

# new wine



DECEMBER 1979

**Hit by a  
Greyhound Bus**

**An Economic  
Forecast for the  
Eighties**

**The Perils of a  
Convenient  
Society**

**Our Roots in  
Pentecost**

**The Destiny of  
God's People**

**A Look into  
the Future**





# This Month

## in new wine magazine

DECEMBER 1979

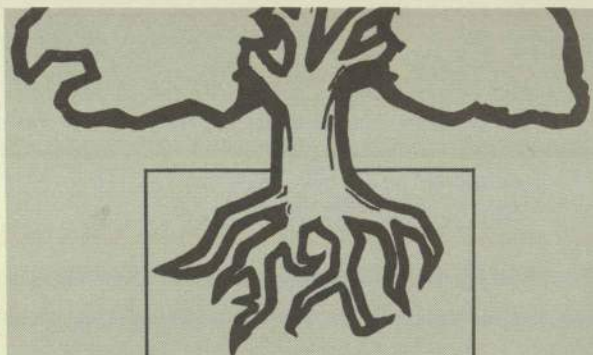
VOL. 11, NO. 11



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Hit by a  
Greyhound Bus  
by Bob Mumford

What will happen to the Church if  
Jesus doesn't return within the next  
few years?



ROOTS SERIES

along with our  
regular features

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An Economic Forecast

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Our Roots  
in Pentecost  
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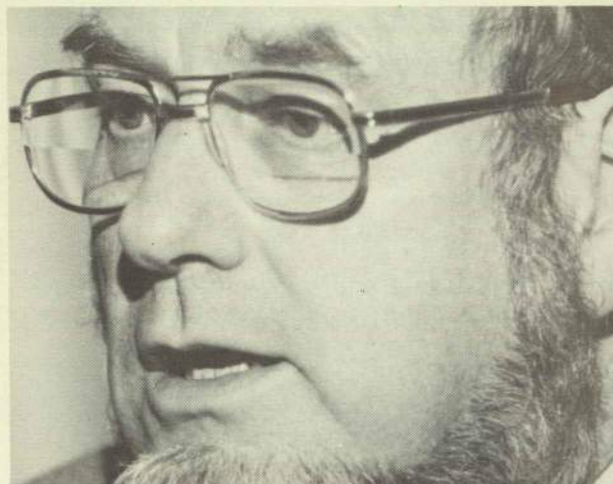
The second in our series on Christian  
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This world-renowned doctor de-  
scribes the decline of morality in the  
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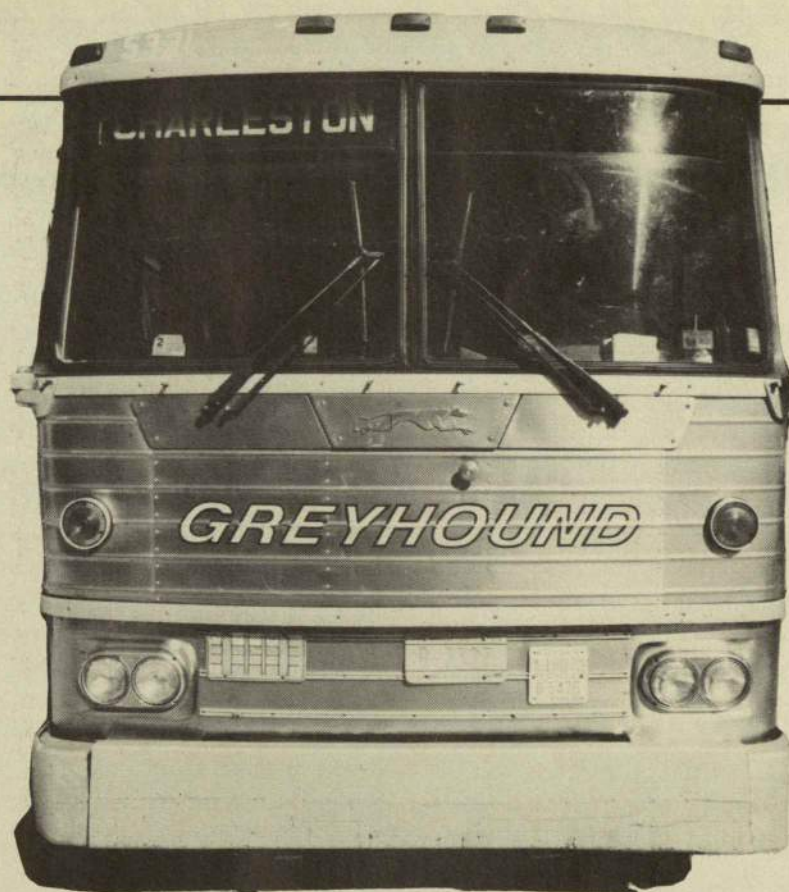
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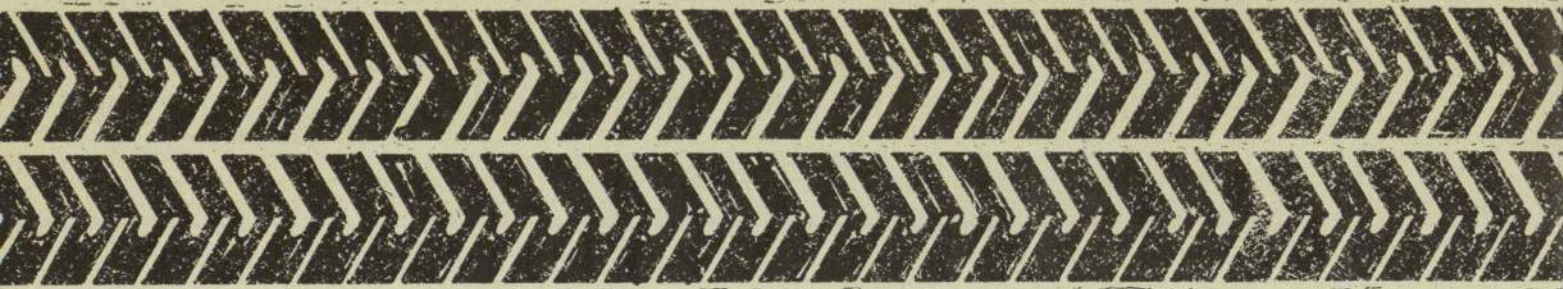
The first article in a two-part series on the future.

# HIT BY A GREYHOUND BUS by Bob Mumford

CHARLIE WEAVER was a bumpkin comic who frequented late-night television's *Tonight Show* with his "Letters from Mama." One of Mama's down-home installments to Charlie closed with the wry quip: "Well son, I have to go now and help your father. He stepped out into the street to see if the bus was coming from the north . . . *it was coming from the south!*" We chuckle at the slapstick shortsightedness of Charlie's father, but in real life, being caught from behind while looking in the wrong direction can be tragic or even fatal.

In December of 1977 key evangelical leaders from across America gathered in Atlanta, Georgia, under the theme "Consultation on Future Evangelical Concerns." The assembly was considering the question: "If the Lord Jesus does not return for another ten, one hundred, or even one thousand years—what do





we as evangelicals *do* to face the future?" The evangelical church, especially in the United States, has largely considered this approach to the future irrelevant and even heretical in the light of recent popular teaching on Bible prophecy and the imminence of the Lord's return. The very real possibility of another generation of church history, however, can no longer be neglected. The Church of Jesus Christ will be the tragicomedy of our age if, like Charlie Weaver's father, we are taken unawares in the middle of the road of history looking one direction for the Lord's return when the future runs us down from our blind side with the unconcerned finality of a Greyhound Bus.

The transcripts of the Atlanta Conference, which have been published in book form, *Evangelicals Face the Future*, indicate that these leaders were grappling with affects of the "terminal-generation" mentality ("We are the last generation before the Lord's return.") which has permeated the Body of Christ for a number of years. The terminal generation mentality has been produced in recent decades by an ostrich-like perspective which buries its head in the eschatological sands of Bible prophecy and believes Christians don't really need to concern themselves with the future since the Lord is going to return and set aside the world system sometime in our generation. I have no theological problem with the imminence of the visible, literal bodily return of the Lord Jesus. But, when the teaching of Bible prophecy is interpreted in light of current events and presented to the Body of Christ in an imbalanced manner, it often produces fruit which eventually is contrary to the stated purposes of the Kingdom of God.


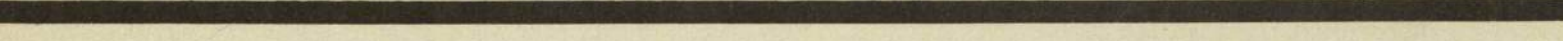
There are three symptoms of the terminal generation mentality which are progressive and interrelated.

*Progressive pessimism* is the first. A "gloom and doom" interpretation of history and world events sees culture and history descending into a diabolical abyss in which all of society degenerates until the Antichrist takes over and the Lord has to come back to save what is left of the Church. The "gloom and doomers" keep track of every famine and earthquake; watch every new world leader to see if he might be the Antichrist; and, expect communism to take over any day. Progressive pessimism sees the Lord's return in relation to the degree of evil present in the world rather than the growing strength of His Kingdom. When things get bad enough—He will return. Progressive pessimism inevitably leads to a second symptom of the terminal-generation mentality, *escapism*.

*Escapism* affects how we look at both the present and the future. Because society is genuinely degenerating, we have difficulty seeing Christ's victorious Lordship in our present age. Our lack of confidence forces us to retreat from involvement, responsibility, and active participation in the world scene as Christ's representatives. Like Jonah the prophet, we withdraw to an unaffected hill and keep watch on reprobate society, waiting for the final judgment and collapse to descend. Jonah misinterpreted God's call to deliver the word to Nineveh as a mandate of destruction, rather than a witness of love and concern for a blind people. Many "prophets" have come down off their hills into reality throughout history when their expectations for the future did not mesh with God's plans. Christ's Lordship is not just in some future millennium; it is present! For us to see Him as Lord of the future, we must also see Him as Lord of the present.

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Don't forget: December 7th is a national day of prayer and fasting.



Present escapism is preoccupied with dates, signs, and a fatalistic perspective on world events that prevents believers from being involved. The full extent of escapism is running to a cave in the mountains with our freeze-dried food to weather out the Great Tribulation.

Future escapism sees the Church beleaguered and dying in an increasingly evil world and finally being snatched out of the jaws of destruction in the nick of time by the Lord's return. It looks toward the "Great Escape," as the Lord's return has been called, as the hope for our future fails miserably to understand the mandate on the Church to disciple the nations and minister the Kingdom of God to all creation. In the face of very difficult and trying natural circumstances in our world, the Lord's return can easily become a *deus ex machina*, i.e., something which appears suddenly and provides a

solution to an apparently insoluble difficulty.


It is reminiscent of a group of crusaders who, while marching to liberate Jerusalem around 1100 A.D., were surrounded and besieged by an overwhelming army of hostile Turks. The Crusaders were sure they were entering the battle of Armageddon and expected the Lord to return at any second to rescue them from the impending slaughter. To the last man they died looking up, waiting for the sky to open for the Lord's host coming to do battle. They were not the first—nor were they the last—group of Christians who were caught from behind by the Greyhound Bus of history. Escapism inevitably makes us look at our world and our mission on earth with a *short-timer's* attitude.

"Short-timer" is a slang used by the military for men who had only a few days or weeks left in their enlistment and just sat around waiting for the end. They were, for the most part, unreliable, disagreeable, and almost impossible to motivate for any useful work. A short-timer's attitude is the mature fruit and the third stage of the terminal-generation mentality. If the Lord is coming back in the next few years, they reason, why should we set any long-term life goals or strive to build permanent works when we have only a few years left? In their natural lives, short-timers hesitate to build careers, advance their education, work towards any type of financial security and stability, or do any kind of reasonable planning for the rest of their lives. I have actually heard people say, "Why get married, go to school, or learn a trade? The Lord is coming back any time now and we should concentrate on getting the word out before the end."

Spiritually, short-timers tend to major on the spontaneous gifts and ministries rather than investing time, effort, and ministry in building lives and character. New leadership must be a "quick work"—instant preachers. The result of instant leadership development, however, is generally unstable lives and ministries, which are void of biblical content, and pitifully lack in the proper understanding of the ways of the Kingdom of God. Poor preparation and training, and lack of maturity lead to ministries and







groups that flourish for a few months or years but are then destroyed or just wither away because there is no depth or maturity of life.

The Lord's command to His disciples was, "Do business until I come back" (Lk. 19:13). I believe the Lord Jesus could return before you finish reading this article. That is His business, however, not ours. If the Lord wants to return today, tomorrow, or this year, I would rejoice and be glad. However, if the Lord tarries another ten or one hundred years, it is my desire to be able to greet Him with the produce of a life's work built faithfully and securely according to the pattern of His Kingdom. We should build in such a way as to have nothing torn down.

### PRESSURE POINTS

I see seven points of pressure and conflict the Church must come to grips with in our generation if it is going to accurately represent Christ and His Kingdom to our world.

