

# new wine

FEBRUARY 1980

**PRAYER:**  
**The Ultimate  
Weapon**

**Rediscovering Prayer  
Standing in the Gap  
Making Time for God  
A Challenge to Watch  
Prayer Works**



# This Month in new wine magazine

FEBRUARY 1980 VOL. 12, NO. 2

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By returning to the basics of prayer, we can obtain the courage and faith to face any situation.

along  
with our  
regular  
features

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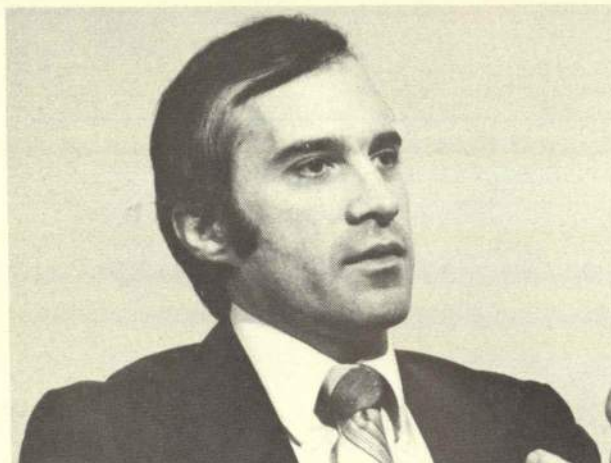
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# REDISCOVERING PRAYER

by Don Basham



**MATTHEW** chapter 14 records what I believe to be the strangest miracle in the New Testament: the story of Jesus and Peter walking on the water (Matt. 14:25-33).

A typical examination of the miracles of Jesus clearly indicates they were demonstrations of the power of God to alleviate suffering or to meet some obvious need: healing the sick, delivering the oppressed, raising the dead, feeding the multitudes, even turning the water into wine. But walking on the water? Jesus, perhaps. He was the Son of God and besides, He had missed the boat and was coming to rejoin His disciples. But Peter, too? Peter was already *in* the boat. And yet when he, in his typically impulsive manner, shouted to Jesus, "Lord, if it's You, bid me come to You on the water," amazingly Jesus answered, "Come."

Why would the Lord endorse and take part in a supernatural event that, rather than meeting some real need, had all the ear-

marks of a magician's trick? Surely, part of the answer lies in what the Lord wants us to know and experience in the realm of prayer and faith. When Peter asked Jesus to let him duplicate the miraculous feat of defying gravity, he was motivated by the same deep desire resident in any of us when we pray for God's supernatural intervention. "God, we need your supernatural help in this situation." And when Jesus granted Peter's appeal for the ability to walk by a power beyond his own, He was clearly indicating God's will for Peter and for us. The overwhelming evidence of Scripture testifies that God *wants* us to pray and that He *delights in answering* us when we do.

In a time when many of us have been primarily (and rightly) concerned with learning how to live together as covenant members of God's family, with an emphasis on honoring and serving one another, it is appropriate that we reem-

phasize and reaffirm our belief in God's eagerness to hear and answer prayer.

### What the Scriptures Tell Us about Prayer

We cannot begin to read the New Testament teachings on prayer without feeling a rising sense of expectancy in our hearts. To read Jesus' extravagant promises in regard to prayer makes us yearn to face even the most desperate situation with the Lord's own words, "... with God, all things are possible" (Mt. 19:26). Here are some of those promises.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mt. 7:11).

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

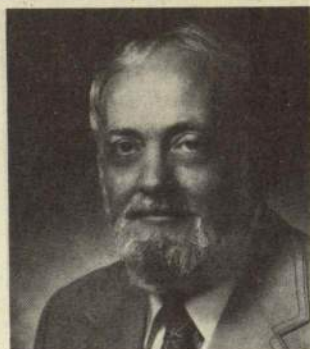
And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mk. 11:20-24).

And Jesus said unto them, "... verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you (Mt. 17:17-20).

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works



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than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask any thing in my name, I will do it (Jn. 14:12-14).

Concerning such lavish scriptural promises, one scholar made this remark: "To make such outlandishly extravagant claims about prayer, Jesus was either a madman or he is truly God."

### Conditions Which Protect God's Promises

God never intended His promises or His power to be used apart from His purposes. Therefore He wisely protects those extravagant promises of what prayer can accomplish from misuse and abuse by surrounding them with certain conditions. Here is a list of seven of the conditions God expects us to

meet as we seek to tap the divine resources of heaven through prayer.

*First*, God intends us to ask *having forgiven* and *having been forgiven*.

"And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses" (Mk. 11:25).

Unforgiveness can lock away the answer to our prayers as surely as if we ourselves had slammed and padlocked the door intentionally. Someone has said that resentment and unforgiveness causes us to clench our fists, and it is impossible for God to place anything in a hand that's clenched.

*Second*, God wants us to ask and *keep on asking!* In Luke 18, Jesus tells the story of a widow petitioning an unrighteous judge day and night for what is rightfully hers. Finally, in exasperation, the judge granted her request to get rid of her.

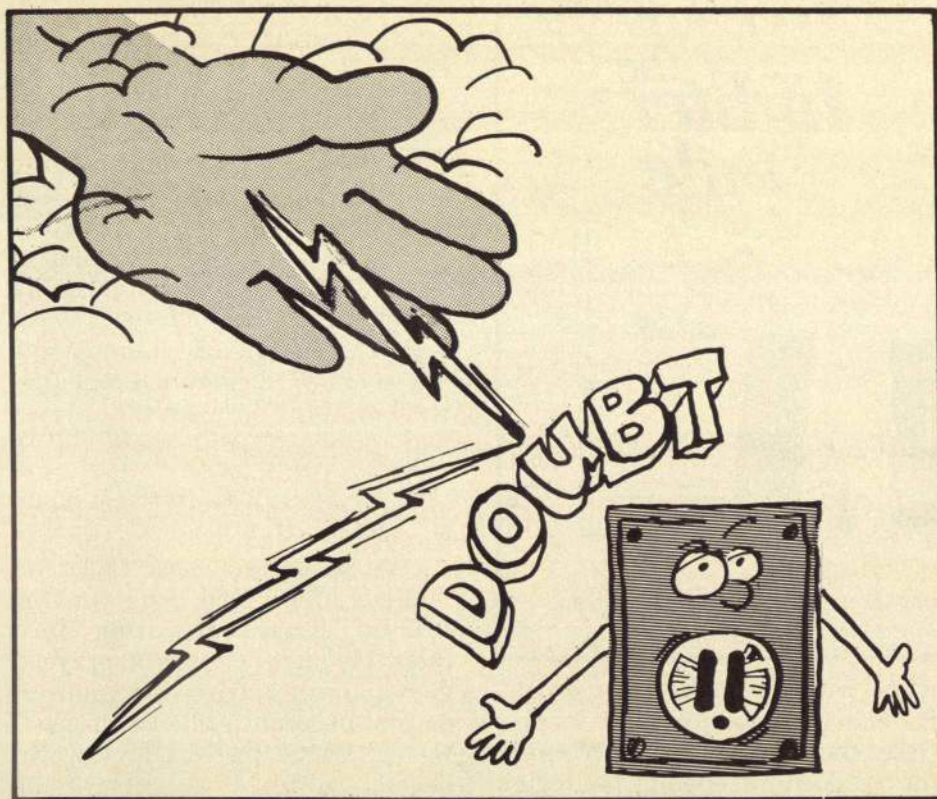
Tho I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me (Lk. 18:4-5).

The clear purpose of the parable is to encourage endurance in prayer. To be faithful in prayer is to keep on asking. Perseverance is a condition often required for results.

*Third*, God wants us to ask *in faith believing*.

Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not ye shall not only do this which is done to the fig tree, but also if ye say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done (Mt. 21:21).

Scriptures too numerous to mention indicate how our prayers must be mixed with faith, with all



doubt eliminated. Faith, according to Hebrews 11:6, is the one thing every Christian must have if he is to please God. Doubt and unbelief short-circuit the power of prayer. It may help to realize that doubt is simply misplaced faith. To doubt is to express faith in the devil rather than in God. "O ye of little faith, why did you doubt?" Jesus said. Doubt shrinks faith to ineffectual levels.

together is the key to releasing God's answer to a situation. When a husband and wife can agree together, or when a group can agree together on precisely the nature and content of their request, in common trust and expectancy that God will provide the answer, the harmony of that agreement opens the way for God to act. Lack of agreement or harmony can impede God's grace in any situation.

## Doubt and unbelief short-circuit the power of prayer. To doubt is to express faith in the devil rather than in God.

*Fourth*, God wants us to ask *agreeing together*.

Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven (Mt. 18:19).

There are times when agreeing

*Fifth*, God wants us to ask *having been reconciled to each other*.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; *first be reconciled to thy brother*, and then come offer thy gift (Mt. 5:23).

It is impossible to calculate what divisions and strife among Christians may have cost us in lost blessings and grace. A divided church prays with a divided heart to a God grieved by our divisions. Is it any wonder we receive so little of what God has promised? Any time we bring reconciliation to *any* specific situation, effectiveness in prayer is correspondingly increased. Our previous point, "agreeing together," is impossible if reconciliation hasn't taken place.

*Sixth*, God wants us to ask *having submitted to His will*: In Gethsemane Jesus prayed: "Nevertheless, not my will but Thine be done" (Lk. 22:42).

Few of us will ever face any situation quite as bleak as Jesus faced on that tragic night; nonetheless, His example is a model for us when we pray. "Not my will but Thine be done" is more than a cop-out for our lack of faith. It means a profound relinquishment of our lesser desires and purposes to His greater purpose. Prayed properly, it keeps us from trying to bend God our way or to twist God's arm in behalf of some cause which, while seeming altruistic, is actually aimed at personal kingdom building. Restated, it means, "God, I've prayed the best I can in this situation; but if you have something different and better in mind for

this situation and for me, I gladly embrace it!"

