONE OF SEVERAL words that has had significance for me over the past few years has been the word "heritage." I was impressed with a passage in Psalm 16: "The boundary lines have fallen for me in pleasant places" (vs. 6). David's heritage was beautiful to him, and by "heritage" we mean something transmitted by, or acquired from, a predecessor.

Another meaningful word to me is the word "roots." I looked up the meaning of "roots" in the dictionary and found it to be "something that is an origin (as of a condition or quality), source or an underlying support." John the Baptist refers to roots in Matthew when he says, "The ax is laid at the root of

the trees." When something happens at root level, something basic is taking place.

Recently I was impressed with another word, "continuum," which emerged in a discussion at a meeting I was attending. "Continuum" is "something in which a fundamental common character is discernible amid a series of insensible or indefinite variations" or "an uninterrupted sequence."

Lastly, the word "history" has been significant to me. "History" is "a chronological record of significant events (as affecting a nation or institution), usually including an explanation of their causes."

In conjunction with these various words, several

books have affected me in the past year. I read *Roots* by Alex Haley, which forced me to see some things that I hadn't wanted to see in the past. Although I've never really been comfortable with being black, I've been content. I have also accepted the fact that there probably won't be any significant changes in that area in this life. I've appreciated the fact that there are some brothers that I fellowship with now who don't really see color. That has been exciting also.

Another book I read this year was a really difficult work entitled *Reformers and Their Stepchildren*. It was a discouraging book to me because there were more footnotes than book. But Charles Simpson had suggested I read it, so I did. After I got through with the book, I found out why I needed to read it. I discovered something else too: it's good to have authority in your life to encourage you to do certain things which are good for you that you wouldn't normally do on your own. To read *Reformers and Their Stepchildren* was one of those things that I needed the encouragement of my pastor to do.

Chesapeake by James Michener was another good book that I read. It, too, had a historical flavor.

Then I was really impressed in the early part of this year by the Mobile Telephone Directory because, for the first time, another "Garlington" was added to the directory, with some interesting results. One evening the telephone rang and the dulcimer voice of a southern belle said, "Hello, is this Rev. Garlington?"

I said, "Yes, it is."

She said, "Our name is Garlington, too," and proceeded to talk with me about the Garlington clan, eventually asking, "Where are you from?"

When I told her I was from South Carolina, she asked, "What part of South Carolina?"

I told her that my dad was from Lawrence and she said, "Yes! That's where the plantation was!"

I said, "Is that right?" She went on to tell me about a relative in Florida who had traced the Garlington family's ancestry, and I was curious to see where I was in relationship to the family tree.

For several years Joe Garlington was pastor at Maranatha Christian Center in Pittsburgh, PA (now Three Rivers Fellowship). In 1978 he and his family moved to Mobile, AL where he is an elder in Gulf Coast Fellowship. A talented vocalist and well-travelled conference speaker, Joe is also known for his pointed sense of humor. He and his wife Barbara have three sons and reside in Mobile.



Joe Garlington

The more we talked, the deeper I knew we were getting into this thing. I began trying to find some way to gracefully extricate myself and her before she actually discovered who she was talking to. I knew who I was talking to, but I didn't think *she* knew exactly who she was talking to.

I said, "Well, let me just ask you this before we discuss the matter any further—did you know that I'm black?"

She replied, "You are? Well, it really doesn't make any difference."

I said, "Great, let's have tea and talk about this sometime."

I'm discovering that God has a lot in store for us; and much of it seems to happen accidentally rather than by our own purpose or design. Exciting days are ahead of us.

Throughout time we have demonstrated an inability to learn from history. Hegel is credited with saying, "What experience in history teaches is that people in governments never have learned anything from history nor acted on principles deduced from it."

In his book *Recollections*, Stewart Alsop adds, "If men could learn from history, *what lessons* it might teach us! But passion and party blind our eyes and the light which experience gives is a lantern on the stern which shines only on the waves behind us."

In rediscovering foundations, we are seeking to find out how history affects us so that we can shine the light in *front* of us instead of *behind* us.