#### 1. *Economic Pressure*

Double-digit inflation is becoming a fact of life, and economists tell us that ten to twelve percent annual inflation is only the beginning. Everything costs more to buy, more to fix or replace. If our political system continues its present trends, we can expect to see significant increases in taxes in the coming years. Such economic facts of life make traditional savings and financial planning antiquated and unreliable.

#### 2. *Political Pressure*

Our political crisis occurs on two levels—no one wants to lead, and no one wants to follow! An essay in the August 6, 1979, *Time* states: "It sometimes appears that Americans in the 70's have developed almost a psychological aversion to leading and being led, even while they complain that no one seems in charge anymore." The leadership crisis is political, moral, intellectual, and spiritual. The result is fear, uncertainty, distrust and pessimism about our nation's goals and future.

#### 3. *Future Pressure*

Looking at the future with optimism is difficult. No administration has been able to find solutions to our national problems. The impending failure of the social security system and the ever-increasing inflation makes relying on traditional retirement plans very shaky. Threats of international food scarcity, energy shortages, and the failure of technology to find expected answers makes the American dream of future utopia look more and more impossible.

***"The traditional Judeo-Christian foundations of our society are being broken up."***

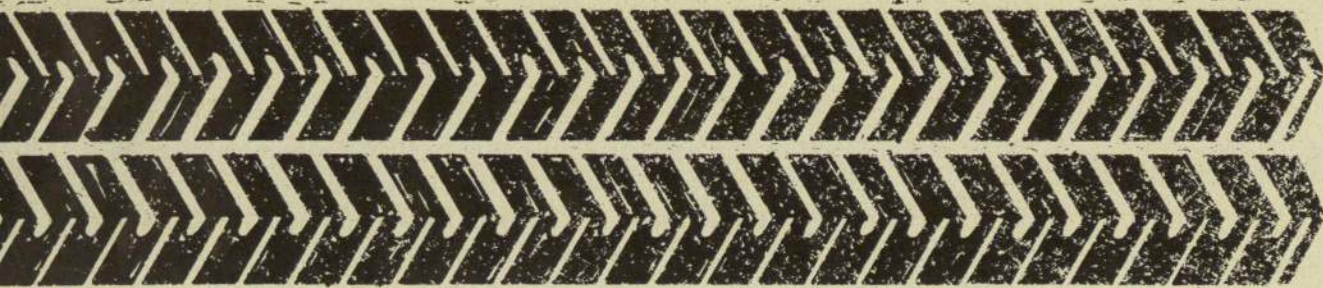
#### 4. *Psychological Pressure*

"Everybody else is . . . ." "This is the in thing . . . ." The social pressure to conform to a popular norm is tremendous. The incessant barrage of Madison Avenue techniques is designed to pressure us into a particular life-style and quality of existence. The Burt Reynolds, Farrah Fawcett image is considered normal, and anyone who does not measure up to their standard experiences a subtle feeling of subnormality. The growing emphasis on external standards, materialism, and self-centered humanistic goals are a continual "thorn in the flesh" for the man or woman striving to bring forth good fruit for the Kingdom.

#### 5. *Social Pressure*

The traditional Judeo-Christian foundations of our society are being broken up. The degeneration of biblical family structure, the rise of matriarchal leadership and the abdication of manhood, women's lib, gay lib, kiddie rights, and the egalitarian nature of our cultural environment will leave "Bible-living" Christians more and more on the fringes of "normal"





society. Parents who spank their children are being labeled "child abusers." Men who lead their homes with any kind of authority are "chauvinists." Women who desire their husband's rule in their lives are labeled "mindless slaves." Those who stand for the normal heterosexual relationship between a man and a woman are "Victorian prudes." The pressure to conform will eventually be enforced by law and court action.

#### 6. Moral Pressure

"If it feels good do it!" is the motto of modern ethical philosophy. Our freewheeling, hedonistic culture is built on one premise: Get all you can for number one. Anyone who ventures to put forth any absolute standards of morality and conduct beyond that of human happiness is considered an intellectual and philosophical moron.

#### 7. Spiritual Pressure

As if dealing with these six pressures were not enough spiritual pressure, there will be enormous spiritual and religious assaults from inside and outside the Church. First, there is the multitude of religious voices within the Church proclaiming various messages and interpretations of the word of God. Many will be humanistic and antinomian; others will be blatantly unbiblical and heretical. Outside the Church enormous spiritual pressure will be exerted from the continued popularity of occultism, satanism, demonic activity and the general release of evil in our society. From both inside and outside the Church those who desire to walk under Kingdom government will be challenged with accusations of cultism, group fanaticism, and religious brainwashing in which any religious leaders with strength will be suspect of being another Jim Jones.

As the Church faces these and other pressures in the closing years of the century, we as believers must "sit down and take counsel" (Lk. 14:31) with ourselves as to how we can adequately prepare for the challenges we are facing. The whole issue of preparing for the future has been challenged as "Not trusting the Lord," or "Leaning on the arm of flesh."

Behind these challenges are two basic misconceptions: *First*, they see faith as active only in hand-to-mouth situations. Even though miraculous living by faith is a valid and often necessary expression of our walk with the Lord, biblically, faith was most often expressed by patient obedience to the principles of God's word, knowing that such obedience would ultimately be rewarded by the inheritance of the promised blessings. Deuteronomy 6, 7 and 8, and Hebrews 11 are specific examples of the expression of this type of faith.

The *second* misconception behind these challenges is the belief that preparing for the future is done out of a survival or escape mentality rather than obedience to the word of God. Hebrews 11:7 tells us, "By faith Noah . . . prepared an ark for the salvation of his household." Noah's preparation of the ark was motivated by his obedience to the Lord's command, not by his pursuit of personal survival. His obedience demonstrated the reality of God's Kingdom and by his faith "he condemned the world." Noah's act of righteousness was part of God's witness to a sinful generation. Preparing to meet the future must not be motivated by escapism or fear, but by a desire to accurately manifest the care of God's government before a secular, unbelieving generation. In a world that finds no practical answers from secular governments, the people of God will stand out as those who are blessed because they live according to the principles of life under the care of a righteous kingdom.

Preparing for the future as a demonstration of God's government in the earth is in no way inconsistent with a New Testament understanding of the imminence of the Lord's return. In a keynote address to the Consultation of Future Evangelical Concerns, which we mentioned previously, Leighton Ford stated, "The classical evangelical tradition shows that leaders in all millennial camps were working together to expand the rule of Christ on earth to the widest possible circle among the nations before His bodily return." The mandate to the Church is not to escape this world *by* the Lord's return, but to prepare a Kingdom *for* the Lord's return. ▼



# Editorial

by Dick Leggatt



What is the mood of our nation? As we step from the seventies into the eighties, the answer to that question is one which pollsters and politicians alike are debating. Most of us know the answer, for two feelings are evident throughout the land: *apprehension* and *pessimism*.

Looking at the significant decline in various categories in the decade now ending, it's easy to understand why people are pessimistic:

*Financial Issues*—rampant inflation; rising interest rates and taxes; the shrinking dollar; increasing personal indebtedness and dependence upon credit; demands for higher wages for less productivity.

*Moral and Sexual Issues*—the sexual revolution born in the 60's matured in the 70's into unprecedented sexual permissiveness and perversion, rampant pornography, homosexuality, even incest . . . all widely promoted through the media.

*Ethical Issues*—increasing rejection of the traditional Judeo-Christian ethic with its biblical principles as the standard, in favor of humanism and relativism, with one of the most tragic and reverberating incidents—the Supreme Court's legalization of abortion.

*Political Issues*—a dearth of leadership with a corresponding reluctance in the populace to actually be led; disgust and overwhelming mistrust for the political system, inflamed by congressional scandals and a President's ignominious exit from office.

*Societal Issues*—disintegration of families as a result of abandonment of traditional male/female roles, increasing infidelity, and rejection of authority, coupled with rising parental permissiveness.

*Spiritual Issues*—rise in cults and meditation springing from personal disorientation and dissatisfaction; apathy toward traditional religion, culminating in intense suspicion toward religion, brought on by the Guyana tragedy which shocked the world.

These negative factors are ample cause for pessimism in our society. However, in the midst of these negative conditions is one overriding positive aspect: God is preparing our nation and the world for the permanent establishment of His Kingdom. The same spiritual hunger that prompted exploration of cults and false religions in the sixties and seventies also brought thousands into genuine spiritual rebirth in Jesus Christ. That same hunger will prompt thousands more in the eighties to seek God's Kingdom.

What we now see is an exposed and vulnerable America, but an America ripe for the Kingdom of God. The darkness we see is simply the backdrop for the increase of the light of the world. Out of our pessimistic and directionless society is emerging a people of vision and clarity.

The pressure to succumb to pessimism and escapism is great, but it must not discourage us or deter us from our ultimate, final destiny in God—to reign and rule as His people in all the earth.

This examination of the future in *New Wine*, which includes divergent views from dedicated Christian leaders, is intended to provide an accurate diagnosis of the problems we face, while sounding the note of victory and hope that is ours as God's people. ♥



# An Economic Forecast for the Eighties

## A personal interview with Gary North

by Dick Leggatt

**GARY NORTH** is the president of the Institute for Christian Economics, a non-profit, tax-exempt educational organization, located in Durham, North Carolina. He is also serving as professor of the philosophy of business at Campbell University. Through the Institute, he publishes several economics newsletters, including *Tentmakers*, a practical advisory service for pastors, church officers, and seminarians (available on request if the request is sent on church letterhead stationery), *Christian Reconstruction*, and *Biblical Economics Today*, both of which are available on request simply by writing to:

Institute for Christian Economics  
P.O. Box 8567  
Durham, NC 27707.

He also publishes an economic reporting service for Christian investors, businessmen, and laymen, *Remnant Review*, which appears 22 times a year with an annual subscription fee of \$60.

At present, Dr. North is completing the final draft of his forthcoming book, *The Dominion Covenant: Genesis*, which will be issued early next year by the I.C.E. It is the first volume of a proposed economic commentary on the Bible, from Genesis to Revelation.



**DL:** *In light of the present rate of inflation and the inordinate increase in the cost of living, what kind of economic projections would you make for the next decade? Are you optimistic or pessimistic about our economic future?*

**GN:** I think the economic future will be extremely bad in the 1980's with respect to the availability of goods and services, and certainly with respect to the rise of black-market selling and the accompanying extremely high prices. There will be continuing shortages in the official visible economy, the product of price controls and perhaps even rationing. I expect gasoline rationing. I also expect government rationing of other important goods and services by the end of the decade. This could include food rationing and fuel rationing, even housing space.

**DL:** *You anticipate an increase in government control of goods and services which will bring about extremely high black-market trade?*

**GN:** Yes. Of course the effect of these will cripple people on fixed incomes: They will either have to buy in controlled markets where quantities are limited, or in the black markets where they will have to pay such very high prices that their consumption will be drastically restricted. I would expect that by the end of the 1980's, most pensioners will be squeezed unmercifully by inflation.

**DL:** *Can you tell us briefly how you think we got into this mess?*

**GN:** It's a very simple, worldwide phenomenon. Governments can raise money by only three methods: direct taxation, voluntary lending on the part of public to the government for bonds and notes, and creation of money. Governments have pushed as hard as they can, politically speaking, in raising money directly through sales taxes, income taxes, property taxes, and Europe's value-added taxes, a kind of multiple sales tax. They have extracted all that they can extract by direct taxation.

Next is borrowing, but if they borrow money, it pulls money that would have gone into private investments out of private markets and into the government treasury. This in turn reduces productivity, because money that would have been used to produce goods and services, and therefore would lower prices, is not used for that. Fewer goods and services are available than there would have been, had the government not intervened and borrowed the money. And of course, fewer goods means higher prices.

Then the third thing government has done is to

create fiat money. The government borrows from the central banking system, and the central banking system simply creates the money out of nothing and lends it to government. The government spends it. And that has led to price inflation through more money chasing the same amount of goods, except that because of the government borrowing and taxation, it's going to be chasing fewer goods. The tax policies and the borrowing policies reduce the amount of goods available, and the inflationary policies increase the amount of money available—and so you have rising prices and decreasing availability.