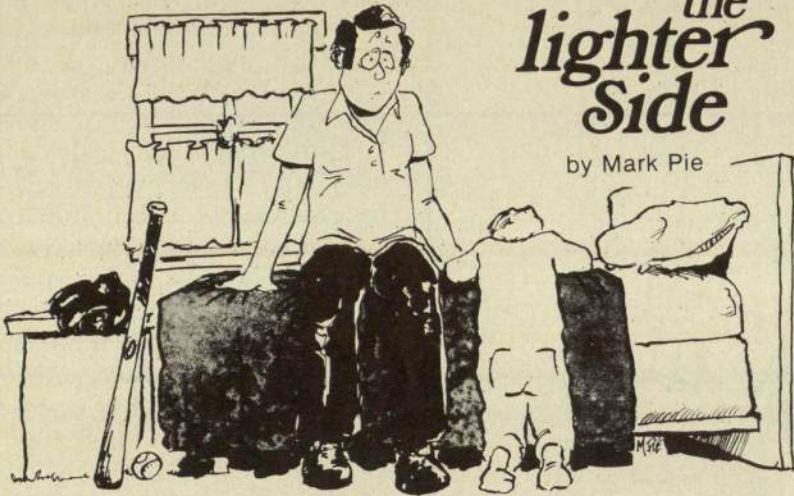
*Seven*, God wants us to ask—*period*.

"Ye have not because ye ask not" (Jas. 4:2).

This terse phrase from the book of James carries vastly more truth

## the lighter Side

by Mark Pie



*God bless mommy and daddy and I pray Lord that thou  
wouldest smite Tommy Anderson. Amen.*

than its brevity would indicate. Many of our hopes and dreams and projects, even those born out of a true understanding of the will of God, seem to wither and perish short of fulfillment. Not because they are contrary to God's will, but because they were not nourished by prayer. The late Dr. E. Stanley Jones was fond of saying, "Every failure is a failure of prayer," and his statement may be only slightly exaggerated. Even devoted, mature Christians can get so involved in "the work of the Lord" that they forget to ask "the Lord of the work" for help. No matter what the situation, if we haven't prayed about it, we haven't done everything that needs to be done.

### Different Ways God Has of Answering Prayer

Since we are agreed that God hears and answers prayer—once we have fulfilled the conditions—we need to examine the various ways God may choose to answer. This may help us accept the answer when it comes in a different way or a different shape than we expected. Here are seven different ways God has of answering prayer.

1. *God can say, "Yes,"* just the way we hoped He would answer

when we prayed. In other words, He can grant our request in precisely the way we asked. We pray for a friend's healing and he's healed; or we pray for a specific sum of money and the money comes.

For example, I remember some years back when our family finances were more precarious than at present. I was faced with two unpaid bills totalling \$124.63, and there was no money anywhere in sight. In those days I had no salary, there were no upcoming speaking engagements to provide honorariums, and my next royalty check wasn't due for many weeks. I shut myself in my bedroom and prayed long and earnestly until I broke through into a measure of peace, praising God for the answer I felt was on the way.

Two days later an unexpected letter brought two checks totalling \$125.00.

2. *God can say, "Wait."* Many times what we pray for is in the will of God, but we may be impatient for it. God's timing is not ours. I was filled with the Holy Spirit while still in Bible college, and in the fervor of my new experience, I prayed with longing to leave my denomination for some

vital, exciting charismatic ministry. Then prophecy came indicating that such a future did await me. With my prayer confirmed by that prophecy, I was ready to become "God's man of faith and power" overnight.

But the purpose and plan of God for my life was more deliberate than I anticipated. There were three years of seminary and ten years of denominational pastoral ministry between that prayer and prophecy and their fulfillment.

3. *God can say, "Be more specific."*

We sometimes need to be reminded that God isn't in the general prayer-answering business: He answers *specific* prayers. Generalized praying is seldom as earnest or as faith filled as it needs to be. Vague prayers for "world peace," or for "the unity of the churches" often prove powerless by their very vagueness.

Many people remember Dr. George Washington Carver of Tuskegee Institute as a famous scientist. But many may not realize that he was also a devoted Christian and a man of deep prayer. According to Dr. Carver's own testimony, every morning as he entered his laboratory, he would pray, "Dear Mr. Creator, what do You want to show me today?"

But Dr. Carver confessed he had to learn to be specific. He said he prayed at first, "Dear Mr. Creator, what was the universe made for?" and the Lord had told him he was asking too much. So he asked, "Then Mr. Creator, what was man created for?" and God said he was still asking too much. Finally Dr. Carver asked, "Dear Mr. Creator, what was the peanut created for?"

God began to answer George Washington Carver's more specific prayer, and in the ensuing years over 200 different commercial uses for the peanut came from his laboratory; including the best known to us—peanut butter. So the next

time you eat a peanut butter sandwich, let it remind you that when you pray, God wants you to be specific.

4. *God can say, "No."*

To believe God says "no" to some prayers is not easy for some "just-confess-it-till-you-get-it" Christians to accept. But the truth is, sometimes even when we meet all the other conditions for answered prayers, God still says, "No." In 2 Corinthians 12:7-9 Paul tells of asking three times to have his "thorn in the flesh" removed. Each time God said, "No." More precisely, He said, "My grace is sufficient for thee." In Paul's case, God apparently knew he needed the problem he wrestled against to keep him humble for "the abundance of revelations" he had received.

I doubt God has to say "no" to many of us for that particular reason. Nevertheless, most of us should be grateful that not all our prayers are answered. All of us pray some prayers that are so selfish and shortsighted, that an affirmative answer would bring eventual harm or distress to us and to others.

5. *God can answer in a measure "exceedingly abundantly above all that we ask or think."*

Significantly, Jesus never cautioned His disciples to tone down the content of their prayers. He never criticized them for asking too much or for believing too much. Rather, His greatest problem with them was their lack of faith and limited expectancy of what God could and would do through their prayers.

It helps to remember periodically that we have a heavenly Father who loves us so much that at times His grace extends far beyond what we expect.

Once several years ago, when we were leasing a small car at a monthly payment which represented a sizable financial obligation, my wife and I began praying earnestly for God to pro-

vide us a car of our own.

God answered far beyond our faith and prayers when a Christian car-rental dealer and his wife in Miami, Florida suddenly decided to furnish us a new car free. "It's yours for a year," they said. "Then return it when we get next year's models and we'll give you another one!" So each year for the next four years we received a new car which didn't cost us a dime!

6. *God can answer before we ask.*

While it's fine to be knowledgeable about the conditions which need to be met in our prayer relationship with God, it is also helpful to realize God can work on His own initiative, making provision in ways we never thought to ask for. Indeed, one indication that we are moving properly in the

## **In the final analysis He Himself is more precious and more to be desired than any particular "answer."**

purposes of God is unasked-for blessing that unexpectedly appears.

Years ago, when I was still pastoring a church in Pennsylvania, our family drove to New York for a summer weekend. We had had to take that trip on a really frugal budget, with barely enough money to get us home.

While in New York City we visited Teen Challenge where I had an appointment with David Wilkerson to discuss writing a

magazine article about his ministry. When our interview was over, he followed me out to my car to greet Alice and our children. Just before I drove away he smiled and thrust a wad of dollar bills into my hand. When I tried to protest he backed away, still smiling and said, "I never disobey the Holy Spirit."

The 20 one dollar bills he gave changed what would have been a hurried and hungry 350-mile drive home into a leisurely trip with a stop at a nice restaurant for a generous meal. We hadn't asked, but God answered anyway.

7. *God can answer simply by giving more of Himself.*

As we have pointed out already, there are various reasons why our prayers may not be answered affirmatively or in the way we expect. We may be asking beyond God's present will; or asking without having fulfilled the conditions; we may be impatient or immature concerning a particular request.

But one thing we can be sure of is that if we are honest in our requests, sincerely asking for the will and purpose of God to be fulfilled in us, God will meet us when we pray. At times, God wisely decides what we need most of all is not the thing we pray for, not some gift we seek, but the manifest presence of God Himself.

In the final analysis *He Himself* is more precious and more to be desired than any particular "answer." When Jesus says in response to our prayers, "Lo, I am with you always . . . even to the close of the age," our particular request, no matter how crucial or urgent, is seen in a whole new light. Doubt or unbelief, misunderstanding, naivete, or immaturity may at times hinder God from bringing the specific answer we seek. And if, instead, He decides to manifest His loving presence to sustain us through the situation, that in itself makes our faulty and finite praying infinitely worthwhile. ♥

# Editorial

## by Charles Simpson



**THESE ARE TIMES** that require a fresh emphasis on prayer and intercession. Man's best efforts are not enough to meet the challenges of our generation. We need God's help and intervention. But on what basis should we pray?

The Scriptures teach that we have a High Priest who is touched by our weaknesses—Jesus Christ. And indeed, He is praying for us and our needs because of His compassionate nature. But beyond the need level, I want to suggest an even more mature way of approaching God—*praying according to the covenant*. Daniel provides an example for us in this:

So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth, and ashes.

And I prayed to the Lord my God and confessed and said, "Alas, O Lord, the great and awesome God, *who keeps His covenant and lovingkindness for those who love Him and keep His commandments*,

we have sinned, committed iniquity, acted wickedly, and rebelled, even turning aside from Thy commandments and ordinances . . . (Dan. 9:3-5, NAS).

Daniel had been captured from Judah in the fall of Jerusalem, and exiled to serve in Babylon. While studying the book of Jeremiah there, he discovered God's plan for restoring Jerusalem after seventy years of captivity, and was moved to intercede for Israel with fasting and humility. Because strong forces within Babylon and Israel would oppose God's purpose of rebuilding Jerusalem, Daniel stood on the strongest ground possible to seek God for His will to be done—*God's covenant*.

Daniel knew God to be a covenant-making and covenant-keeping God, so he prayed and reminded God of His covenant with Abraham, Moses and David. To approach God on the basis of the faithfulness of His promise is the strongest possible foundation. (Notice that Daniel did not do this in a demanding or arrogant way, but humbly and repentantly.)

Not long after, a similar situation arose when the restoration begun with Daniel's intercession "bogged down" because of opposition and lack of support. Nehemiah, an exiled Jew who was cup bearer to the king of Persia, heard disappointing news concerning Jerusalem which moved him as well to fasting and deep intercession, and he prayed, "I beseech Thee, O Lord God of heaven, and great and awesome God, *who preserves the covenant and lovingkindness for those who love Him and keep His commandments* . . ." (Neh. 1:5).