So much has gone on in our past that we are compelled to remember the words of the prophet Isaiah, "Look to the rock from which you were cut and to the quarry from which you were hewn; look to Abraham, your father, and to Sarah, who gave you birth. When I called him he was but one, and I blessed him and I made him many" (Is. 51:1).

God is saying to us, "The only way you are really going to know who you *are* is by finding out who you *were*; by taking another look at history and rediscovering the foundations." That means taking another look at the place from which we came, the rock from which we were hewn—viewing the continuum of our progress on the whole.

John Perkins, black pastor of the Voice of Calvary in Jackson, Mississippi, was attending a meeting where so many different issues were being addressed that no one really seemed to get the issues that were critical to him. When they asked John if there was something he wanted to say, his comment was that evangelicals have a remarkable ability to rightly divide the word of truth, but they seem to have dif-

ficulty putting it back together again into a holistic gospel. We need to understand in rightly dividing the truth that God isn't putting together a fragmented thing. He's putting together something that has wholeness to it. What I enjoy about covenant life is that, as Bruce Longstreth says, it is holistic. Covenant life not only affects you spiritually, but socially and intellectually as well.

I'm challenged by the kind of company I keep. I'm also challenged by the fact that I can be a part of a group of people who are seeing what God is saying, embracing it, and are seeking to walk in it, willing to pay the price no matter how high.

A NEW THING

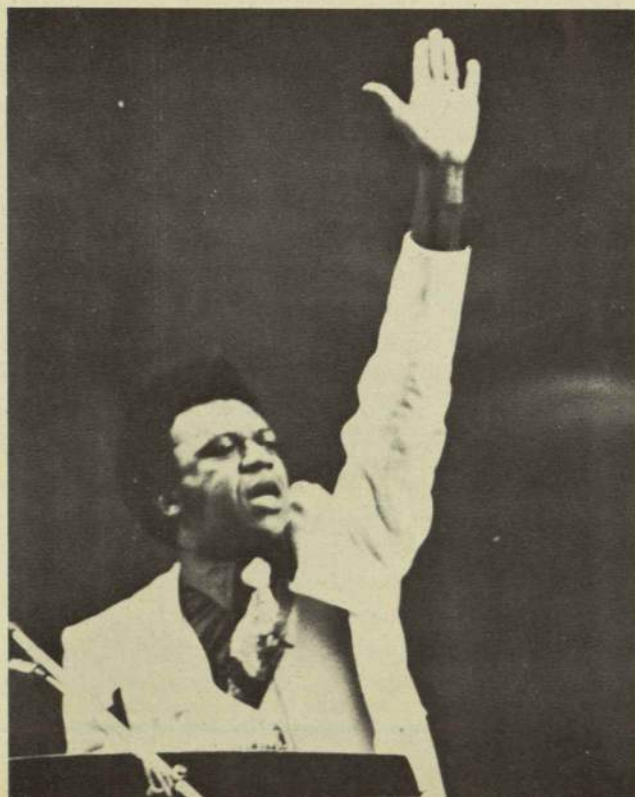
Isaiah 43 tells us God's dealings with his people through the ages. First let's examine the passage itself:

But now, this is what the Lord says—he who *created* you, O Jacob, he who *formed* you, O Israel: "Fear not, for I have *redeemed* you; I have *called you by name*; you are mine,

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze.

For I am the Lord, your God, the Holy One of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead.

Since you are precious and honored in my sight,



and because I love you, I will give men in exchange for you, and people in exchange for your life.

Do not be afraid, for I am with you, I will bring your children from the east and gather you from the west.

I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring my sons from afar and my daughters from the ends of the earth—

everyone who is called by my name, whom I created for my glory, whom I formed and made."

See, I am doing a *new thing*! Now it springs up; do you not perceive it? (vss. 1-7, 19).