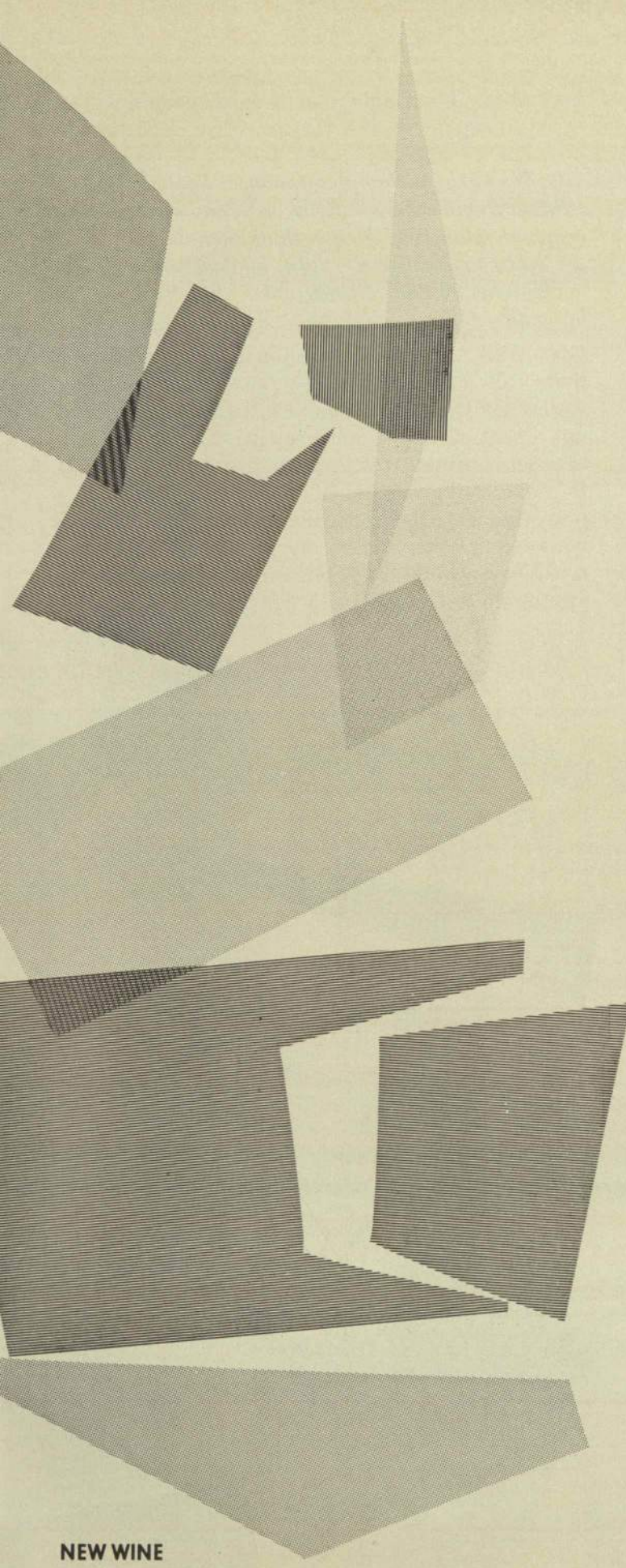
**DL:** *In the United States there has been a basically humanistic approach to economic policies and problems. Could you speak briefly to that issue?*

**GN:** The issue is ultimately a question of the source of law. When you examine a society, you ask three questions: "What is its concept of God? What is its concept of man? What is its concept of law?" The answers to those three questions will give you a basic understanding of that society. Our society has essentially abandoned the concept of a higher, personal, directing God who intervenes in these times.

Then you ask, "What is our society's concept of man?" The concept of man is evolutionary—that man is evolving to a higher form of life. Increasingly that means that skilled, elite technicians and planners must direct the evolution of man so that he might evolve to a higher form of life.

The third question is the concept of law. Our society's concept of law is also evolutionary—that is, law is completely relative to the evolutionary development of man, and therefore, relative to the temporary standards of the planners who are directing that evolution. Because consistent secular humanists believe in evolution and that somebody has to direct it, they substitute the predestination of man for the predestination of God.





So the State is the great predestinating unit today. The only alternative to it in secular terms is the *market*, an impersonal predestinating unit. But in both cases they are not omnipotent or omniscient; they're not sovereign biblically.

**DL:** *In contrast to that approach to economics, can you give a synopsis of the biblical approach?*

**GN:** In the biblical approach, all sovereignty, all planning capabilities, and ultimately all planning, are lodged in the *plan of God*, which is unchangeable. The second biblical assumption is that man is created in the *image of God* and therefore is subject to the law of God. Yet he is capable of knowing enough of God's plan to be an adequate administrator of that plan in a subordinate role.

For man to guide himself in that planning capability, he needs the third feature, which is *biblical law*. That is both the restraining factor on him and also his tool of reconstruction. It restrains him in what he *can* do by declaring what he mustn't do. It is basically a negative law system. But positively, man is, as a responsible agent, to subdue the earth through a number of human institutions. However, no one of those institutions is absolutely sovereign, because only God is absolutely sovereign. God limits human sovereignty. It's a subordinate sovereignty. Man's actions are limited through biblical law. Through the combination of man's positive, though limited, sovereignty and the restraint of biblical law, you channel productivity. That basically leads to a concept of man as a responsible agent who is serving other people through productivity. The voluntary market (free market) is an outgrowth of this productivity.

**DL:** *You're saying that people should begin taking steps right now towards dissociating from government agencies and relying more on local units. That would promote more interdependence and unity in a locality among Christians, wouldn't it?*

**GN:** Yes, it is very interesting that in the introduction of the book *The Crash of '79* by Paul Erdman, the only people who benefit from the collapse of the world economy are local Christian churches. There's a recognition on the part of the fictitious narrator that the only people who could benefit from the breakdown are those who enjoy the simple life, the communion life.

**DL:** *As God stresses the need for government, disci-*



*pline and order in the Body of Christ, do you see that emphasis as commensurate with the economic problems arising at the same time?*

GN: Well, you must always have social order. There will always be order because God is orderly and the creation reflects that order. The issue then is, "What will be the locus of the social order? Where will the institutions be that will be the preservers of order?" The biblical answer has always been that the locus of social order is primarily local. The answer is to transfer social power back to local institutions which are capable of meeting the needs of the people, and which are not centralized.

Virtually without exception, the concept of *centralized political order* has been basic to paganism from the beginning. The old dynasties of the Chinese states, the Russian states, Babylon, Assyria, Egypt, and Rome were based on the lust for centralized power which is basic to paganism. They wanted the state to replace God. The Christian doesn't need that, and shouldn't promote it, although too many Christians do.

The concept of automatic annual general assemblies is basically unchristian. If you have an annual general assembly, you're going to have centralized agencies taking over authority where they shouldn't have it. The annual national general assembly of church, of civil government, or anything else, leads to centralization. You should have national government and national agencies solving problems only when those problems cannot be solved at the local level.

If you rely on a national decision, whether it's denominational or political, you will find that with the breakdown and the fragmentation will come a great period of disruption and confusion, because no one will have become reliant upon local institutions. They will have become totally reliant upon the national institutions, and these will no longer be reliable.

**DL:** *The national is ultimately degenerating anyway.*

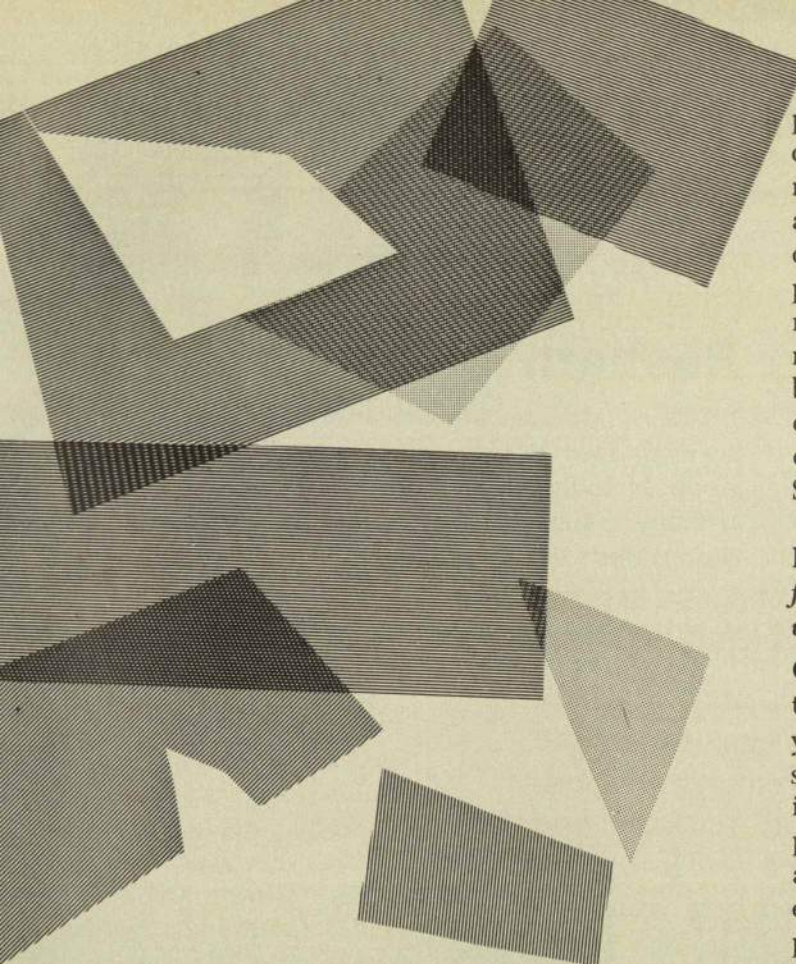
GN: I think people are beginning to recognize that, but it's only the merest beginning of recognition. They still don't have enough confidence in any other way of handling their problems. The fact that they recognize the breakdown doesn't mean anything until they voluntarily pull away from those institutions, stop taking the checks, stop asking for the favors, stop relying upon those institutions to help them. That has not yet happened. My opinion is that it will not happen until the money is dead—and that

is coming. When the dollar is dead, people will receive an expensive, but very effective education.

**DL:** *We talked earlier about biblical solutions, in contrast to humanistic solutions, to economic crisis and economic planning. Do you think there is still time, if we were to implement those biblical principles, to avoid some of the obvious crises that loom on the horizon?*

GN: Well, if you look at Jonah, you would say there's always time. But if you look at Jeremiah, you would say the time isn't there, or that people will not repent in time. I don't believe that Jonah's ministry was normal. It is *possible*, but it is not normal. It is one of the rare positive instances. There are a few other instances in the Scriptures, but not many where that takes place. My opinion is that *theoretically* we have time, but *practically* you cannot assume there is time.





**DL:** *So essentially God can choose one of two courses: He can either pour out His grace prior to the time to bring people to repentance and avoid the crisis that would come otherwise, or He can pour out His grace after the fact to sustain His people through it.*

**GN:** That's correct. If you look at the message of the prophets, overwhelmingly, the latter approach is more prevalent. The same is true of the testimony of the law, especially in Deuteronomy 28. If you read Isaiah 1 and Deuteronomy 28, the language is very clear: first comes the judgment and then the restoration. To think that God operates normally in any other manner is to ignore the testimony of both the law and the prophets. I don't think people should assume that things are going to get steadily any better.

My assumption is that there will be a breakdown when the monetary unit, which the computers are based on, begins to falter and die. Computer calculation in economics is based upon the dollar; when the dollar is no longer reliable, the computer calculations will no longer be reliable. At that point you go back to a barter system or to more local supply systems.

The largest problem of the 1980's in my opinion, apart from price controls (which are usually pretty

predictable), is the question of *nuclear war*. I am increasingly of the opinion that nuclear war is imminent, and that is the ultimate problem the Christian and the Christian community are going to have to deal with. When that war begins (as I think it will, probably within 48 months), you're going to have to rethink the whole of Western Civilization. And the reality of what Solzhenitsyn is talking about will become apparent to millions and millions of Americans who have never heard of Solzhenitsyn. If it doesn't begin, then the threat of it can be used by the Soviet Union to blackmail the West.

**DL:** *But for the Body of Christ, for Christians truly following after the Lord in obedience, you see ultimate victory, don't you?*

**GN:** Yes, I do. But I am of the opinion that the victorious ones will be a "remnant returned from Babylon," *not* the bulk of what is now known as the institutional Body of Christ. I believe the bulk of what is now called the institutional Body of Christ will probably perish, just as Israel did in the Assyrian and Babylonian dispersions. I think we have a generation like those who came out of Egypt. God simply cannot deal with them, and He is going to let them die in the wilderness. The younger ones, the new generation, the remnant, will be the inheritors of the Promised Land. I do not think the present generation is going to see it. I think the present generation is going to pay an enormous price for its faithlessness in every area of life. There is always the possibility of transformation, but it is a slow, difficult, painful process, and I don't think most of us will see the positive results of it in our time.

Of course there could be intervention. There could be some great outpouring of grace which would reverse that analysis, but if you go by what the prophets Isaiah, Jeremiah, and Micah said, you have to believe that only a remnant is going to survive to do the rebuilding. At the same time, however, we should recognize that Isaiah, Jeremiah, and Micah also promised that there would be a rebuilding. We dare not misinterpret their message. They forecasted imminent bad times, but only as a means to a more distant goal: biblical reconstruction. He who forgets the message of biblical reconstruction has forgotten the central social message of the prophets. ♥

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Anyone who wants to receive Dr. North's report, "Isaiah's Critique of Inflation," should write for a free copy: Institute for Christian Economics, P.O. Box 8567, Durham, NC 27707.



# UPDATE

## Don Basham



One year ago this month, Don Basham and his family ended eleven years of residence in South Florida by moving to Mobile, Alabama. The past twelve months have been busy ones for Don, and to bring you up-to-date, we want to share some of his activities and present concerns.

As President of *New Wine*, Don was not only responsible for the logistical aspects of relocating the *New Wine* offices in Mobile, but he began to assume pastoral care for the *New Wine* staff and their families. This ministry required much of Don's time at the beginning of this year as he sought to minimize the strain and difficulty inherent in transplanting a sizable group of people.