Like Daniel, Nehemiah humbled himself in prayer and fasting—and like Daniel, he prayed *according to the covenant*. God had bound Himself to Israel by His love and word, and Israel had accepted God's word and the accompanying responsibilities. However, Israel had sinned and broken the covenant. Now Nehemiah was remembering the covenant, identifying with Israel's sin, confessing and interceding.

The context of covenant renewal is always difficult, but it is the foundation for victory in God. At the time Moses was growing up in Egypt, Israel, reduced to slavery under the yoke of Egypt, had lost its covenant awareness. Mistreated by Egypt and mistreating one another, they hardly looked like the seed of Abraham. Moses, then an Egyptian prince, was perplexed by their lack of covenant awareness in the way they treated one another. Although Moses was not even aware that he himself was a covenant man, the conflict he witnessed sharpened his focus to the point that he was willing to identify with Israel and even be exiled. Forty years later God renewed the covenant with Moses in the wilderness.

Meanwhile, Israel was crying out "by reason of their affliction." True, God heard their cry, but He commissioned Moses to bring them to a covenant experience and foundation for living.

We are in a time when the church desperately needs to be made aware of its covenant heritage and covenant foundation in the blood of Jesus. We need to be made aware of our covenantal relationship to one another in Jesus Christ. Then we need to intercede for the restoration of the people of God according to the plan outlined in the Old and New Covenant.

In many quarters it continues to be fashionable to publicly attack one another—to focus on our differences and to overstate them, while understating our common beliefs and objectives. We must not continue to war against one another. There is an enemy out there whose aims are genocidal. He opposes us all. We at *New Wine* ask you to join us in a renewed emphasis on intercession and living according to the covenant, so that we may see the glory of our Lord, and the edification of the Church. ♣



# Standing in the Gap by Derek Prince

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men (1 Tim. 2:1).

**PAUL TELLS US** that the first priority of a Christian assembly is prayer. He mentions various forms of prayer, of which one is intercession. To intercede means literally "to come in between." The intercessor is one who comes in between God and those who deserve His just wrath and punishment. The intercessor lifts his hands to God and says, "God, these deserve Your judgment; You have every right to smite them; but if You smite them, You will have to smite me first, because I am standing in between You and them."

In the Old Testament we find various accounts of cities and na-

tions being spared divine judgment through the ministry of an intercessor. We will study some of these examples, but first, let us consider the ministry of intercession in the life of our Lord, Jesus Christ.

## Intercession in the Ministry of Jesus

Intercession was one of the great marks of the ministry of Jesus. Chapter 53 of Isaiah gives a description of His atoning work, concluding with this verse:

Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

There are four things recorded there of Jesus. First, *He poured out His soul unto death.* Leviticus 17:11 says that the soul of all flesh is in the blood, so Jesus poured out His soul unto death when He poured out His blood. Second, *He was numbered with the transgressors;* He was crucified with the two thieves. Third, *He bare the sin of many;* He became the sin offering for us all. Fourth, *He made intercession for the transgressors;* He did this from the cross when He said, "Father, forgive them, for they know not what they do." He was saying, "The judgment that is due to them, let it come upon Me." And it did.

Hebrews 7 speaks of Jesus after His death, resurrection and ascension. We are told that Jesus is our high priest at God's right hand. Because He has an *unchangeable* priesthood, one that never passes from Him, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

If we do a study of the life and ministry of Jesus, we arrive at a rather interesting comparison: He spent thirty years in obscurity, in perfect family life; three and one-half years in dramatic public ministry; and nearly two thousand years in intercession, unseen by the natural eye. Ever since He ascended He has been interceding for us before the Father.

## Old Testament Patterns—Abraham

The greatest saints were often the greatest intercessors, for they were the closest men to the heart of God. The Old Testament contains examples of some great intercessors; the first example is Abraham.

In Genesis 18 we find the Lord, with two angels, coming to visit the tent of Abraham. At the end of this episode the Lord says, "Shall I hide from Abraham that thing which I do?" In other words, the Lord sees Abraham as His close

personal friend with whom He will share His thoughts and plans. So the Lord tells Abraham: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen. 18:20-21).

Abraham was much concerned about Sodom because his nephew, Lot, was living there. Abraham knew that if judgment came upon Sodom, Lot and his family would suffer with the rest.

The scene continues: "And the men [angels] turned their faces from thence, and went toward Sodom: but *Abraham stood yet before the Lord [to hold Him back]*."

And Abraham said, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" (vss. 23-25).

It took courage for Abraham to speak to the Lord that way. However, Abraham knew that it would be totally out of keeping with the character of God, and contrary to His justice, to let judgment fall upon the righteous.

Psalms 91:7-8 sets forth this principle: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the

wicked will never touch the righteous. The righteous may be in the very midst of such judgment, but it will not come upon him.

Note, however, that there is a difference between judgment and persecution for righteousness' sake. The Bible says the righteous *will* experience persecution. The difference is that judgment for wickedness comes upon the wicked from God; whereas persecution for righteousness comes upon the righteous from the wicked.

So with holy boldness and intense conviction that God has to be absolutely just, Abraham sets forth to challenge the Lord upon this principle: "Lord, if there are fifty righteous in that city, will you spare the city?" The Lord answers Abraham that He will spare the city if fifty righteous persons can be



## And Abraham said, "Wilt thou also destroy the righteous with the wicked?"

reward of the wicked." Whatever comes as just judgment upon the

found. "What about forty-five? Will you spare it for forty-five



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righteous?" And the Lord says He will spare it if forty-five righteous persons could be found in it. And so goes the conversation . . . forty . . . thirty . . . twenty, until finally Abraham arrives at his last challenge: "Suppose there are only ten righteous persons in that whole city. Will you spare it for the sake of ten?" And the Lord says He will spare it for ten righteous persons.

That is a tremendous revelation! If my calculations are correct, Sodom was a major city for its day with a population of no less than 10,000. For the sake of ten out of 10,000 persons, God was willing to spare the entire city. That is *one out of a thousand!*

Job 33:23 records this same proportion: "If there be a messenger with him, an interpreter, *one among a thousand*, to shew unto man his uprightness . . ." Ecclesiastes 7:28 similarly records: "Which yet my soul seeketh, but I find not: *one man among a thousand.*"

One out of a thousand! The Bible apparently uses this phrase to single out a man of outstanding righteousness. God says, "If I can

find in Sodom one such righteous person in every thousand, I will spare the whole city."

If we apply this proportion to modern America, it would require approximately 210,000 persons of outstanding righteousness to obtain mercy for the whole nation. Would you qualify as one of those 210,000? Would I?

### The Intercession of Moses

Our second example of an intercessor is Moses. In Exodus 32 we

## But Moses would not get out of God's way. As an intercessor, he remained standing between God and the people.

find him ascending Mt. Sinai to receive the covenant from God. After he had been gone many days, the people became impatient and urged Aaron to make gods for them to worship. So Aaron took golden earrings, and made a molten calf, around which Israel began to dance and worship.

As this was occurring in the camp, God spoke to Moses on the mountain and said, "Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it . . ." (vss. 7-8).

At this tense moment with the fate of Israel hanging in the balance, there is a note of humor in the ensuing conversation between God and Moses. Speaking of Israel to Moses, God calls them "thy people." But Moses, unwilling to accept this responsibility, casts it back upon God and says, "thy peo-

ple." Neither God nor Moses wished to be held responsible for Israel at that moment! Meanwhile, Israel continued to dance around the calf, completely unaware that their fate was being settled by this dialogue between God and Moses.

God declared to Moses, "Now therefore let me alone that my wrath may wax hot against them, and that I may consume them . . ." (vs. 10). Note that God would do nothing unless Moses would allow Him to. But Moses

would not get out of God's way. As an intercessor, he remained standing between God and the people.

Finally, God says that He will use Moses to redeem His promise to Abraham, Isaac and Jacob by starting all over with Moses and making a great nation from him. Even though these people had been nothing but a burden to him since leaving Egypt, Moses interceded for them:

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against *thy* people, which thou hast brought forth out of the land of Egypt . . . ["They are not mine," Moses says, "They

are yours."'] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people (vss. 11-12).

Moses' concern was for God's reputation. He said, "God, if you bring these people out and they perish in the mountains, the Egyptians will say you had evil intentions against them when you brought them out."

We see this same concern over God's reputation in Numbers 14:13-16. The people provoked the Lord by refusing to believe the positive report of the two spies sent into the Promised Land, choosing instead to believe the negative report of the ten. God was so angry with their unbelief that He again sought to destroy them and to make of Moses a great nation. But Moses here reminds the Lord that the nations which have heard the fame of the Lord will think that He was not able to bring this peo-



**\* Don't forget: February 1st is a national day of prayer and fasting.**

ple into the land and therefore slew them in the wilderness. Moses' concern, in both instances, was not for personal reputation or stature; his only concern was for God's glory and reputation in the earth.

At the close of Exodus 32, we find the consummation of Moses' intercession. After he had returned to the camp and set things in order, he speaks to the people:

Ye have sinned a great sin: and now I will go up unto the Lord, peradventure I shall make an atonement for your sin. And Moses returned unto the Lord and said, Oh, this people have sinned a great sin; and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written (vss. 30-32).

That is intercession! "God, they deserve your stroke; forgive them. But if not, Lord, let their judgment come upon me." The intercessor is the one who stands in between God and the object of His just wrath. Psalm 106 provides a divine commentary on this incident:

They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham and terrible things by the Red Sea. Therefore he said that he would destroy them, *had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.* (vss. 19-23).

Moses stood in the breach made by the sin of God's people and said, "Lord, I am stopping the gap. Your blow cannot fall upon them unless it first falls upon me."

Numbers 16 records another example of intercession. Here it is Moses and Aaron together who are the intercessors. God had sover-



## Aaron did not walk; he "ran." Every moment of delay cost lives.

eignly dealt with the rebellion of Korah, Dathan and Abiram by causing the earth to open and swallow them alive. But the next day:

... all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And the Lord spake unto Moses, saying, Get you up from among this congregation that I may consume them as in a moment. And they fell upon their faces (vss. 41-45). 2:6, NAS).