Many of us have heard this word, "a new thing" before. In 1977 I attended the Conference on Charismatic Renewal in Kansas City. At a meeting which preceded the larger conference, I had been disappointed to hear a prophetic word which said, "I'm doing a new thing." I said to myself, "I don't want to hear *any more* 'new thing' prophecies." I felt like I had been in every meeting where that prophecy had ever come forth, and I was getting tired of hearing it. Then at the Kansas City conference, Charles Simpson gave a prophecy that began, "I'm doing a *new thing* in the earth." To make matters worse, the next line was, "I know you have said, 'What new thing?'" With that, God got my attention. That prophetic word caught up with me personally. The distillation of that prophecy, was that the "new thing" God was doing had to be stated again and again and again. The "new thing" had to be preceded by much *speaking* about the new thing, to prepare us for the coming of the new thing, because it would be so radically different, we would have a difficult time embracing it.

"Covenant life not only affects you spiritually, but socially and intellectually as well."

There are five significant words in this passage from Isaiah 43. The first word "created" is the Hebrew word *bara*'. (I had to ask a brother how to pronounce these words in Hebrew because I only know a little Hebrew and that was the brother I was asking to teach me how to pronounce the words.) But *bara*' means to "call something into being without the aid of preexisting materials."

The second word, "formed," in Hebrew is *yatsar*, which means to "mold into a form, especially as a

potter does clay." It also means to be hemmed in and confined.

The third word, "redeemed" is *ga'al* in Hebrew. It means to "redeem according to the oriental law of kinsmanship," the right of the next of kin to buy back a relative's property.

There were five qualifications to be a kinsman. You had to be related, you had to be willing to redeem, you had to have the ability, you had to be a free man yourself, and finally, you needed to have the price.

The translation in Hebrew for the fourth word, "Called you by name" means to call out by reason of the particular name given. In other words God is saying, "You are peculiarly mine. The name that I give you distinguishes you from all the others who have any kind of name."

The fifth and final word I want to point out is "made" in verse 7: "Whom I formed and made." "Made" means to fashion, or to prepare out of existing materials. It's like building a house or a boat, or fixing a meal.

One of the things I saw as I was reading this passage in Isaiah was that historically God has given us a rich foundation. If we look back far enough, we see that God created us and called us into being out of nothing. Scripture tells us that by faith we understand that the worlds were framed, not from things that existed, but from something that never was. God simply said, "Be there," and it was. That is what God has done among us, and He is continuing to form us, shape us, hem us in and confine us in order to produce what He wants in us. We aren't where we are today because we got lucky. God formed us, He made us, He caused us to be in the shape we are in.

Doctors speak of a phenomenon called genetic memory, by which one learns about the genetic composition and heredity of an organism. Doctors say all genetic information and knowledge is passed from one person to another, inherited and subconsciously stored in the body's total system in the genes.

Ultimately, our genetic information goes back through all of our ancestors to Adam. From time to time we experience situations or events that seem to draw from our genetic memory unexplainable feelings or thoughts or reactions. What we feel when we touch our roots is something in our genetic memory. I can meet a brother and not know who he is, but there is something inside me that says, "This man is your brother. You have the same heritage."

Pentecostally, in terms of my own roots, there are

NEW WINE

JUST AROUND THE CORNER



Handling Your Hassles

times when I've had what I might call the "genetic jerk." Every now and then a particular word comes along, and it touches me so deeply that my body moves suddenly—it's in my heritage. That's not because it's a "Pentecostal word," but because it's an *eternal* word. It touches something deep inside which was put there by the eternal God. When God speaks to it, when "deep calls unto deep," you respond to it. The thing that stirs us up every now and then is a glimpse of eternity.

In Ezekiel 16, Ezekiel gives us a look at our heritage: "This is what the Sovereign Lord says to Jerusalem: Your ancestry and birth were in the land of the Canaanites; your father was an Amorite and your mother a Hittite. On the day you were born your cord was not cut, nor were you washed with water to make you clean, nor were you rubbed with salt or wrapped in cloth. No one look on you with pity or had compassion enough to do any of these things for you. Rather, you were thrown out into the open field, for on the day you were born you were despised" (vss. 3-5).