In March, Don and Alice had special cause for rejoicing as their third daughter, Lisa, was married to Talley O'Neal, who is Shipping Manager for *New Wine*. Lisa's marriage left the Bashams with only one daughter remaining at home—Laura, who attends high school in Mobile.

Don and Alice's son, Glenn, has been at the North Carolina School of the Arts in Winston-Salem for the past three years studying music and perfecting his technique on the violin. He will be graduating this year.

With the Bashams' arrival in Mobile, Don immediately assumed the duties of an elder and began serving on the executive committee of Gulf Coast Fel-

lowship. Don is responsible for pastoring a local group, including most of the *New Wine* staff, as well as maintaining contact with pastors and leaders in various parts of the nation.

In addition to all of Don's local and national responsibilities, he has maintained an active schedule of traveling and speaking in seminars and conferences. Since coming to Mobile he has ministered at meetings in Australia, Texas, Missouri, Ohio, Louisiana, North Carolina, Minnesota, New York, as well as Michigan, California and Washington State.

As editor and president of *New Wine Magazine*, Don also fulfills administrative and writing duties at the magazine offices. Although his traveling schedule prevents him from being fully involved in the routine operations and daily decisions, his leadership and wisdom are reflected in all facets of *New Wine's* ministry.

We are grateful to the Lord for Don Basham and his oversight of *New Wine* and for his local and national leadership. It is our hope that his ministry has been a blessing to you, as it has been to us, and we encourage you to pray for the Lord's continued grace and blessing on Don, his family, and all that he undertakes in serving the Lord.

### CONGRATULATIONS

**The Board and Staff of *New Wine Magazine* extend our warmest congratulations to Editor Don Basham and his wife Alice in honor of their 30th wedding anniversary on December 4, 1979. The testimony of their marriage and ministry together has enriched the lives of thousands of people. We honor them for their covenant love and commitment to one another and to the Body of Christ, and we wish them God's richest blessings in the years to come.**

### The Board & Staff of *New Wine*

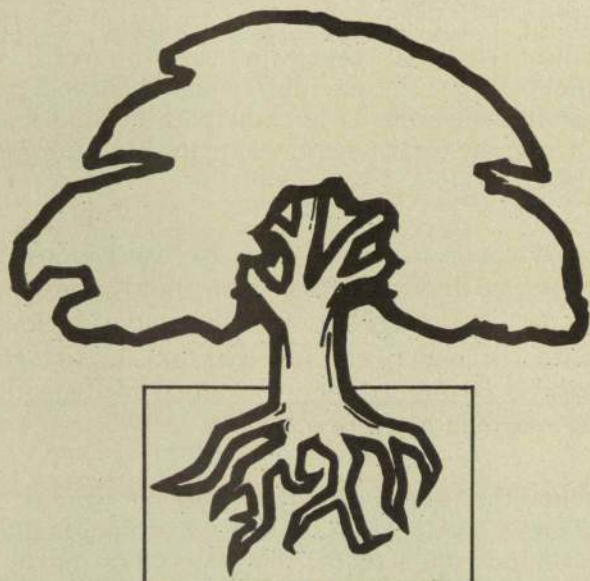
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Anyone wishing a catalog of Don Basham's books and tapes may request one from: Integrity Publications, P.O. Box Z, Mobile, AL 36616.



# Our Roots in Pentecost

by Don Basham



ROOTS SERIES

REGARDLESS of denominational label, every genuine Christian traces his spiritual roots all the way back to the New Testament, for there are found the primary doctrines of our faith: the divinity and lordship of Jesus Christ, the virgin birth, the blood atonement, the resurrection and ascension, and Pentecost. However, many Christians—despite the widespread charismatic outpouring of the Holy Spirit over the last two decades—seem unable to accept that Pentecost, as an experience, has any practical, meaningful place in their personal spiritual heritage. As “Bible-believing” Christians they accept most other basic biblical doctrines, but Pentecost, or the baptism in the Holy Spirit, is another matter.

Some identify it merely as that one-time mysterious phenomenon which occurred subsequent to the more important (and less controversial) events of the resurrection and the ascension. Others tuck Pentecost safely away between the dry pages of dispensational Church history as “the birthday of the Church.”

Actually, we need to understand that every Christian’s spiritual heritage, whether he accepts it or not, springs from “pentecostal” roots. We need to reaffirm that Pentecost is more than a “one-time apostolic phenomenon” or a significant date in Church history; Pentecost also marks the advent of an age still upon us, an age in which the supernatural power and presence of the Holy Spirit have been made personally available to every believer.

In this article, we will recount certain facts about the pentecostal experience, its purpose and its effects as the New Testament describes them. First, let us recall that before His crucifixion, Jesus promised His disciples He would send the Holy Spirit to be with them after He had gone.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever (John 14:16).

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).

Every Bible scholar agrees that those prophetic words of Jesus were fulfilled on the day of Pentecost. But in addition, let us note that when we refer to the “pentecostal experience” we refer not only to the initial outpouring of the Holy Spirit as recorded in Acts chapter 2, but also to the four additional accounts in Acts where the Holy Spirit was received. They are:

1. Acts 8:14-17 The evangelist Philip’s new



converts in Samaria receive the Holy Spirit when Apostles Peter and John come and pray for them.

2. *Acts 9:17* Newly converted Saul of Tarsus is healed and baptized in the Holy Spirit when Ananias prays for him.
3. *Acts 10:44-46* The Holy Spirit falls on the household of Cornelius as Peter proclaims the gospel to them.
4. *Acts 19:1-6* Paul prays for twelve Ephesian disciples to be filled with the Holy Spirit.

So from a scriptural standpoint, it is clear that the empowering experience of the Holy Spirit with its accompanying supernatural manifestations such as speaking in tongues, prophesying, etc., was not merely the exclusive experience of the 120 gathered in the upper room. Rather it was the rightful heritage of every New Testament Christian, even as it is also for every individual since who has become or will become a believer in Jesus Christ.

Here are additional facts drawn from the scriptural accounts of the pentecostal experience which confirm how vital and how necessary each believer's own personal Pentecost is.

1. Jesus believed that the baptism in the Holy Spirit was so necessary and crucial that He actually forbade His disciples from witnessing until they had received it.

And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:48-49).

2. The apostles were so convinced of the importance of the baptism in the Holy Spirit that they considered Philip's work as an evangelist in Samaria incomplete, even though he had preached the gospel, healed the sick, cast out demons, and had baptized his new converts in water in the name of Jesus. They felt the ministry there was incomplete until the new Samaritan converts had "received the Holy Ghost."

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they

received the Holy Ghost (Acts 8:14-17).

3. The risen Lord Himself felt that the empowering experience of the Holy Spirit was so essential for the ministry of Saul of Tarsus that He miraculously appeared to an obscure disciple named Ananias and commanded him specifically to go pray for Saul.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, *and be filled with the Holy Ghost* (Acts 9:17).

4. On the occasion of Peter's preaching at Cornelius' house, the Holy Spirit was so eager, not only to confirm Peter's gospel message, but to fill and empower the Gentile converts with their supernatural heritage that He didn't even wait for Peter to finish his sermon.

*While Peter yet spake these words*, the Holy Ghost fell on all them who heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost (Acts 10:44-45).

5. When Paul came upon twelve believers in Ephesus, he discovered that while they had accepted Jesus as Savior, they had received neither believer's baptism in water, nor the baptism in the Holy Spirit. So he immediately explained to them their need and then acted to meet it.

When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied (Acts 19:5-6).

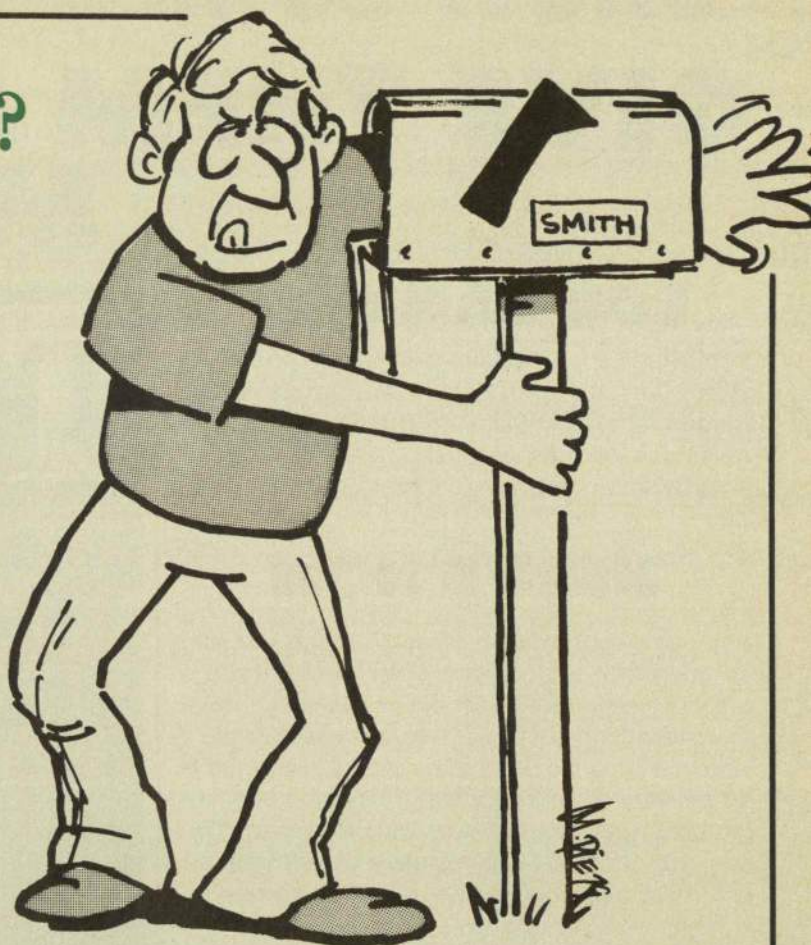
After witnessing the supernatural confirmation of their speaking in tongues and prophesying, Paul moved on, satisfied that the twelve Ephesian disciples had entered into their full inheritance.

In these days when we find ourselves examining our spiritual roots, no Christian should be satisfied with anything less than what Paul, the apostles, the Holy Spirit and the Lord Jesus Himself all considered to be the full, rightful and necessary heritage of every believer: the baptism or gift of the Holy Spirit. ♥



## Have you moved?

Each year one out of every five *New Wine* readers moves without telling us. Not only does this result in a large operating cost to us in wasted and returned magazines, but the Postal Service charges us \$.25 for each address change notification sent to us on undeliverable magazines. Your failure to notify us *in advance* of your address change may also inadvertently result in your issues being delivered late or not at all. If you've moved or are planning to, please use the self-addressed envelope inside this magazine to notify us of your new address.



## Are you getting more than one *New Wine*?

If you are receiving more than one copy of our magazine each month (except for bulk deliveries), we would appreciate your taking the time to notify us. Often this happens when we receive correspondence from you without your account number on it. If you sign your name differently from the way it appears in our records, you may accidentally be put on our mailing list again. To avoid such a mix-up, please use your account number in all correspondence with us.



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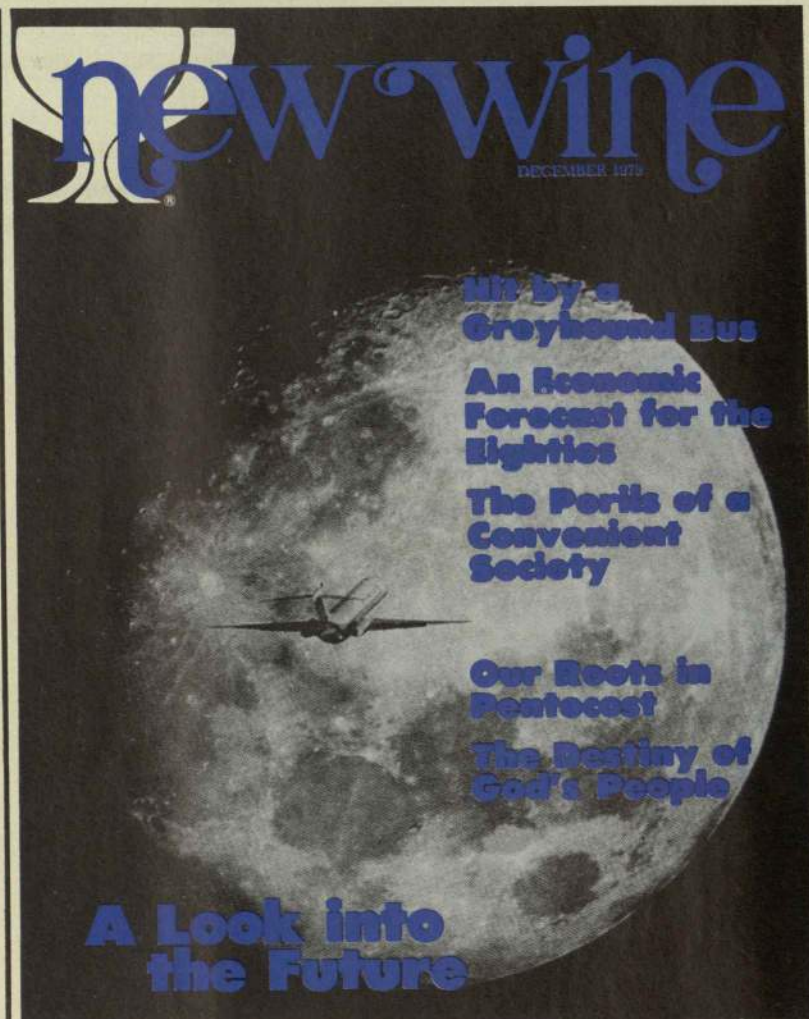
Thousands upon thousands of people need *New Wine*, but they aren't even aware that such a magazine exists. Many of them may be your neighbors or business associates; it could be anyone you come into contact with during the day.