That is the position of the intercessor—prostrate on his face before God, knowing that judgment is about to fall.

Personally, I marvel at the grace of Moses and Aaron. The people had turned against them without reason. Yet for these who criticized them, they were willing

to intercede—even at the risk of their own lives.

Moses spoke to Aaron and directed him:

Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; and the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation, and, behold the plague was begun among the people, and he put on incense, and made an atonement for the people. *And he stood between the dead and the living;* and the plague was stayed (vss. 47-48).

The language in this passage emphasizes the *urgency* of intercession. Moses said to Aaron, "Go quickly . . . ." Aaron did not walk; he "ran." Every moment of delay cost lives.

The word "plague" suggests something highly infectious, and to make atonement, Aaron had to deliberately expose himself to that contagion. He risked his own life. As he stood swinging the censer, the smoke rose in a white line and divided the living from the dead. Where that white smoke went up from the censer, the plague stopped. That is intercession: coming—at the risk of your own life—between the dead and those who are due to die, then offering up fervent prayer and supplication, like that white smoke from the censer, until the plague ceases.

### The Lack of Intercessors

Ezekiel 22:23-31 records for us a different scene. The scene is similar to the last two in that it portrays the sins of God's people, yet it is different in that no intercessor was found to stand between the sin of the people and God's judgment.

And the word of the Lord came unto me, saying, Son of man, say unto her [the land of Israel]. Thou art the land that is not cleansed, nor rained

upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof . . . Her priests have violated my law . . . Her princes in the midst thereof are like wolves . . . The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy . . . *And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.* Therefore have I poured out mine indignation upon them . . .

All sections of the population had utterly failed—prophets, priests, princes, people. Each of these stands for a certain element

## There is no higher calling than that of an intercessor. When you become an intercessor, you have reached the throne.

in society. The “prophets” are those responsible to bring a message direct from God. The “priests” are the leaders of institutional religion. The “princes” are the secular rulers. The “people” are the rest of the population, the common people. The order in which these four elements are listed is significant. The process of decay began with the spiritual leadership; then the secular government was corrupted; finally the whole nation was affected. (This has been the order in modern America and many other nations.)

Even though every section of society was thus corrupted, the situation was not yet hopeless. God looked for one man, an intercessor, to stand in the gap and make up the hedge so that He could spare the whole nation. But because He could find none, He poured out upon them His indignation and consumed them in the fire of His wrath. One man—one intercessor—could have saved an entire nation from judgment! (Dare we believe that this too applies to modern America?)

Isaiah 59 presents one of the most fearful pictures of failure and backsliding in Scripture. Yet the people described in it are essentially *religious* people. Here is their confession:

For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth

faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. *And he saw that there was no man, and wondered that there was no intercessor* (vss. 12-16).

“*There was no intercessor.*” Even God Himself wondered at it! It was the final, damning evidence of unbelief and selfish indifference in the hearts of His people.

### The Need for Intercessors

The United States is surely overripe for divine judgment. The Bible reveals that judgment is according to the light that has been granted. The greater the light, the more severe the judgment. When we consider the media by which the truth is being spread today—television, radio, books, tapes, etc.—I would say that no generation on the face of the earth has ever had greater spiritual light available to it than this generation in the United States.

Eight years ago I became an American citizen. I carefully

weighed my decision, realizing that when I became a citizen I was identifying myself with this nation for good or for evil. I saw the tremendous possibility of divine judgment falling on the nation. But God had spoken to me *audibly* in 1953 when I was still a pastor in England. He said: “There shall be a great revival in the United States and Great Britain.” For this, God laid down one basic requirement: obedience. I believe that great revival is coming—if God can find intercessors to stay His judgment and call down His mercy.

In closing let me give you four qualifications that I see in every true intercessor. First, *an intercessor*, like Abraham, *must have an absolute conviction of God’s righteousness*: that God will never bring judgment on the righteous, which is due only to the wicked. At the same time, he must have a crystal clear vision of the absolute justice and inevitability of God’s judgment upon the wicked.

Secondly, *he must have a deep concern for God’s glory*, like Moses, who twice declined God’s offer to make him the ancestor of the greatest people on earth. God’s glory was more important to him than his personal reputation.

Thirdly, *an intercessor must have an intimate acquaintance with God*. He must be a person who can stand before God and talk with the utmost frankness, yet with reverence.

Finally, *an intercessor must display great personal courage*. He must be prepared to risk his own life, like Aaron who ignored the contagion of the plague to take his place between the dead and the living.

There is no higher calling than that of an intercessor. When you become an intercessor, you have reached the throne. Man will not see you because you will be out of his sight, beyond the second veil; but in the Kingdom of God your life will count for time and for eternity. ♥



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RECENTLY I read a book in which a pastor tried to impress upon a young man the importance of spending time alone with the Lord each day. The man told the pastor that he would like to pray and be more involved in church but he was too busy holding down a job and going to school. He just didn't have time for anything else.

Shortly after that, however, he fell in love with a young woman and found that he was able to make room in his schedule to spend quite a bit of time with her. Because that relationship was a priority in his life, he wanted to encourage it, to help it grow. He was willing to carve time out of his busy schedule for it. In effect, his relationship with the woman was more important to him than his relationship with the Lord; he was eager to sacrifice for one but not the other.

How important to us is our relationship with the Lord? Is it a priority in our life? Are we willing to make every effort to further and strengthen it? If so, there is virtually no circumstance that will prevent us from building that relationship which, like any personal relationship, requires some effort on our part.

It also requires significant personal investment. After I was baptized in the Spirit I made one of the greatest discoveries of my life: the

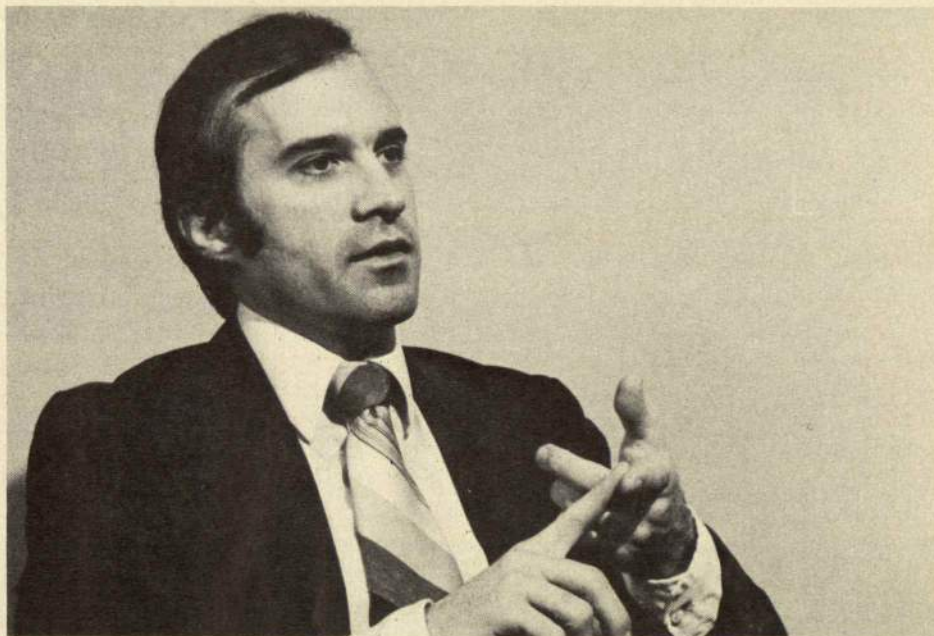
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Bert Ghezzi, presently the Editor of *New Covenant Magazine*, has overseen the development of several prayer groups since 1967. He has also written on the problems of prayer group leadership. He is a coordinator of the Word of God, an ecumenical Christian community in Ann Arbor, Michigan, where he and his wife Mary Lou and their six children live.

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# MAKING TIME FOR GOD



by **BERT GHEZZI**

Lord cared about me personally; he loved me and wanted to draw me closer to himself. That discovery revolutionized my life. All of a sudden I realized that my relationship with the Lord was a two-way affair. The Lord had invested himself in me, he had become man and died on the cross, and now, through his Spirit, he wanted to continue to give himself to me. That meant I had to respond to him, to seek him out, to invest myself in him.

A prophecy I once heard suggests the intensity of that commitment, "You have been first in my thoughts," the Lord said. "Have I been first in yours?" Most of us would probably have a hard time saying yes to that question 100 percent of the time. There are a number of steps we can take, however, to move him more and more into the center of our lives and the forefront of our thoughts.

If two people are interested in building a friendship, they have to spend time together. In an individual's relationship with the Lord, that means setting time aside every day to pray. We can fool ourselves into thinking that it's sufficient to pray at odd moments throughout the day—when we are walking to the store, for example, or doing the laundry—but that won't do. No deep relationship will flourish if approached so casually. Regular communication lies at the foundation of any good relationship, including our relationship with the Lord.

It's one thing to acknowledge the importance of prayer, another to make room for it in our lives. The best way to do so is to set aside a definite time to pray every day and then commit ourselves to remaining faithful to that time. Our daily prayer period should become a vital part of our schedule, so im-

portant that we wouldn't consider missing it.

Emergencies do arise that can cancel the prayer time of the most zealous individual. We can compensate for those occasional disruptions by having some alternative times planned. If we pray at six-thirty every morning we ought to have a back-up time later in the day that we can substitute if necessary. Our first commitment should be to pray during our scheduled time, but if necessary our alternative time can carry us through.

As we look for a likely time to pray, we ought to bear in mind that the best time, not the left-over time, belongs to the Lord. I learned this the hard way. When I recommitted myself to the Lord I gave the hours when I was most alert to my studies and the time late at night to prayer. Of course, by then I was tired and my mind teemed with the concerns of the day. I found myself thinking about my studies or how the day had gone, and passing that off as prayer. I was too tired to do anything else. My relationship with the Lord dragged considerably until I decided to give him some prime time from my day. After that, my love for him and knowledge of him took on a new depth.

We might look at our schedule and say, "Impossible!" I can't set aside prime time for the Lord." But if we're serious about the Christian life we'll find a way to do it. A bishop told a friend of mine that he was too busy to pray

schedule. A new peace and strength entered his life, and his love for the Lord flourished. Because he wanted to find the time, he found it.