This is talking about the creative and redemptive

word of God—how God chose to form and redeem us. He said, “Then I passed by and saw you kicking about in your blood; as you lay there in your blood I said to you, ‘live!’ ” (vs. 6).

All of us, if we look back far enough, can remember a time when God passed by, looked at us and said “live.” God saw us where we were, and He touched our lives. He touched us in the root of our being. He touched us with a foundational touch, and He spoke one word to us that caused us to stand up—that word was, “Live!”

God said, “I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you were naked and bare. When I passed by, and looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your nakedness. I gave you my solemn oath and entered into a covenant with you, and you became mine” (vss. 7-9).

This passage of Scripture parallels the story of Ruth, when she reclined on the threshing floor at the feet of Boaz. When Boaz awoke and discovered that Ruth had taken his garment and spread it over herself, he realized that here was someone who was saying, “I’m willing to walk with you.”

The thing we need to understand today is that there is a continuum that didn’t just get started with us. It didn’t just get started when the Charismatic Renewal began in ’67, nor in 1906 when the Holy Ghost fell at Azusa Street. It began a long time ago when Abraham was standing in Ur of the Chaldees, and Jesus, the Eternal “I Am,” came and stood in his presence and said, “I want you out of this place so I can take you into another place.”

God has been creating a lineage, developing a people from Abraham’s day to ours, and we stand today in the continuum that they began. As a result, today I’m not just a man—I’m a son of Abraham. I’m not just a black man—I’m the son of the living God. I’m not just a person—I’m a covenant man and I stand with covenant people.

Continuum means that God is building on what He began. God is building His Body. He is creating a man—not just an Old Testament man, but a New Testament man. God started building with Abraham and has continued to build with a desire to bring forth a new man with the faithfulness that Abraham had; the commitment to walk with Him that David had, no matter what the price; and the willingness Jeremiah had to say the right thing. God wants him to have Isaiah’s ability to “cry aloud and spare not,” to lift up his voice like a trumpet. God

wants him to embrace all that He is saying in the earth, to fill up the fullness of the whole earth. God wants him to be a magnificent expression of everything He wants to do in the earth.

The culmination of all that Isaiah is saying in the passage we cited in Isaiah 43 is: “I want you to look at yourself and lay hold of something: no matter what you were, you are *now* no longer what you were. You’re something different.” Peter says, “Once you were not a people, but now you’re the people of God.” Once we were unbelievers, but now we’re believers. Once we were the haters of God, but now we’re the beloved of God. Once we were cursed, but now we’re blessed. Once we were in ruins, but now we’re the building of God. Once we were rejected, but now we’re called. We were a bramble bush, but now we’re a cedar of Lebanon. We were the children of the darkness, but now we’re the children of the light.

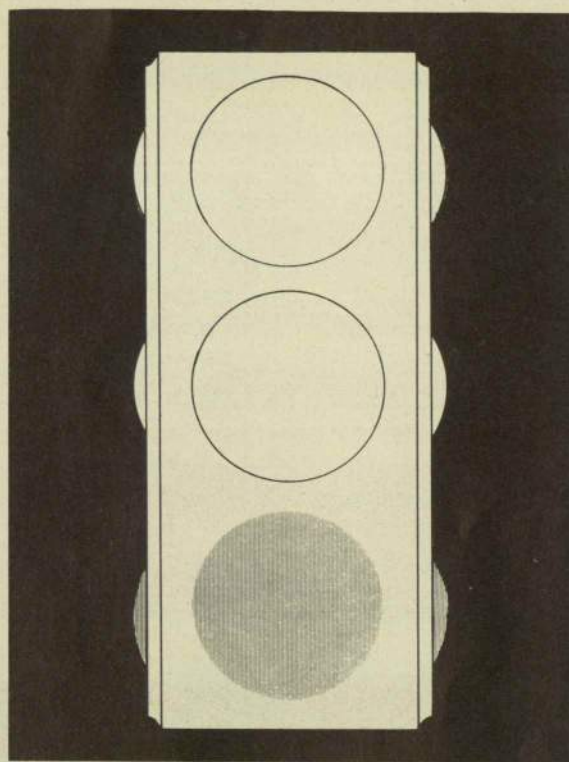


We used to be Baptists, Methodists, Pentecostals, Lutherans and Catholics, but now we are *the Church*, the vanguard of the Kingdom of God.