## 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.

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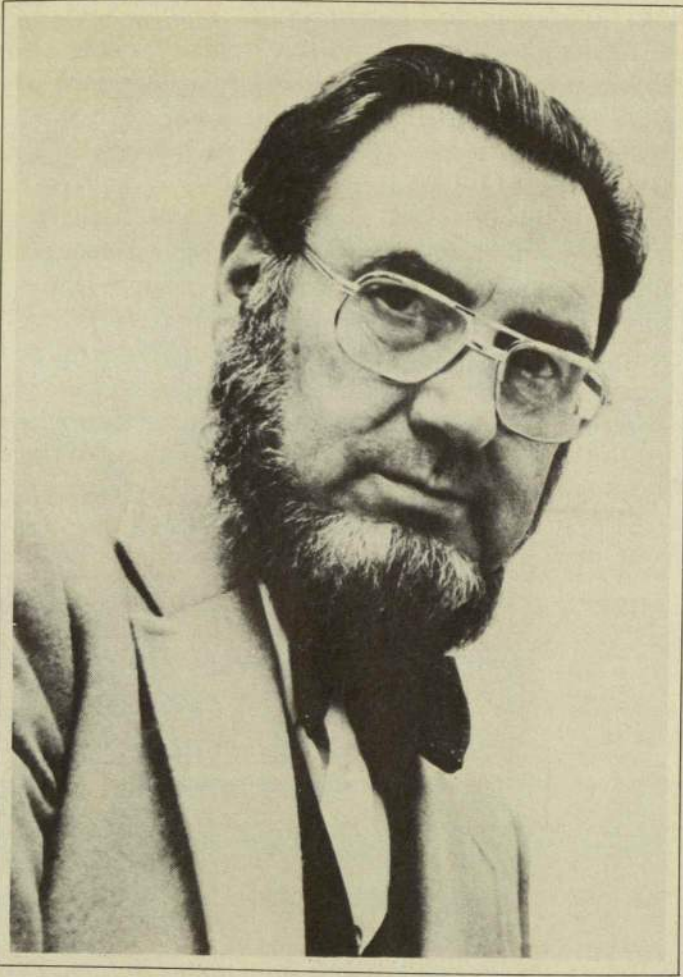
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# The Perils of a Convenient Society

## An interview with C. Everett Koop

**RECENTLY, WE HAD** the privilege of interviewing Dr. C. Everett Koop, one of the world's most prominent surgeons and co-author with Francis Schaeffer of the book, *Whatever Happened to the Human Race*. Our interview took place during one of the 20 recent premiere seminars of this book's film version, which pointedly deals with our society's "... rapid yet subtle loss of human rights" by means of abortion, infanticide (infant killing), and euthanasia. In our time with Dr. Koop, we found him to be very gracious and extremely articulate in his diagnosis of our society's present ills and their future effects. Here are some of his insights:

**NW:** *From your position in the medical field, can you cite some of the main factors you see that are causing our society's decline?*

**EK:** Yes. I think that we as a culture have abandoned our country's Judeo-Christian heritage. We are in a society where there is a secular religion known as humanism—and that ideology is the basic problem causing our decline.

I see a great many symptoms in the field of medicine that have come about because we are at the crossroads of the corruption of medicine and the corruption of law in our country. I think the decision of the Supreme Court on abortion, and subsequent decisions which have confirmed it and removed the rights of husbands and of parents in reference to these issues, indicate that kind of corruption. There is no doubt that there is corruption in medicine. You and I as citizens in this culture stand right at the crossroads of this corruption of medicine and law, and unless something happens, we are going to be hit by something coming down one of those roads which will be tragic for the future.

**NW:** *Abortion is definitely one symptom of the corruption. What other symptoms do you see on the medical horizon?*

**EK:** I think that abortion is the keystone to our problem because the cheapening of human life, with about 1.2 million abortions every year since 1973, has set the stage for the next two things that are happening: infanticide, and then euthanasia.

When Justice Blackmun wrote the Supreme Court majority decision on abortion in 1973 and said that he would not look to the Hippocratic Oath nor would he take his cue from Christianity, but rather would turn to the religions and culture of Rome,



Greece, and Persia, I was really frightened. Those countries not only practiced abortion, but also infanticide. In fact, they probably practiced more infanticide than abortion because it was easier to kill a newborn baby in those days than an unborn baby.

Then when the Supreme Court said that the state may, *but need not*, protect those who have "non-meaningful" life, that spelled doom for those in our society who are not productive—for example, an elderly person who might be senile. So I see abortion, infanticide, and euthanasia as falling dominoes. The first two have fallen, and euthanasia is leaning precariously because it has already been struck.

**NW:** *Do you think abortion, infanticide and euthanasia are an outgrowth of our American culture's insistence upon eliminating anything which is inconvenient, even if that inconvenience is a person?*

**EK:** I spoke in my lecture last night about the disposable society, and one of the things that disposability brings is convenience—that was the root of what I was saying. The chief reason for abortion among married women is convenience. That seems to be a far cry from what used to be the attitude we had toward the unborn. But I think convenience is only part of it—the negative part.

The positive part of it is hedonism. I think our society not only wants convenience, but they want a life-style that is pleasurable for them. If a child who is not convenient gets in the way, you get rid of that child. If a newborn comes along who has a quality of life that will not allow him to at least have the potential of being a tennis star, then maybe he would be better off dead. So I would say that convenience is one of the keystones, but the other is the headlong rush toward a life-style of hedonism.

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C. EVERETT KOOP graduated from Dartmouth College with an A.B. and received his M.D. from Cornell Medical College. In addition he received his surgical training at the Hospital of the University of Pennsylvania and the degree of Doctor of Science in medicine. He has been Surgeon in Chief of the Children's Hospital of Philadelphia since 1948. In 1959 Dr. Koop became professor of pediatric surgery at the University of Pennsylvania, and since that time has gained another professorship there in pediatrics.

He and his wife have three children, all of whom are married and have children of their own. The Koops also had a fourth son who was killed in a mountain climbing accident.

Dr. Koop has written two non-medical books—*The Right to Live and the Right to Die* and *Some Mountains Move*, co-authored with his wife—as well as the book he and Francis Schaeffer wrote cooperatively: *Whatever Happened to the Human Race?*

**NW:** *You mentioned quality of life. Francis Schaeffer cited the phrase, "wrongful life," which is being used as a reason for abortion in cases of possible birth defects. Where did that phrase come from?*

**EK:** "Wrongful life" is a new legal term that has to do with the fact that a child who is born with a "low" quality of life is considered to have a wrongful life. There have been successful suits brought against physicians who have delivered children with a defect, when it was possible to have diagnosed this defect before birth and advise the mothers to have an abortion. The New York State Supreme Court has said that a physician guilty of the production of such "wrongful life" is himself personally liable to support that child for all of its natural days.



**NW:** *Can you give an example from your experience of a child born with severe handicaps, who, rather than being aborted because of "wrongful life," has experienced a fruitful life?*

**EK:** A youngster was brought to me about thirteen years ago who had everything wrong down the middle of his body: Eyes widely separated, double cleft lip, cleft palate, a problem with his umbilicus, no rectum, and a genital deformity as well. That youngster had a total of thirty-four operations to bring him to his present state, and now we think we have finished. I mentioned him because he is not only totally rehabilitated, but as a result of this he has a desire to become a therapist to handicapped people who don't have the ability to walk properly or use their muscles. As he says, he has been through this, and he knows what their problems are, and he thinks he has the patience to deal with them. He is only fourteen years old now.

But the most important thing about this youngster is that through his initial illness, his parents and sister and two brothers have all become solid Christians. I asked his mother a question some years ago just prior to a lecture I was to give. I wanted her



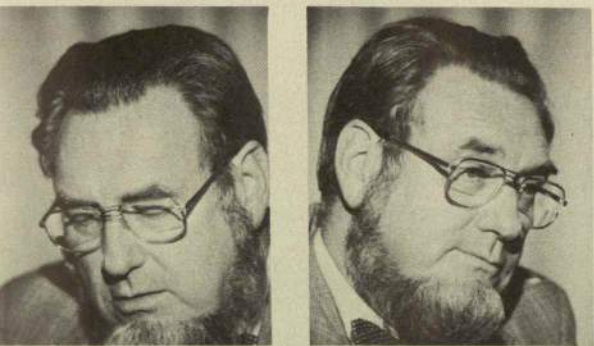
answer so I could quote her correctly. I said, "What is the worst thing that ever happened to you?"

She replied, "Having our son born with all those defects that required (at the time) twenty-seven operations to correct."

I said, "I knew that was what you would say because I did twenty-two of them and lived through them with you. Now tell me, what is the best thing that ever happened to you?"

She said, "Having our son born with all those defects that took twenty-seven operations to correct."

This has been my constant experience with people who muster the love and the determination to raise a handicapped child. These people prove that they are worthy to take care of what society calls "worthless human beings." Many of these people obviously have



broken hearts, but their broken hearts provide strength for other hearts. They provide courage for people less courageous.

The reason I am so involved in the things I am involved in is that I have spent my life operating upon newborns with congenital defects and rehabilitating them into society as they grow up. I know what they can become. I know they are loved, and can become loving, innovative, productive members of society.

*NW: At the base of these issues is the principle of the sanctity of life, which is becoming more and more absent in our society.*

**EK:** We have situations like Joseph Fletcher who says, "The time has come to abandon the age-old western tradition of the sanctity of life, and turn to a quality-of-life ethic." I am very unhappy that this is also perhaps the predominant feeling among surgeons who deal with the very problems I deal with.

When you go to a medical school today and talk to the second-year class, they no longer have instilled in them the old Judeo-Christian consensus from when I went to medical school; namely, that man was cre-

ated in the image of God, and that life is precious. Instead, they say, "Here is a very complicated machine that has come about by chance over thousands of years of evolution." There is no way you can have a high view of life if that is where you come from.

*NW: One of the first statements in your book is that a society must be judged on the basis of the question, "How did it treat people?" On that basis, if God were to judge America right now, what do you think His decision would be?*

**EK:** I think He would—in the Roman tradition—turn thumbs down. I think we would be finished.

I like to paraphrase Winston Churchill's commendation to the Royal Air Force pilots—"Never have so many owed so much to so few"—by applying it to America: "Never has a country like America sinned so much against such abounding grace." We have been blessed more than any other civilization or culture, and yet we have turned our backs upon God, assuming that the things we accomplish have come through our own innovative skills. We have become totally arrogant as a culture, and I don't know really why God holds His hand back from us. But if we continue with the destruction of life as we have, I don't see any way as a nation we can avoid tremendous judgment.

*NW: In a practical sense, what should our response be as Christians to that fact?*

**EK:** I think the Christian response first of all has to be educated. This is very easy to do. There are a number of secular pro-life groups in the country that have a tremendous amount of literature. In addition to that there is the Christian Action Council in Washington, which is an evangelical body on whose board I sit. We attempt to convince legislators of the biblical position on many issues that are before our government.

Second, Christians need to provide for the pregnant woman who doesn't want to be pregnant, or for the family who has a child with a defect. Support in the form of love and compassion, as well as material, emotional and financial support, are all necessary to make it possible for the woman to keep her unwanted baby or for the family to raise the handicapped child.

I think this is one of the places where the Christian



Church has failed. Not such a long time ago, an unmarried, pregnant girl in the community was not looked upon with love or compassion; she was called a slut. That, I think, is one thing that has brought us to the terrible situation where we are in reference to abortion. To put it another way, if the Church had done its job of giving love and compassion, we wouldn't have had the necessity for the abortion situation we now face. We need the positive aspect—reaching out.

The third response is to individually take a hand in what goes on in government. We have an elective process in this country, and we can find out what our legislators and representatives think and how they intend to vote, and we can let them know how we feel before they make decisions so that (A) we can elect the right people, and (B) we can influence the people we elect to represent us responsibly.

*NW: What is a Christian's attitude to be when the Supreme Court, which is the highest legal authority of our land comes across with decisions such as they did concerning abortion?*

**EK:** Let's go back to the Christian martyrs who were thrown to the lions. They were not thrown to the lions because they were Christians. They were thrown to the lions because they refused to worship Caesar. That was their crime. They were thrown to the lions for political reasons, not for religious reasons, because the demand of government went against the demand of God. Right now the law of our government goes against the law of our God, and the Christian line is clear: he has to resist.