The schedule of parents and others with numerous responsibilities can be just as challenging as the schedule of that bishop. Married women, for example, often find it hard to find time to pray because their responsibilities begin early in the morning and run throughout the day. By evening, their prime time is gone. For husbands, wives, and single parents, it can take a great deal of discernment from the Lord and practical help from a spouse or friend to arrive at a good time for prayer. In particular, husbands ought to take any measures necessary to see that their wives are able to have a peaceful, undisturbed period for prayer every day.

How much time should we reserve for prayer? New Christians, in their first flush of enthusiasm, are liable to plunge into hour-long prayer times only to find themselves bored and restless after ten minutes. In general, when we are new to prayer it's better to select a short length of time rather than a long one. We might start with fifteen minutes, for example. Then as we learn to pray and feel more comfortable praying, we can extend the period until we reach the length that's right for us. The important point for both beginners and more mature Christians is to choose a reasonable length of time and stick to it.

## We ought to bear in mind that the *best* time, not the *leftover* time, belongs to the Lord.

for an hour every day. My friend countered with the challenge that the bishop take two of his best hours each day for prayer. The bishop was astounded, but he accepted the advice and managed to claim two hours from his full

Where we pray is as important as when and how long we pray. Not every place available is necessarily adequate. When I was a college professor I tried to pray in my office, only to conclude that it was impossible to pray there. I was

surrounded by distractions: there were students' papers to read, forms to fill out, a lecture to give the next hour, students coming by to see me. I couldn't figure out any other place to pray, though, so I asked the Lord to help me find one. Shortly after that I discovered an empty office in the suite down the hall from me. Not only that, there was a Christian secretary in the suite who said that I could use the room and that she wouldn't let anyone disturb me while I prayed.

If we're having trouble finding a place to pray, we should ask the Lord to guide us to a good location and also ask other Christians if they can direct us to somewhere adequate. If possible, the room we finally settle on should be one where we can pray and sing out loud. We shouldn't be satisfied with a place that does not allow expressive prayer.

Once we have settled on a time and place, what do we do? First of all, we should resolve that we'll be open to the inspiration of the Holy Spirit. That attitude might not come easily to those who have never encountered anything but formal prayer, but the Spirit does want to lead us. If we come before the Lord bearing that in mind, we'll find our prayer immeasurably enriched as we yield to the promptings of the Spirit.

On the other hand, prayer isn't an entirely spontaneous affair; it helps to build specific elements into our time before the Lord: for example, reading Scripture, intercession, etc. Whatever we decide, we should leave the time flexible enough that the Spirit can form our prayer in a way that will draw us closer to the Lord.

As they learn to pray, most Christians encounter some fairly common obstacles. Recognizing these obstacles can help us deal with them. Recently some friends and I talked about how we spend our prayer time and a few of us said that lately during prayer we ended up thinking about our lives,

or families, or our work. One person quickly said, "That's not praying"—and he was right. If during our prayer period we are thinking about our children or our schedule for the day, either we're allowing ourselves to be distracted or we're sincerely trying to think things over in God's presence. While the latter might be a good thing to do, it's not necessarily prayer.

In prayer, we want to surrender ourselves to the Lord so that we grow in our knowledge and love of him and in our ability to hear and obey him. That means that while we may think about our concerns during prayer, we shouldn't think about them for the duration of our prayer time. It's proper to bring our concerns before the Lord, and we should freely intercede for them, and even prayerfully weigh the advantages and disadvantages of a particular course of action. However, we must guard against allowing our intercession to turn into endless speculation about how to handle various problems.

Evaluating our prayer time presents another obstacle to prayer. A friend of mine said that he used to think he had fairly bad prayer times until someone told him to stop evaluating them. In

fact, he was told that the only criterion he should use in judging his prayer is whether he was faithful in taking a regular period each day to come before the Lord. He followed that advice and it lifted a great deal of pressure from him.

We ought to stop judging our prayer. Jesus is the one qualified to evaluate our prayer. We might be doing exactly what he wants, he might be very pleased with us, but if we're following our feelings we might give ourselves a low rating, convinced that we're a big disappointment to him.

In C.S. Lewis's *Screwtape Letters*, an older devil, Screwtape, advises a younger devil, Wormwood, about how to draw people away from the Lord, "the Enemy." Screwtape is particularly insistent that periods of dryness—"troughs" or low points—are quite valuable to the Enemy in stimulating the growth of the individual Christian.

In fact, Screwtape writes, "Some of his (the Lord's) special favorites have gone through longer and deeper troughs than anyone else." He advises Wormwood to remember that "prayers offered in the state of dryness are those which please him best . . . Our cause is never more in danger than when a

human, no longer desiring, but still intending, to do our Enemy's will, looks round upon a universe from which every trace of him seems to have vanished and asks why he has been forsaken, and still obeys."

Of course, our prayer and our relationship with the Lord should not be one unending period of dryness. We should expect, in the normal flow of life, to experience both peaks and troughs.

Even if we feel our prayer is as dry as a desert, we shouldn't allow that to influence us. As a matter of fact, every Christian at some time experiences dryness in prayer. The Lord allows that to happen so that we can say, "Jesus, it doesn't matter how I feel, it doesn't matter if I spend this whole time feeling nothing. I love you and I'm going to spend this time with you." That pleases the Lord a great deal.

Our relationship with the Lord is not to be taken lightly. It's a serious commitment. If we neglect it, we reap the consequence in the form of a powerless Christian life, largely devoid of peace and direction. If we nourish it through prayer and Scripture, our life will witness to a joy, strength, and confidence found only in a relationship with the Lord. ♥

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# update

## Vino Nuevo



### **Vino Nuevo: The Fulfillment of a Vision.**

In January 1975 Charles Simpson visited Costa Rica for the first time. During his visit, a presbytery of elders was established to oversee a group of Christians in San Jose, and he shared his vision for *New Wine* to be made available to the Spanish-speaking world in its own language. Prior to Charles' coming as an emissary of good news, the Holy Spirit had already brought together within this presbytery the elements necessary to do the job. A budget, a format and a proposed form of distribution were immediately presented to Charles to take back to the Board of Christian Growth Ministries.

When word was received that the plans to produce *New Wine* in Spanish had been approved, the elders rejoiced for the privilege of this charge, and began immediately to select, translate and prepare the articles for the first issue of *Vino Nuevo*.

Only two months after the vision was first presented to the elders in San Jose, *Vino Nuevo* made its initial appearance with the May/June 1975 issue. Feeding many hungry Christians, it became an instrument of the Holy Spirit to fill a vacuum in the Spanish-speaking world.

Since the year 1975 was declared International Women's Year by the secular world, the staff of *Vino Nuevo* used the issues that year to focus on God's order for women and for building solid foundations with other basic themes such as "The New Birth," "Water Baptism," and "The Holy

Spirit." Themes of the 1976 issues dealt with characteristics of the Kingdom of God.

1977 was a year of changes in the practical areas of the magazine, such as paper supplies, typesetting services and printing. We spent much time in 1977 looking for high quality materials and services at reasonable cost, and the physical quality of the issues during this period was somewhat adversely affected. But in the fall of that year, the Lord neatly solved these problems. A personal friend of a *Vino Nuevo* staff member, who is the owner of one of the largest printing enterprises in Costa Rica, offered to print *Vino Nuevo* at cost and it once again became one of the best-produced magazines in Latin America.

### **Circulation**

*Vino Nuevo's* average circulation is 10,000 per issue. Although appeals are made for financial sup-

port from our readers, *Vino Nuevo* is distributed without charge. Unfortunately, many people who desire to support the outreach of the magazine are unable to do so because of restrictions imposed by their governments on foreign exchange of currency. We are therefore grateful to God that the cost of producing *Vino Nuevo* has been kept remarkably low. This has been possible because a substantial amount of the work has been donated or done by volunteers.

### **Geographical Outreach**

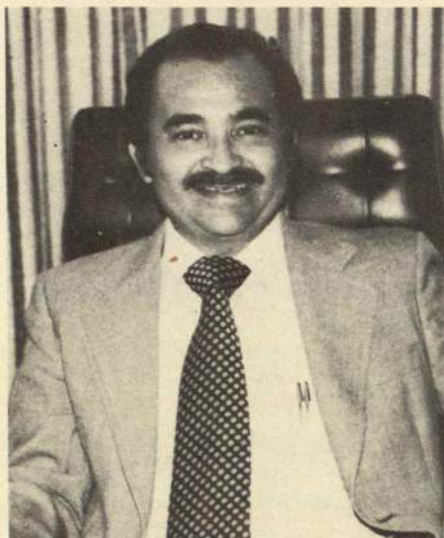
Listed below are some of the countries to which *Vino Nuevo* is sent, along with the number of copies each country receives. As with *New Wine*, we have received numerous indications that many of the magazines we send are shared by several families.

Argentina.....	1,196
U.S.A.....	963
Costa Rica.....	800
Columbia.....	608
Spain.....	593
Puerto Rico.....	592
Mexico.....	494
Chile.....	401
Peru.....	401
Venezuela.....	350
Honduras.....	346
Brazil.....	295
Guatemala.....	268
Nicaragua.....	241
Cuba.....	221

In addition, some 800 magazines are sent to 24 other countries around the world.

### **Staff**

Four people are on the perma-



Hugo Zelaya—Director of *Vino Nuevo*.

nent staff of *Vino Nuevo*. Hugo M. Zelaya, the Director, is responsible for coordination and supervision of the work, including approval of design and artwork, as well as writing the editorials for *Vino Nuevo*. Being fluent in both English and Spanish, Hugo works very carefully when translating an article so that the spirit of the original text comes through in the translation. He has also served as the official interpreter for the teachers associated with *New Wine* when they have ministered in Spanish-speaking countries. His association with *Vino Nuevo* and his contribution to the Lord's work in Costa Rica have opened many doors for his ministry both at home and abroad.

Noé Martínez Quesada is in charge of such practical aspects as editing, graphic presentation, photography, art and paste up. His many years in the field of advertising make him an invaluable man in this position. Noé also presently serves as head of the audiovisual department of a nondenominational Christian editorial house in Miami.