We used to be a charismatic mob, but then the words of Solomon rang in our ears: “Who is this that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an *army with banners*” (Song of Solomon 6:10). We are no longer a mob, but the army of God. We were unfaithful, but now we’re faithful. We were His enemies, but now we are His friends. We were a democracy, but now we’re a theocracy with one glorious King. We were barren, but now we’re fruitful. We were empty, but now we are the fullness of Him who filleth all things.

We were scattered, but now we’re gathered. We were strangers, but now we’re the inhabitants of Zion. We have come to the new Jerusalem, to the city of the living God, to the innumerable company of angels whose names are written above. We are the children of the living God. It’s not a black issue any longer, nor a white issue any longer—but God’s got a new people, a new race, a new generation. He’s got a new family—and we are that family. ♥

GO!



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Letters to the Editor

From someone who is terrible at keeping correspondence up, I would like to send this note of THANKS. Thanks for hounding me about the renewal—Thanks for using extra time and money and effort to check up on those of us whom the Lord is trying to discipline in this area. You see, I am not even good at writing to my own mother, but God is faithful and gently keeps prodding me on.

Thank you that you understand by sending so many notes to check up on us slowpokes.

Marcia Frampton
Babylon, N.Y.

It has been so wonderful of you to continue sending me *New Wine* when I am unable to send any money. I love it. I read it from cover to cover and loan it to another old lady who enjoys it.

I am praising God that with sun light or a spot light I can still see to read. The Doctor is amazed. I should have been blind six years ago but thank God I see enough to care for myself and can still live alone at 83. I enjoy every minute of life.

Maud Ross
Hazelton, Idaho

I want you to know how much I appreciate your magazine and the ministry of the writers.

I have especially enjoyed the June issue of "En-

couragement." Derek Prince's article "Defense Against Discouragement" has been very helpful and encouraging as I have been in a battle for the last two years and have been very despondent as I saw no light ahead.

Jean Padrutt
Westerville, OH

I look forward to *New Wine* each month because I have found it to be a balanced and profitable teaching tool. I enjoyed your articles on "Communication" especially the article by Dick Leggatt. As a newly married man, I have found that communication between husband and wife is very important so that our prayers may not be hindered. I know that his communication tips will be profitable to us.

Ron Staebell
Broken Arrow, OK

I must ask you to stop sending me *New Wine* Magazine. The reason for this cancellation is that many of the articles do not speak to me, and thus do not help me. One article that I particularly objected to was the one by Mr. Rushdoony on humanism.

Also, I object to the large number of unsolicited letters coming to me from various religious groups. Christian organizations who try to sell me something, or who want me to contribute money. Since I took out a subscription to *New Wine* these solicitations have vastly increased.

Edward O'Brien, Jr.
Doylestown, PA

We're sorry to see you leave our family of readers. We're also sorry that you have had a recent increase in unwanted mail from other Christian groups. However, we can assure you that New Wine is not responsible because it is our policy not to sell or trade our mailing list with other groups.

—Ed.

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine* Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

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If You Wish to Contribute . . .

Enter your name, address and the amount of your contribution on the form below. Contributions to *New Wine* Magazine are tax deductible. Each January we'll mail you a statement of your contributions upon request. Thank you for your support.

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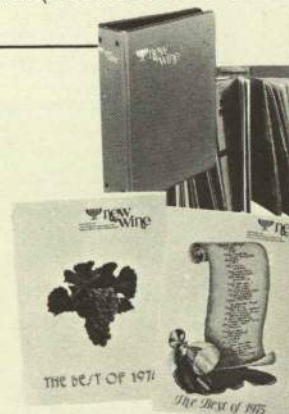
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