*NW: A person in one of the seminar sessions raised the question: "How do you feel about the approach by many Christians that issues such as abortion and the like are too secular for Christians to be involved in?" You gave a very terse answer that I appreciated.*

**EK:** The thing that has bothered me the most in these seminars is to realize how little the leadership of the evangelical branch is with us in this. There is one large denomination in particular that thinks that these things are beneath them because they are not part of their church program. That, I think, is the secularization of the church. Then there are those who are still in the Victorian era who think this is dirty; you don't talk about things like IUD's or abortion. Then there are people who think it is too

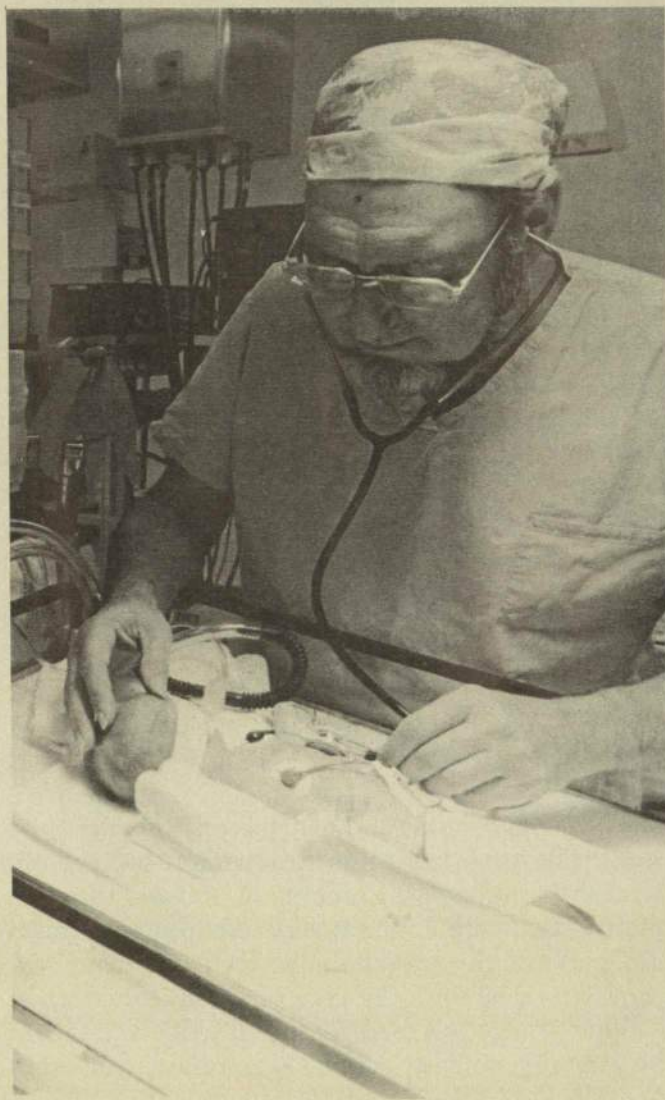
worldly to deal with.

I summarized yesterday what I have concluded as I've talked to people in smaller groups and seen the mentality many of them have: "My citizenship is in heaven. That's why I didn't vote last year."

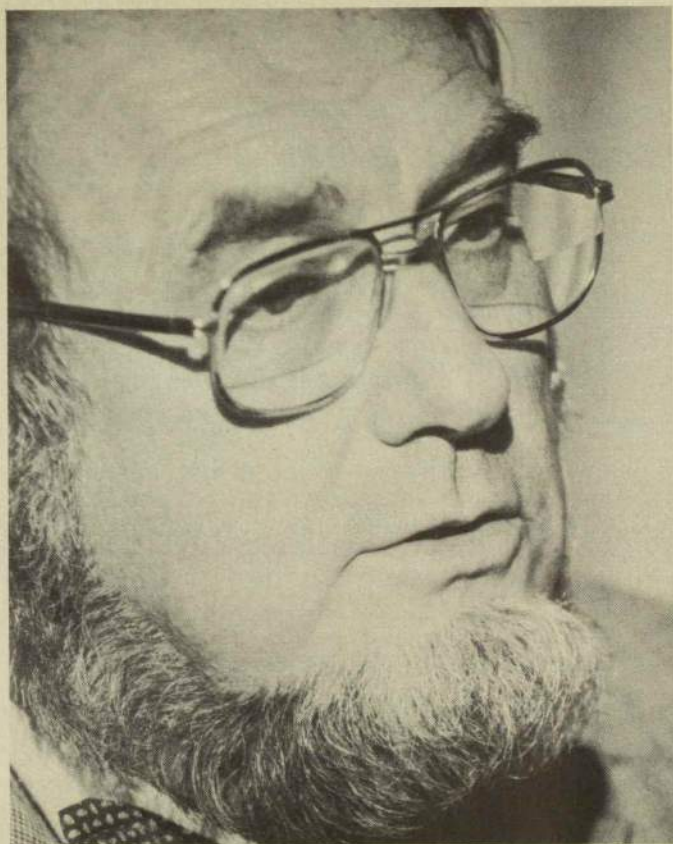
That to me is the most colossal ignorance that I can imagine—if your citizenship is in heaven and you are so concerned with the hereafter, why has God left you in the here and now? Why didn't God whisk you away the minute He saved you?

Why *did* God leave us here? It isn't terribly pleasant or enjoyable. You know what many say? "He is sandpapering us." This kind of sanctimonious, pious answer is intolerable to me.

In these seminars, we have found the grassroots evangelical is much more understanding of the problems we present and much more anxious to do something about it than is their leadership. We witnessed an example of that ourselves. A very enthusiastic







group came from one church, and they rushed up to their pastor after the second day, ready to go do anything. As they started to pour out their hearts to the pastor, he just stood there, drew himself up to his full height, and said, "Strange words!" You could tell what was going to happen in that church. *Nothing.*

**NW:** *In the very practical sense, it seems that the excitement and enthusiasm generated by seminars and films to tackle issues like abortion and euthanasia can simply dissipate or drain off unless there is a receptacle for it; something concrete in terms of a Christian community.*

**EK:** Let me put it in different words than you've used. I see that we are talking to a segment of Christendom. In that segment of Christendom, there are true Christians. They are a sort of amoeba-shaped structure, and they have pseudopods (feelers by which an amoeba feeds) going into the Roman Catholic church, into the evangelical church, into the liberal church, and into the conservative church. But the mere fact is that, except for rare situations, just because a man professes to be a member of this or that church, it is no guarantee that the stamp of

the Kingdom of God or the Christian community is on him.

What I see as the loving, understanding Christian community is an even smaller group than I mentioned before, because these are people who not only *see* the issues we are talking about but are willing to *do something about them*, either in the sense of human compassion and dealing with the problems at hand or in the sense of changing the order of things so that their children can live in a world that is far better.

Silence is such a terrible thing to me. If somebody came up to you and said, "I love you," and you just stood there looking in his face, that could be interpreted in all sorts of ways, one of which could be acquiescence or assent. When someone says to himself, "I think that pornography on those newstands is terrible," but never says or does anything about it, that is acquiescence to what happens. When he says to himself that abortion is really terrible but says or does nothing about it, he is acquiescent to it. When he says, "I think it is terrible that the leaders of my evangelical church aren't involved in these affairs that affect me and my children," I think that is acquiescent to the fact they are willing to have leaders that don't take leadership.

**NW:** *I want to ask you one final question. Are you basically optimistic or pessimistic about the future of our nation and of the Body of Christ?*

**EK:** I am very pessimistic about our nation, about the world, and about the Body of Christ. I see ourselves on a slippery slope—and we are sliding. I think it is possible we could turn around, and there's nothing in prophecy that I see that could not be compatible with the possibility that the Lord by grace might give this nation or this world a longer time to do some of the things that they could do.

I wouldn't be this pessimistic about the world and our nation if I weren't so pessimistic about the leadership of the evangelical church, because it is sitting there as though nothing we are talking about mattered. As I look around at the teaching part of the evangelical world, I see organizations that used to stand for the infallibility and authority of the Scripture saying that it is not really important. I see seminaries that used to be the bulwark of inerrancy saying that it is not important anymore. And if this is happening, I can't see how God is going to bless the Church. If the salt is gone—what then is going to preserve the world? ♡



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# Will future generations look back at us with shame?

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## Whatever Happened to the Human Race?

Exposing  
our rapid  
yet subtle  
loss of  
human  
rights

Francis A. Schaeffer  
C. Everett Koop, M.D.

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Francis A. Schaeffer and C. Everett Koop, M.D. see today's culture on the edge of a great abyss. Abortion, infanticide and euthanasia are only the beginning. The legal implications of permissiveness in these areas indicate atrocities as yet unthinkable.

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Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the Lord, who has compassion on you. *Isaiah 54:10*

You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. *Psalms 91:5-7*

Have no fear of sudden disaster or of the ruin that overtakes the wicked, for the Lord will be your confidence and will keep your foot from being snared. *Proverbs 3:25-26*

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it. *1 Thessalonians 5:23-24*

Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. *Philippians 3:12-14*

God has said, "Never will I leave you; never will I forsake you." So we say with confidence, "The Lord is my helper; I will not be afraid. What can man do to me?" *Hebrews 13:5,6*

# Thy Word Is Truth



# THE DESTINY OF THE PEOPLE OF GOD

by Charles Simpson



**"BUT THE COURT** will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him."

This is the end of the matter. I, Daniel, was deeply troubled by my thoughts, and my face turned pale, but I kept the matter to myself (Dan. 7:26-28, NIV).

"Eschatology" is the study of the future, the end of the age, or how God will "wrap up" the world as we have known it. Until 1967 I was deeply engrossed in the subject of prophecy. I preached one year from the book of Revelation, six months from the book of Daniel, and for a time from the book of Ezekiel. I

discovered that not only was *I* deeply interested in this subject, but so were most other Christians. The church building would fill up when I preached on those themes. My preaching generally followed "pre-trib-pre-mill" theology. (Preachers have their professional jargon, too.) "Millennium" is the term referring to the one thousand year reign of Christ. "Tribulation" refers to the seven years just before the millennium. "Pre-trib-pre-mill" means (and I believed) that the Lord would return just before the great tribulation period to secretly catch away the Church. Then would come seven years of great trouble. Afterwards Jesus would return openly to conquer the Antichrist and establish His visible Kingdom on earth. (The Church would escape tribulation.) After that we would all go to heaven.

"Pre-trib-pre-mill" has become popular among most evangelicals over the last one hundred years.



(It interests me to discover that this is not a very old eschatology.) However, there are also “mid-trib-pre-mills,” who believe the rapture happens during the seven-year tribulation. There are also “post-trib-pre-mills,” who believe the rapture happens after the tribulation. Then there are “post-mills,” who believe the millenium occurs before the second coming of Christ. There are “a-mills” who do not believe that Jesus will reign for a literal one thousand year period, but reigns now; then there are “pro-mills,” who are just for it. There are “pan-mills,” who believe it will all pan out all right, and “wind-mills,” who are just stirring up a lot of hot air.

The diversity and division could almost be humorous were it not for the tragic consequences to the Church. So many different trumpets are sounding that the army has become a mob, not knowing whether to go up or go out. It is not my purpose here to blow another trumpet, but rather to deal with our attitude toward destiny and reexamine the eschatological issue. Some will be helped and some will be offended. I hope that maturity will enable us to search the Scriptures together. The Church is in desperate need of divine direction for this age.

Since 1967 I have said very little about this whole issue. I have recently decided to cautiously reenter the discussion. (That’s like cautiously walking in the freeway.) As a pastoral leader I have felt an increasing burden to know how to approach the consummation of this age triumphantly.

The whole subject of “the end” is being examined by many Christian groups. I predict that eschatology, or facing the future, is going to be an even more intensive and necessary topic than it ever has been before. The question is not “How will this age end?” but “What is the *Church’s mission* in an increasingly humanistic and technological environment? And how do we prepare for the coming age?”

So when they met together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?”

He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

After he said this, he was taken up before their very eyes, and a cloud hid him from their sight (Acts 1:6-9, NIV).

The disciples were interested in the subject of the future. Their view had already been affected by

then-current interpretations of the Old Testament. However, their personal desires also colored their eschatology, as our desires color ours. They viewed Jesus as quickly setting up the Kingdom in Israel, so that they would be gloriously vindicated and spared further trouble. Jesus sorted out for them the difference between the Father’s business and their business. When and how the Kingdom would be established was the Father’s business. Witnessing to Jesus’ Lordship in the power of the Spirit—to every nation—was their business. Since that day we have continued to have difficulty keeping those two areas distinct. Teach a series on the topic of “when and how,” and everybody comes. Teach a series on how to disciple the nations, and the speculators don’t show.