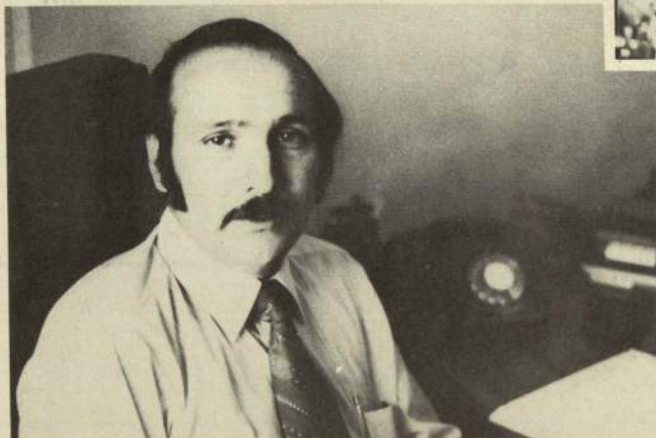
Guyón Massey, *Vino Nuevo's* Administrator and Office Manager, is responsible for oversight of the sorting, mailing and general distribution of the magazine. He also pastors one of the groups that forms Centro Para Desarrollo Cristiano, (Center for Christian



Noé Martínez Quesada



ABOVE: Miss Carmen Marín—Typist and Secretary.



LEFT: Guyón Massey—Administrator and Office Manager.

Growth) the Christian community that serves as the foundation for *Vino Nuevo*.

The secretary for *Vino Nuevo* is Carmen Marín. Carmen handles correspondence, filing, records and general office work. She also types the articles for the magazine in their draft and final forms.

## Goals

Although there is no other publication in the Spanish language like *Vino Nuevo*, it does not pretend to be the only instrument of the voice of God. Nonetheless, *Vino Nuevo* does want to reach all Spanish-speaking people who desire to hear from the Lord, who are open to being conformed to the image of Christ, and who seek the establishment of the Kingdom of God on earth and the tangible unity of the Body of Christ.

One particular objective is the growth of the circulation of *Vino Nuevo*, which is dependent in part on the financial support and prayer support of those who are directly blessed by the magazine. Regardless of such support, however, it is our desire to see *Vino Nuevo* continue to grow and be used as a vehicle for the expression of what God wants to say to his people in the Eighties.

## Editors Note:

One way American readers can help increase *Vino Nuevo's* outreach is by sending the names of any of their Spanish-speaking friends to:

*Vino Nuevo*  
Centro Para Desarrollo Cristiano  
Apartado 5551  
San Jose, Costa Rica.

In addition you may strengthen the ongoing work of *Vino Nuevo* by sending tax-deductible contributions to:

*Vino Nuevo*  
c/o New Wine  
P.O. Box Z  
Mobile, AL 36616.

# Thy Word Is Truth

. . . Ask and keep on asking, and it shall be given you; seek and keep on seeking, and you shall find; knock and keep on knocking, and the door shall be opened to you. *Luke 11:9 (Amplified)*

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. *2 Chronicles 7:14*

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior. *1 Timothy 2:1-3*

“Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.” *Matthew 26:41*

And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. *Ephesians 6:18*

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will. *Romans 8:26-27*

“Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.” *Matthew 18:19-20*

Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. *James 5:16*

Scriptures are from the New International Version, ©1978 by the New York International Bible Society unless marked otherwise.

**THE REDEMPITIVE EFFECTS** of prayer watches have been evident throughout church history. This fact was brought home to me quite forcefully in the 1960's when my wife and I were living in New York City and attending Calvary Baptist Church. The Associate Minister there, Ray McAfee, gave us Arthur Wallis' book *In the Day of Thy Power*, and one small portion of that book impressed me very much—the account of the Moravian revival in Herrnhut, Germany. Following a great outpouring of the Holy Spirit in 1727, forty-eight men and women determined to start a continuous chain of prayer. The twenty-four hours of each day were divided among them into prayer watches. Later, other intercessors were added, and that chain of prayer continued day and night for one hundred years.

The result of that devotion to prayer was obvious. In twenty-five years more than one hundred missionaries were sent forth from this small congregation in the little village of Herrnhut. Waging spiritual warfare through the prayer watches, the Moravians were set aflame for God, and they proclaimed the gospel to nearly every country in Europe and sent missionaries to those who had not heard the Christian message in North and South America, Asia, and Africa. Dr. Warneck, a German historian, wrote: "This small church in twenty years called into being more missions than the whole evangelical church has done in two centuries."

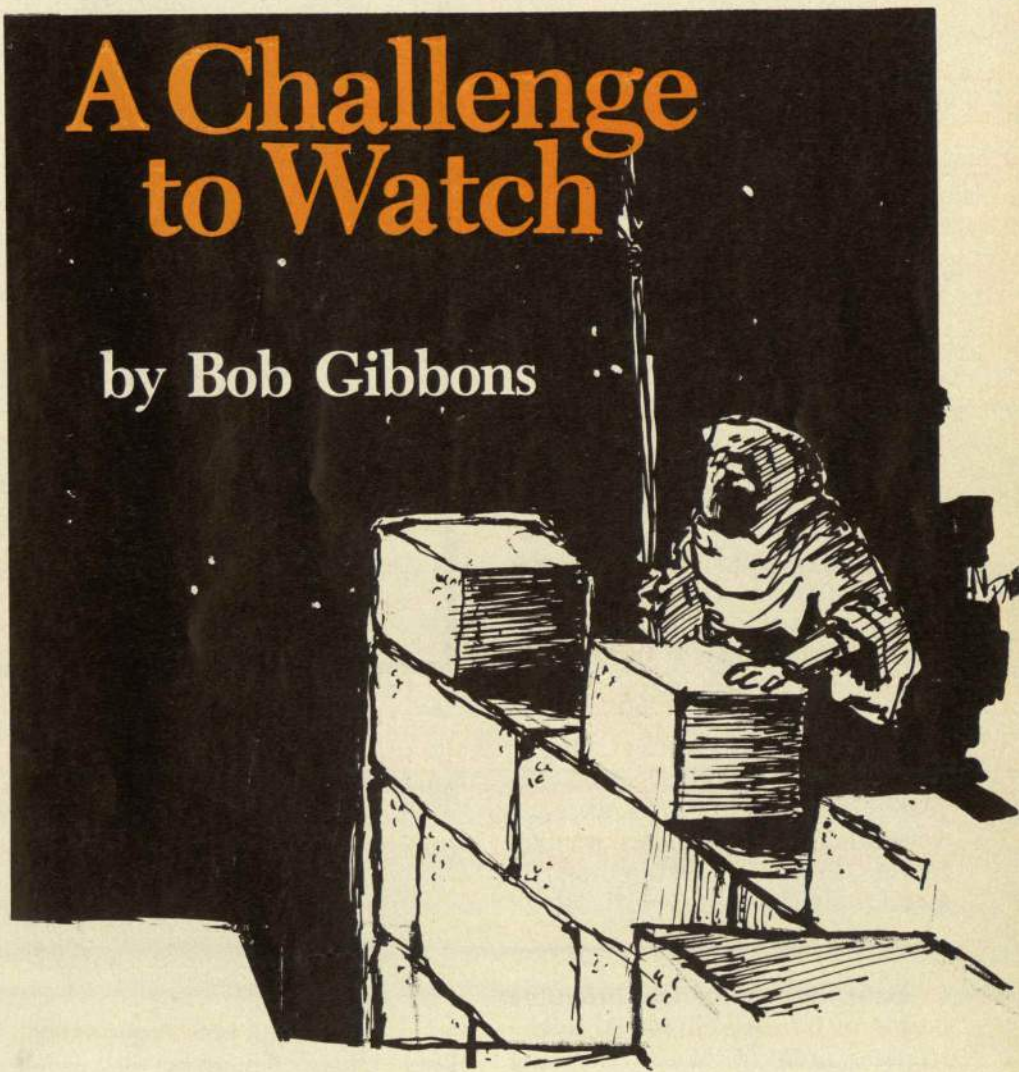
I can also personally testify to the benefits of prayer watches. Shortly after moving to North Carolina in 1970, I became the interim pastor of a large church in Jacksonville, North Carolina after its pastor was injured in a near-fatal automobile accident and hospitalized for several months. Using the

account of the Herrnhut Awakening of 1727, I challenged the congregation to participate in a similar, continuous prayer chain. Out of a congregation of 1200, some 90 people responded. We started with these, some taking one

were coming forward every Sunday morning to accept the Lord. Eighty marines were saved at a special outreach held on the base at Camp LeJeune. In answer to prayer, financial support was given for an international radio

# A Challenge to Watch

by Bob Gibbons



hour, others taking two hours in the day for prayer.

The number of intercessors grew. As a result, within three months, my wife, Joann, and I had received the baptism in the Holy Spirit and our church had witnessed many miracles and healings. Two dozen people in the congregation also received the baptism in the Holy Spirit, and people

and ministry outreach which went into more than ten foreign countries. We witnessed the results of faithful, believing, persistent prayer.

In subsequent years, we were further encouraged by reports of similar intercessory efforts all across the nation. We learned of a continuous prayer watch in California; an all-day, all-night prayer

effort carried on by believers in Lansing and Kalamazoo, Michigan; and Intercessors for America's continuous nationwide prayer vigil. Challenged anew by these reports, we began a prayer watch in our fellowship in Durham, North Carolina and we began to understand some reasons why this ministry was so important for the fulfillment of God's purposes in the earth.

### Watching in Scripture

This principle of watching, although not very common in our day, has a strong scriptural basis. The word "watch" means "to deliberately stay awake for military purposes." Ancient military policy originally divided the night into three watches. Then in the days of Roman rule, the strategy of four watches, starting at 6:00 PM, 9:00 PM, 12 midnight, and 3:00 AM was introduced. The gospel of Mark makes reference to this custom in society at that time.

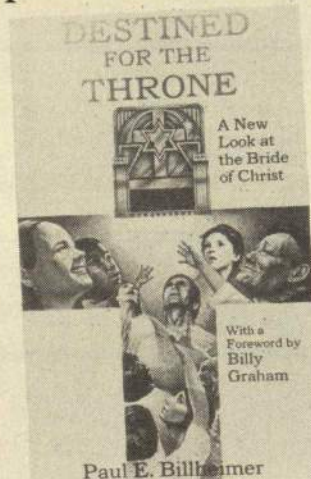
Watch ye therefore: for ye know not when the master of the house cometh, at *even*, or at *midnight*, or at the *cockcrow*ing, or in the *morning* (Mk. 13:35).

The importance of watching in Jesus' life, is evident from the record of the night of His betrayal, when He took three of His disciples to the Garden of Gethsemane to stand watch and pray with Him.

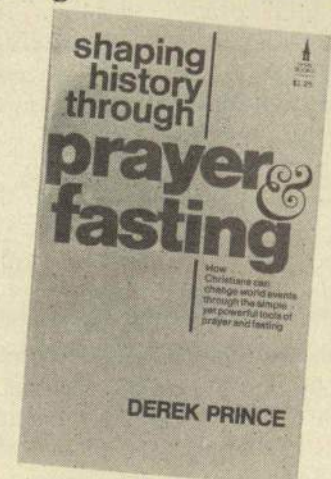
Bob Gibbons is the presiding pastor of Grace Fellowship in the triangle area of North Carolina which includes Raleigh, Durham and Chapel Hill. He has appeared on the television series "The Story," and has produced other series and specials. He also produces the international radio broadcast "Breakthrough." Bob has traveled extensively both as a speaker and a singer. He and his wife Joann and their two children live in Durham, North Carolina.

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And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and *watch* (Mk. 14:33-34).

Later, he returned and found them sleeping.

... and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? *Watch ye* and *pray*, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak (Mk. 14:37-38).

The parable of the unjust judge dramatically punctuates this emphasis Jesus placed on not growing weary, but being persistent in prayer, crying unto him *day* and *night*.

There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry *day and night* unto him, though he bear long with them? I tell you that he will avenge them speedily (Lk. 18:2-8a).

### Confronting the Enemy

Why should we have prayer watches? One clear reason from

Scripture is that God obviously responds to concerted, persistent prayer. Another specific reason to watch in the night hours, however, is the need to combat Satan's power which seems to have freer rein in the night than during the day. For example, when Judas left the table to betray Jesus, scripture says:

He then having received the sop went immediately out: *and it was night* (Jn. 13:30).

On the very same night, during his trial, Jesus said to the chief priests and captains of the temple and the elders:

Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: *but this is your hour, and the power of darkness* (Lk. 22:52-53).

That is significant when we remember that the bible calls Satan the prince of darkness.

Physicians have observed that most deaths occur between midnight and dawn. Recently a physician who took part in an all-night prayer watch held by the men in leadership at our fellowship confirmed this. As the hands of the clock approached 4:00 AM, he noted: "This has been the happiest 3 to 4 AM I have spent in my life. At the hospital this is often the time people die. It is the most depressing hour of the night."

Since the forces of evil which battle life are seemingly stronger during the night, we must pray night and day to sustain pressure on Satan's attempts to unleash his power in the night. We need to accept the challenge of Isaiah:

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace *day nor night*: ye that make mention of the Lord, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a

praise in the earth (Is. 62:6,7).

This is the picture of never-ending prayer that leads to victory in spiritual warfare, bringing glory to God's name.

The New Testament issues a similar challenge to us. After his command to the Ephesians to put on the whole armor of God as soldiers in God's army, Paul urged the church to utilize the weapon of "all prayer": "Pray always with all prayer and supplication in the spirit, *watching thereunto*" (Eph. 6:18). (That means not merely praying, but *staying awake* to pray.)

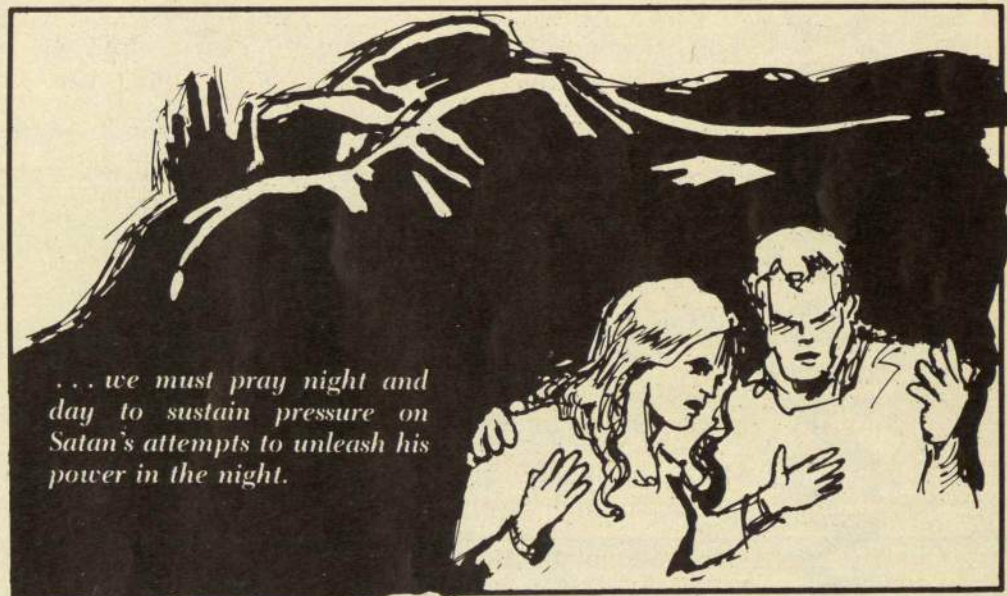
In Colossians, Paul exhorts us

in Acts 16:23-33.

But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them . . .

An earthquake occurred causing the prison doors to open. By this intervention of God, the jailor and all his household became Christians.

If we are to have final victory in proclaiming and establishing God's Kingdom in the earth, then we must be willing to give up some of our sleep to serve the Lord in prayer watches.



to "continue in prayer, and *watch* in the same with thanksgiving" (Col. 4:2). Paul not only taught this principle; he practiced it as well. When Paul reminded the Corinthians of the responsibilities of his apostleship, he included "watchings" in the list (2 Cor. 6:4-5).

Paul was not the only apostle who challenged the early church to watch. Peter calls us to it urgently when he says: "But the end of all things is at hand: be ye therefore sober, and *watch* unto prayer" (1 Pet. 4:7).

Luke recorded the dramatic results of a prayer watch in the prison experience of Paul and Silas

For those who watch there shall be a time of great reward. When the daily battles are over and the final victory is won, we shall experience the joy of the Lord in great abundance!

Thy watchmen shall lift up their voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God (Is. 52:8-10). ▼

## NEW WINE MAGAZINE SURVEY RESULTS

### WHO IS THE TYPICAL NEW WINE READER?

#### WHAT DOES HE OR SHE LIKE AND DISLIKE ABOUT NEW WINE MAGAZINE?

We are excited about the tremendous reception you, our readers, gave to the *New Wine* Magazine Reader Survey that was presented in our October 1979 issue. We received nearly 5,000 responses to the questionnaire. That in itself was encouraging as it expresses the high level of commitment of our readers in a tangible way.

But even more exciting is what we have learned about the *New Wine* readership. For several years we have had the desire to find out more about you and what you like and dislike about *New Wine* Magazine. Now, through the results of this survey, we feel we know you better.

Here's how you answered the questions:

#### A PERSONAL PROFILE OF OUR READERSHIP.

Almost equal numbers of men and women responded to our questions. The largest block of our readers (40%) are 25-34 years of age. Running second at 24% are those of you in the 35-44 age group, closely followed by our 45-64 year group with a 21% representation.

Most of our readers are married, while 25% are single either by never marrying, death of their spouse, through divorce or separation.

Occupationally, 34% of those who answered our questionnaire spend their days as homemakers. Several other vocations in order of highest rank were educators, clerical workers, pastors, and those in the medical profession.

Where do most *New Wine* readers make their spiritual home? Of our readers who responded, 34% go to a denominational church, 17% attend a nondenominational church, 16% function in a charismatic fellowship, and 23% are part of covenant groups.

#### NOW THAT YOU KNOW SOME CHARACTERISTICS OF A NEW WINE READER, LET'S LOOK AT SOME OTHER INTERESTING FACTS:

When asked how long our readers have been on our mailing list, 34% said they have been reading *New Wine* five years or more; 28% have read the magazine for three to five years, while 24% have been on our mailing list from one to two years.

Because we occasionally receive letters from readers who, through a computer or clerical error on our part, have encountered problems, we asked two specific questions: "Have you ever been taken off our mailing list without requesting to be removed?" 90% responded no. And to the question, "Did you ever encounter any problems getting on our mailing list?" 88% responded no. We appreciate these encouraging statistics pertaining to our efficiency; however, we also recognize that there is some room for improvement.

We then asked our readers how they use *New Wine* and were delighted to find that 75% read the magazine from cover to cover. We were further encouraged when we learned that many of these readers loan their copy of *New Wine* to friends and family who want to read it. Based on this information, over 350,000 people come in contact with *New Wine* each month. We also learned that a whopping 91% of our readers save their copies of *New Wine* and use them as study and reference material.

#### HOW DID OUR READERS JUDGE THE APPEARANCE AND CONTENT OF NEW WINE?

In voting for the best issue of 1979 (January through September), 27% of our readers picked the February *Secular Humanism* issue. It was followed in order by: *Encouragement* (June), *Who is the Greatest?*—Serving (January), *Improving Your Communication* (July/August), and *Who Owns Your Child?* (September).

Other than Bible teaching articles, interviews topped the list of your favorite features with a 36% rate. 23% preferred our "Thy Word Is Truth" feature, while the "Update" page was singled out by 18% of our readers. When asked what articles you would like to see more of, most of those responding said they liked the content of *New Wine* just about as it is and felt that our articles are practical to everyday life. However, 48% requested more reports on current events, 44% would like to see more inspirational articles, 66% want a column on overcoming everyday problems, and 47% said they would enjoy a Bible study feature. When asked if we should continue to publish an August newsletter, 77% said yes.

It has been our goal since the early part of 1979 to improve the overall appearance and design of *New Wine*: 96% of those responding to the survey gave us a good to excellent rating. Thank you for confirming our efforts thus far. In addition 97% said they appreciated our theme-related advertising.