## THE DESTINY OF ISRAEL

The New Testament testifies that the Old Testament is inspired. Jesus refers to the Old Testament as inspired. Paul and other New Testament writers constantly refer back to the Old Testament as an authoritative source, without ever calling its veracity into question. One could not establish a truly scriptural doctrine about the end of the age, or any other subject, without taking the Old Testament into account. Most of our present teaching about the end of this age comes from Paul and John, but actually Paul and John were students of David, Isaiah and Daniel. Let’s look at some of Israel’s prophetic scriptures. (Space prevents the use of hundreds of other similar verses):

A little while, and the wicked will be no more; though you look for them, they will not be found.

But *the meek will inherit the land and enjoy great peace.*

The wicked plot against the righteous and gnash their teeth at them;

but the Lord laughs at the wicked, for he knows their day is coming (Ps. 37:10-13).

Those the Lord blesses will *inherit the land*, but those he curses will be *cut off* (Ps. 37:22).

For the Lord loves the just and will not forsake his faithful ones.

They will be *protected forever*, but the offspring of the wicked will be cut off;

the righteous will *inherit the land* and dwell in it forever (Ps. 37:28-29).

What the wicked dreads will overtake him; what the righteous desire will be granted.

When the *storm has swept by*, the wicked are



# the lighter Side

by Mark Pie



*I think he's a pre-post-trib-mil-rap-mid. Wonder what he'd do if I yelled, "Look, up in the clouds"?*

gone, but the righteous stand firm forever (Prov. 10:24-25).

The way of the Lord is a refuge for the righteous, but it is the ruin of those who do evil.

The righteous will *never be uprooted*, but the wicked will not remain in the land (Prov. 10:29-30).

Arise, shine, for your light has come, and the glory of the Lord rises upon you.

See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you.

*Nations will come to your light*, and kings to the brightness of your dawn (Is. 60:1-3).

In the time of those kings, the God of heaven will set up *a kingdom that will never be destroyed*, nor will it be left to another people. It will crush all those kingdoms and *bring them to an end*, but it will itself endure forever. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy (Dan. 2:44-45).

"Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire," says the Lord Almighty. "Not a root or a branch will be left to them. *But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall. Then you will trample down the wicked; they will be ashes under the soles of your feet on the day when I do these things,*" says the Lord Almighty.

"Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse" (Mal. 4:1-5).

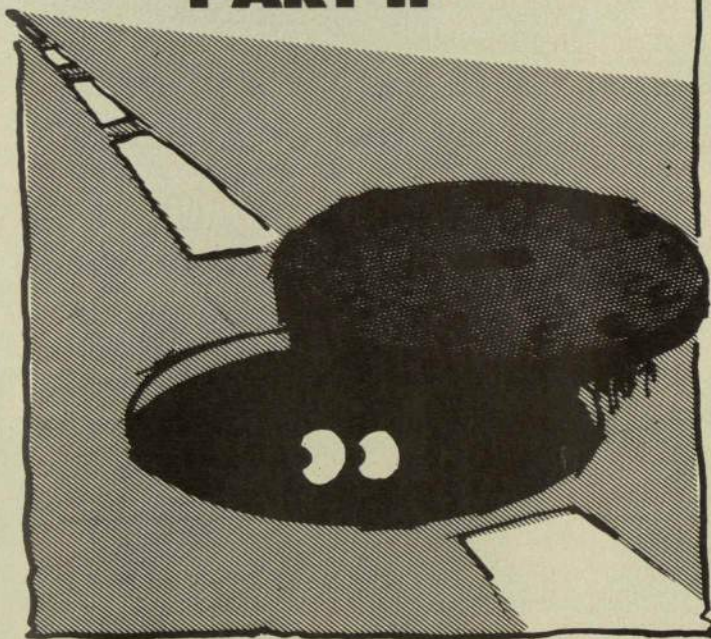
It seems unfair to the point to cite so few scriptures to support such a thoroughly biblical position. But even these few scriptures attest that Israel's destiny was to be the Kingdom of God in the earth, and His light to all the nations. The seat of His rule would be *among* them in Jerusalem and would extend *through* them to all nations. Righteousness would prevail—never be uprooted. The meek (or those bridled to His will) would inherit the whole earth.

Three characteristics stand out regarding the proven Old Testament prophets who were sent from God: (1) They spoke of His sovereignty, (2) they spoke of His redemption, and (3) they spoke of His universality. Their impression of God was one of total power, purpose and inclusiveness. Isaiah, for instance, sees God as high and lifted up on the throne. His message declares that God's *ultimate* purpose is to redeem creation, not destroy it. His message is not just to the Jews, but through the Jews to all nations: sovereign, redemptive and universal. The prophets looked to a day when these three eternal attributes would be fully manifest in the earth, which is God's creation.

Though God did not change, Israel declined. They broke the covenant by worshipping other gods. When Israel backslid spiritually and became impotent, they continued to use the language of religion without the dynamic—a practice which God hates—terminology without reality. Israel went into dis-



# Just Around The corner PREPARING FOR THE 80's PART II



cept of meeting on a holy day, the type of meeting, and the type of government it came to have. I wonder if the church did not also later take on the institutional self-preservation attitude of synagogue Judaism—in contrast to pre-synagogue Judaism which was a way of life associated with the family, the tribe, the temple, and the land.)

The damage wrought by spiritual and political impotence to their view of the future is incalculable.

After Israel broke covenant it was trampled upon by Assyria, Babylon, Greece, Syria, Egypt and finally Rome. Each of her neighbors had a turn. A destiny of glory had come to be a remote memory with little meaning—mere endurance became a great achievement.

## JESUS IN AN IMPOTENT ORDER

Jesus was born into such an impotent order. The flickering light of God's grace had almost gone out for Israel. Israel had almost no room for its own glory. The babe had to be born in a stable.

The temple of Jesus' day was built *for* Israel, not *by* Israel. Herod had built the temple. Not only was Herod a Roman surrogate; he was a descendant of Esau—an Edomite. Israel had sunk so low that "Esau" ruled Jacob, contrary to the promise in Genesis 27:29. The high priesthood was a political plum given by Rome and not by God, and thus the whole priesthood was corrupted. The temple had become a house of commerce rather than a house of prayer.

There was almost as much eschatological confusion in the Israel of that day as in the Church of our day. The Sadducees were liberal humanists who sought to accommodate their religious stance to the world situation. They had been "Greek-ized." The Pharisees were the reactionary fundamentalists lost in legalistic disputes irrelevant to the situation at hand. They were intensely nationalistic, maintaining the language of redemption without the spirit, power or desire for it. They were better at casting stones.

The Sadducees believed in the universality of God without knowing His sovereignty or redemptive purpose. The Pharisees theoretically believed in His sovereignty without knowing His redemptive love or universal purpose.

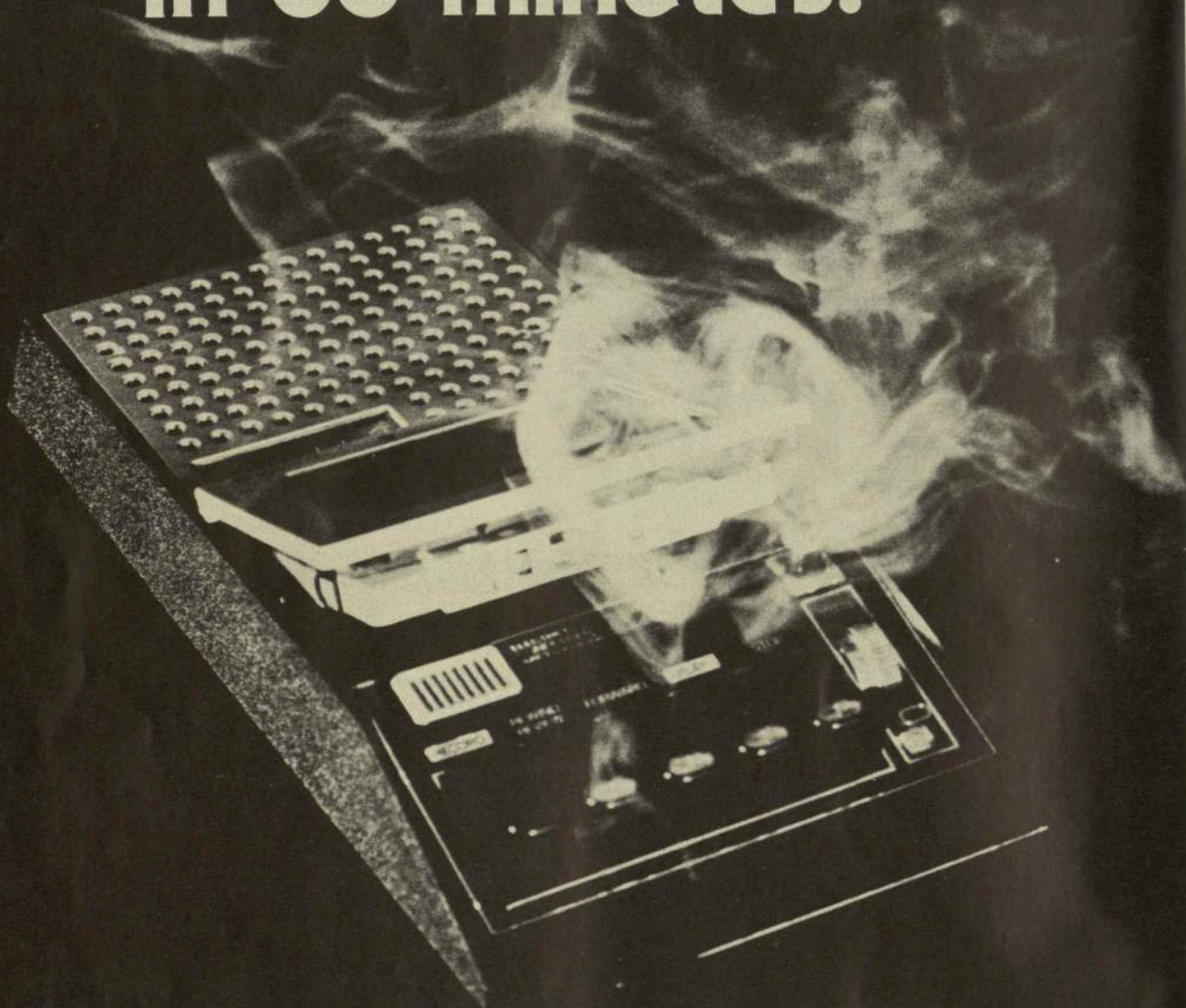
Then there were the Essenes, who took off for the wilderness. They were not of the world, and just barely in the world! Essenes were mainly monastics who gave themselves to various pursuits outside the social streams. They are credited with preserving for

persion and captivity. Isaiah 60 and such chapters became forgotten dreams of glory as they "hung their harps in the willow trees."

After 586 B.C. with the destruction of Jerusalem and the first temple, the Jews were without a kingdom, without a land, without a temple, without a regular sacrifice, without a priesthood, and without identity. The synagogue emerged as an institution during the dispersion. ("Synagogue" means essentially the same as "church"—a called-out group, a gathering.) The synagogue was instituted to preserve a way of life in a foreign culture. Rabbis, or teachers, emerged to interpret the scrolls to a new generation, and preserve the traditions and identity of a defeated but proud people. Buildings, elders and other institutional preservatives were added and eventually were exported back to Israel with the various returning groups. Preservation, not redemption, became the motive of Israel's religion. I question whether that motive has ever changed. There is no question that the synagogue made an impact on the Christian church. It influenced the church's con-



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us many historical records. The Essenes were pacifists and agriculturalists. They opposed slavery and avoided city life and wealth. While nothing is said of the Essenes in Scripture, their existence is clearly documented in history. (The fact that Scripture does not mention them may well indicate how far from the action they really were.) There were many varieties of Essenes, and in the light of their historical context, "escaping" was a logical option.

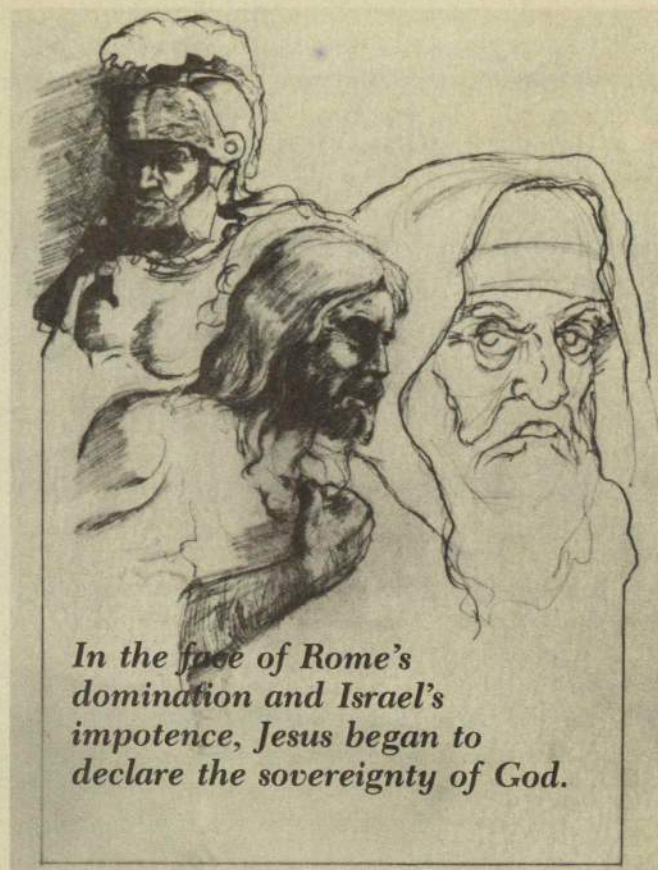
In this milieu Jesus began to declare, "The Kingdom of God is at hand." It is no wonder that He looked for disciples who were not committed to any of the contemporary movements. None of the contemporary movements had the vision, the faith, or the compassion to be acceptable instruments to fulfill God's destiny for His people.

In the face of Rome's domination and Israel's impotence, Jesus began to declare the sovereignty of God. He claimed that the Spirit of the Lord was upon Him. His message was redemptive. He would release prisoners who had been captive so long that their eyes had gone blind in the dark. He would also cause them to see the purposes of God, something which the movements in Jesus' day were unable to do.

Jesus' message was universal. He said, "If I be lifted up, I will draw *all* men unto me." "Disciple the nations," he commanded. "I will build My church and the gates of hell will not prevail against it! Whatever you bind on earth will be bound in heaven. Whatever you loose on earth will be loosed in heaven. Go, and I'll go with you! Pray to the Father, 'Thy Kingdom come, Thy will be done on earth as it is in heaven.'" It is clear that Jesus was blowing the same trumpet Isaiah and Daniel had blown: "The people of God shall reign on the earth!"

Jesus categorically rejected the leadership of Israel as being blind, impotent and hypocritical. Matthew 23 is one of the most excoriating denunciations ever recorded against any group.

Jesus' eschatology frightened the Pharisees and Sadducees. It would bring Rome down on their heads. They rejected Jesus, they rejected their own prophets, and they rejected their own destiny. At the cross they offered Jesus as a peace offering to humanism, nationalism, paganism, and escapism. While the leaders could not agree among themselves on other issues, they all agreed that Jesus could not be tolerated. He demanded too much; He was dangerous; so they killed Him. Israel had traditionally reacted that way: When you don't like the message, get rid of the messenger.



Jesus Christ arose. His rejection and crucifixion only proved God's point. Righteousness was more powerful than wickedness! His post-resurrection ministry regathered a scattered flock, instilled in them the Kingdom of God, and commissioned them to extend it to all nations. He ascended and sat down at the Father's right hand. This was confirmed when the Holy Spirit came upon the assembled disciples and wrote the covenant in their hearts. God had found a people who accepted their destiny. With one accord they began to declare Jesus Christ crucified, risen, reigning in the power of the Spirit. It was an explosion! Thousands were released from bondage, blindness and impotence into the Kingdom of God.

To understand Jesus' eschatology or that of the apostles, one must see how it affected them. They were not escapists. They did not become Essenes, rejecting and being rejected. They did not run and hide. They did not become prophets of doom. Nor did they become pharisaical fundamentalists contending for narrow interpretations of Jewish interests. Nor did they become humanistic accommodationists.

They sovereignly declared Jesus Christ as Lord. They began to love sinners with redemptive grace.



They saw the whole world as God's concern. Many of them suffered as their Lord did. But the blood of martyrs was the seed of the saints. Every place they suffered, eventually they reigned. Kingdom after kingdom fell as they assaulted hell's gates—until finally Rome itself bowed the knee and confessed Jesus Christ as Lord!

Peter and Paul would blanch if they could hear the modern interpretations of their words which say to men, "hide," "be afraid," "preserve yourself," etc., *ad nauseum*.

## THE DECLINE OF THE CHURCH

With the rise of Constantine and official Christianity in the fourth century, thousands of people entered the state church without knowing the risen Christ in a personal way. What had been the golden era of Christianity eventually became a cultural accommodation.

When Christianity left Israel, it was a way of life. In Greece it became a philosophy. In Rome it became a system. In Europe it became a culture. In Germany it became a theology. In America it has become an enterprise. Everybody has added some-

thing to it. While these are indeed over-simplifications, most of Christendom has lost its dynamic to redeem and rule and is in the state of seeking to preserve itself in the face of an onslaught of "isms." Each day, so-called "Christian nations" lose more influence on the world stage. Christianity must now see its destiny not in a particular political point of view, but in the purpose of God.

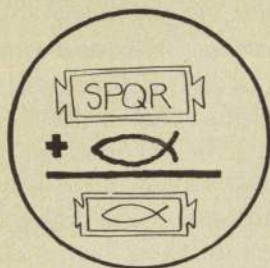
In the last 150 years whole segments of Christianity have developed eschatologies that accommodate the world situation. Many Christians view their destiny as being outside this world. They are anxiously waiting for a messiah to elope with them to a beautiful, peaceful place far away from this evil world. If he doesn't hurry, many of them will elope with someone else to some desert, mountain, fortress, or foreign land. Such a view is self-serving, disobedient, parochial and non-redemptive.

Sixty-one years ago the Bolsheviks marched through the Red Square in Moscow chanting, "We'll change the world! We'll change the world!" About the same time the evangelical wing of Christendom was declaring, "We'll get out of the world! We'll get out of the world!" Preachers began to entertain their audiences with guessing games: how and when we would leave, and who the Antichrist was.

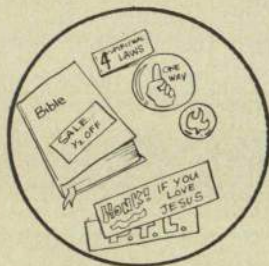
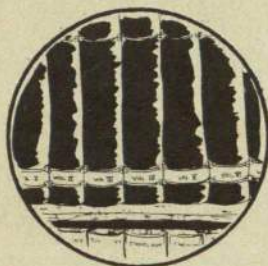
The Church seems to have turned the job of changing the world back over to Jesus, while we speculate about the "Father's business." Sixty-one years later we are still here in a deteriorating situation, praying to get out while the Bolsheviks are changing it. The question is, "How much longer can we accommodate humanism and fear?" That is not to say the Lord is not coming. He is. But the times and seasons are still in His hands, and our commission is still ours—disciple the nations.

If anything is more alarming than advancing militant atheism, it is the "hand-wringing prophecies" that come from the Christian camp. One branch of Christianity seems bent on leaving as soon as Jesus will let them, whether the job is done or not. Another branch seems intent on concealing their identity. These latter accommodationists buy any new package produced by the academic community, no matter how "Christ-denying" it may be. Fear and insecurity have so emasculated our modern Sadducees that they can no longer prophecy, but simply parrot academia.

It would seem that most contemporary Christians have rejected their destiny because of fear that it will bring them into direct conflict with political systems. God is again looking for a people who will accept the prophets' message of His eternal purpose.



*In Greece it became a philosophy.*  
*In Rome it became a system.*  
*In Europe it became a culture.*  
*In Germany it became a theology.*  
*In America it became an enterprise.*





## A NEW SENSE OF DESTINY

There is solid evidence that the Church is not dead. Like Israel, we have come under the boot heel of many "isms," but there are still strong pockets of life, hope and love. There are many hearts in which the Spirit of the Lord burns! The Holy Spirit is being poured out in unprecedented measure. A fresh relationship with the Sovereign God is bound to cause us to reexamine our destiny and proclaim a sovereign, redemptive and universal message—the Kingdom of God is at hand! Warmed-over eschatology based in self-preservation will not fulfill the demands of the Lord for the Church. New wine is flowing, and present eschatology requires a new wineskin that can contain the dynamic of the Sovereign Lord.

Yes, wickedness will abound. But so will righteousness! The Scriptures are replete with references to the parallel intensification of righteousness and wickedness, right up to the harvest—when the chaff will be taken away (Mal. 4, Is. 3 and 4, note 4:2, Dan. 12:9-10, Mat. 13:24-25). The same conditions that mature the weeds of wickedness will also mature the wheat of righteousness. The rain will come on the just and the unjust. We must not forget that. Jesus is the Lord of the harvest—both the harvest of wickedness and of righteousness. When the harvest is full, He will appear in glory. The righteous shall be changed and be like Him. The wicked shall be consumed. The righteous shall rise with Him and in Him triumphantly.

I see a number of end-time characteristics: 1) An outpouring of the Holy Spirit, 2) natural catastrophes, 3) the disintegration of social humanism, 4) deception and disillusionment, 5) betrayal and mistrust, 6) persecution and martyrdom of many truly righteous people, 7) growth and endurance of the people of God, 8) the gospel of the Kingdom of God declared to all nations, 9) a clear separation and parallel intensification of righteousness and wickedness, 10) the eventual collapse of humanistic government and religion.

Moreover, I see three principles at work:

1) *The sibling principle.* Many brothers and sisters sharing a common heritage are locked in bitter rivalry (Jews versus Christians, and Christians versus Christians).

2) *The convergent principle.* Persecution, just as a prism blends parallel rays of light, will bring a beautiful blending of God's people in righteousness.

3) *The Goshen principle* (as Israel experienced in the land of Egypt dwelling in the section called Goshen). God is able to deal with two distinctly dif-

## Christmas Greetings From New Wine

We wish to offer a very special Christmas greeting to all of our *New Wine* readers. We sincerely appreciate your generous support in 1979. It has been an assurance of God's grace to us during this year of transition.

Thank you and have a Merry Christmas and a Happy New Year.

*New Wine Staff*

ferent groups, in the same time and geography, in different ways for one overall purpose. It can be light in Goshen and dark in Egypt. The same circumstances can destroy one and deliver another.

In recent years God has pointed me to Joseph and Daniel as men who ruled in a foreign land. Joseph, Jacob's son, had a destiny to rule. His destiny was not to be fulfilled in the comfortable surroundings of sympathetic brethren. No. He was cast out by his brethren to fulfill his calling in a difficult, hostile society where God's sovereign, redemptive and universal purpose could be manifested openly. God used Joseph to bring salvation to His people Israel and Egypt. Joseph and his family were given Goshen, the best land in Egypt. Later, when Egypt suffered plagues, Goshen was spared.

Daniel, too, was taken from his land to fulfill his call to reign. As a boy he was carried to Babylon and used to manifest God's salvation among the heathen. He, like Joseph, literally ruled his enemies because God rules sovereignly, for redemptive purposes, universally.

This is not a day to save our lives. It is a day to declare the Kingdom of God—to love sinners and reach out to nations. Those who walk in darkness shall see a great light. Sinners shall come to Zion to inquire of the Lord. Yes, between here and Zion are valleys, but we will fear no evil for He is with us. "Be still my soul—the Lord is on your side." ♥



# Letters to the Editor

In Nepal we cannot get any kind of magazine regarding Christianity at all. About money, I cannot pay you because I cannot raise dollars.

Nepal is a Hindu country. We do not have freedom for religious matters. We have no freedom at all. According to our law, if someone became Christian, she or he would have to go to jail for 3 years to 6 years. I was in jail for 3 years. In 1970 I received Christ in my life as my Saviour. We are having our meetings in a secret way only. So I request to you, please do send me this magazine.

A Reader  
Nepal

Thank you for the stimulating and challenging September issue of *New Wine*. As an elementary teacher, I found the articles especially informative and edifying. Congratulations on the increasing quality of substantive teaching, biblically based and pragmatically directed. I'm passing my copy on to my principal.

Donald C. Monroe  
Bowie, MD

I appreciated very much the article by Senator Jesse Helms. We need to stand behind godly men like him. I think it was a real show of honor to have his picture on the front cover. We need to show honor where honor is due. Bless you!

Bob Flynn  
Minneapolis, MN

Your September issue was excellent from the first article to the last. Where Jacqueline Kasun's article stimulated fire in my heart, it also brought forth a cry as did Dick Leggatt's editorial for parents to get involved. Please send me two more copies.

Erik Nystrom  
San Jose, CA

Thank you for the positive remarks you made concerning Christian teachers in the public schools in your Editorial in the September issue of *New Wine*. I am a teacher and I believe that the Lord has placed me in the public school system for the present time. In the midst of all that God is saying about the education and formation of His children, it is almost possible to feel that one who serves in the public schools is being unspiritual. Your comments are very encouraging and personally meaningful.

Rickey Cotton  
Columbus, GA

I am impressed by the continued improvement in the *New Wine's* appearance. The added photos and illustrations have gotten much better. I know you understand the importance of putting out a quality magazine as a testimony in itself.

Steve Koroskenyi  
Providence, RI

Initially, when I learned your publication was a "charismatic" magazine, I was uncertain about receiving it. How refreshing to find *mature* charismatics!!

Margaret Furumo  
Boulder, CO

I have had *New Wine* since 1971. It has been my spiritual growth—especially in times when there was no one else; when I was all alone it was and is a valued friend. Every issue seems to be just what I need to hear. I so appreciate each one of you and pray for you—and will continue to.

June Sutton  
Haysville, Kansas

Your format has really come alive! The articles have depth, but are not too intellectual or laborious for us average readers to absorb. As a result, we wish to share it with more people.

Tom and Genie Brown  
Miramar, FL

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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