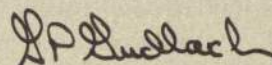
#### THANK YOU FOR HELPING US.

The information you have shared will be invaluable to the future growth and overall success of *New Wine Magazine*. Our ability to provide a magazine of the highest quality is dependent on feeling the pulse of our readers. Your response has aided us in that goal.

- In coming months we will continue in an even more detailed manner to digest the information you have provided, and to implement the changes you have suggested.

Thank you again for your commitment.

Sincerely,



George P. Gundlach  
Administrator  
NEW WINE MAGAZINE

# Prayer Works

by

## Erik Krueger and Ron Milton

“Do you desire . . .  
to break down the kingdom of Satan?  
to extend the Kingdom of Christ?”

Here is a testimony of the most effective means available to us for achieving both these goals simultaneously.

In ministering at large in many different situations, I have learned that the most important provision I can make for success is to enlist *the concerted, systematic, focussed prayers of groups of committed believers.*”

— Derek Prince

---

**FRUSTRATED** and concerned about some pressing needs, the leaders of Shiloh Fellowship of East Lansing, Michigan and Ministries of Agape of Kansas City, Missouri met together to discuss what to do about them. Our first concern was a faithful leader with a wife and two children who was dying from Hodgkin's disease. He had developed the disease in 1966, but received miraculous healing from the Lord which was fully documented by his doctor. However, a few years later the illness recurred. When more prayer, as well as fasting, was offered on his behalf, his health improved for a while, only to decline as the disease returned once again.

Our second concern was related to some trials and transitions in the

growth of our fellowship in East Lansing. We had just entered a time of severe attack and our once relatively peaceful, loving and harmonious body of believers had suddenly become anything but that!

Derek Prince had come to be with us, and as we met together we realized first our need to pray for wisdom, that “we might have the mind of Christ” (1 Cor. 2:16). As we sought the Lord together, the revelation and gifts of the Spirit started to operate, and what the Lord began to show us was like pieces of a puzzle coming together, forming a complete picture. Believing God had answered our prayer for “His mind,” we came to the following conclusions:

1) Our attacks were from the

same enemy and were therefore related. Each of us had personally entered a level of spiritual warfare which was relatively foreign to us or at least little understood by us at that time (Eph. 6:12; 2 Cor. 10:3-6).

2) We realized that we as fellowships were becoming engaged in high-level spiritual warfare resulting from outreach efforts to many areas of the Body of Christ at large (2 Cor. 1:6-11; 1 Thess. 2:18; Rom. 15:20-22).

3) We needed to stand as an army in this warfare if we expected to overcome (Rev. 12:11; Eph. 6:10-20). The health of our brother needed to become a battleground of faith, and we had to realize that while Satan and his kingdom would try to discourage

and destroy, God would mature and unite us that we might triumph: "This is the victory that overcomes the world—our faith" (1 Jn. 5:4).

4) Diligence and perseverance were essential in the battle (Heb. 10:35-39). There could be no turning back until we utterly destroyed our enemies (Josh. 10; Ps. 18:37).

5) Finally, we needed to "watch" (pray by night) if we were to be steadfast. "Now shall not God bring about justice for His elect, who cry to Him *day and night*, and will He delay long over them?" (Lk. 18:7).

Derek suggested that perhaps a prayer chain could be developed to carry out unceasing prayer. We unanimously sensed the Holy Spirit's approval of this practical suggestion, and it appeared the best—the *only* way—to implement what God had spoken to us. From this meeting in the summer of 1976, Shiloh Fellowship began a "prayer watch," an organized, systematic chain of united prayer that continues twenty-four hours a day, seven days a week.

### God's Purpose for Us

Since the beginning of our prayer watch we have more clearly realized what God wants to accomplish through us. As God's people we have a purpose here on earth far beyond just getting saved

so we can go to heaven. Our purpose is to see the fulfillment of the prayer Jesus taught us to pray:

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven (Mt. 6:9-10).

Jesus instructs us to pray that the quality of Kingdom life that exists in heaven will be established in the earth. Just as God's will is done in heaven, it is to be done on earth. The Lord has declared, "... but indeed, as I live, all the earth will be filled with the glory of the Lord" (Num. 14:21). It has always been God's intention to form a people who would manifest His glorious nature and see to it that His will was performed in the earth. As one traces the history of God's dealings with man from Adam to the present, one can see His plan being worked out. God has committed Himself to bring His plans to consummation through His people. As unlikely as it seems, God will use us, His people, to fill the earth with His glory.

The power that lies in the gospel of Christ is this: despite our weaknesses, Christ transforms people like you and me into the image of Himself. We do not have to remain weak and defeated, living far below God's provision for us. The power available to us is more than sufficient:

Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen (Eph. 3:20-21, NAS).

We must understand that the Kingdom of God is not nebulous. It can be seen. It is God's character and nature being formed in you and me so that the world can see it (Col. 1:21-29; 1 Cor. 1:26-31; Eph. 3:6-10). As Christians we should not settle for less than God's



Ron Milton serves as senior pastor of the local ministry of Shiloh Fellowship in East Lansing Michigan. He oversees the local elders and the

spiritual life of the fellowship, as well as discipling a number of shepherds in the Body. Ron, his wife Elizabeth, and their four children live in East Lansing.

best. When we pray the Lord's Prayer, we are praying for God's "best" to come. Jesus not only taught us to pray for it, but He has challenged us to believe it will happen.

The earth and all it contains belongs to the Lord. As God's redeemed community we are stewards over the earth. We have a responsibility to *watch over* the activities of the earth and represent God to all its people. God does not intend for us to relinquish control to the world for the formation of society, but rather to pray and work that *His* will be done on earth as it is in heaven.

### Taking Our Place of Authority

We receive further teaching from Paul about the will of God and how we fit into it:

I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might

which He brought about in Christ, when He raised Him from the dead, and seated Him at His right hand in the heavenly places,

far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come.



While a psychology instructor at Michigan State University, Erik Krueger was converted to Christ and thrust into ministry. This ministry

eventually evolved into Shiloh Fellowship, a Christian community in East Lansing, Michigan. Erik now travels as a minister to the Body of Christ at large, and works with several communities. Erik and his wife Mary and their two daughters reside in East Lansing.

And He put all things in subjection under His feet, and gave Him as head over all things to the church,

which is His body, the fulness of Him who fills all in all (Eph. 1:18-23, NAS).

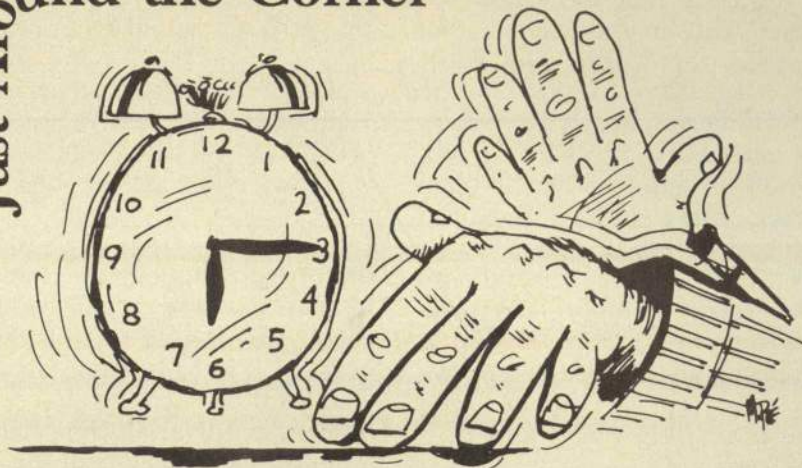
... and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus ... (Eph. 2:6, NAS).

In these two scriptures Paul describes not a people who have given up, but a people who are seated with Christ on the throne, reigning over the affairs of this life. It is God's good pleasure to rule the earth through His people. He has given *us* the authority, the power, and all that is needed. We must arise and take our God-given place with Christ.

The primary way we will reign with Christ is through prayer. When God reveals His will, we are to respond in constant, united, believing prayer until His will is established. We have no greater responsibility as Christians than to *seek* God's will and *pray* until it comes. Many times we have failed to do His will simply because we failed to persevere in prayer. Although we may desire to see God's Kingdom come, unless *we*



## Just Around the Corner



## The Working Christian

*join together and pray* "Thy Kingdom come" as Jesus intended, we will not see it established in our lives.

In Isaiah 62:6,7 the Lord says,

On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who remind the Lord, take no rest for yourselves;

And give Him no rest until He establishes and makes Jerusalem a praise in the earth.

Before the captivity, Israel divided the night into three military watches and during these times men were assigned to stand guard on the walls. They were responsible to watch for approaching visitors, friend or foe, and report them to the king. Because of their vantage point on the walls, they could also see any disturbances inside the city and do whatever necessary to maintain peace within the city itself (See 2 Sam. 18:24-27).

The metaphor of watching has significant and practical implications. The walls are symbolic of our authority and place in Christ. As we pray, we are to be "stationed on the walls." Only from there can we see clearly, and watch as well

as pray. Watching implies "alertness"—it is positioning yourself before God in such a way that you not only pray or speak to Him, but you hear from Him. Spiritually your eyes and ears are opened to discern what is taking place in the spiritual realm. Then as we begin to pray, what we have seen must be vocalized, whether it is expressed through praise, thanksgiving, intercession or petitioning, because God has instituted prayer as the means of communicating with Him.

### Answers to Prayer

We want to share with you a few testimonies of how God has been faithful to answer our prayers. First of all, the two major concerns we previously mentioned were given to those on the prayer watch. The good health enjoyed today by our brother who was threatened with Hodgkins disease can be attributed to God's faithfulness to answer the prayers of His people. Also, both Shiloh and Agape Fellowships enjoy more peace, love and prosperity in the Lord than at any time prior to our continuous prayer watch. For instance, Shiloh in Michigan has been able to work through the difficulties mentioned earlier to

*An attitude of passivity and fatalism is as tragic as it is unscriptural. It is true that antichrist must eventually emerge. But it is far from true that there is nothing to be done about him in the meantime. The initiative in world affairs is with God and His people. The climax of the age will not be brought about by the actions of secular government or military power, nor by the floods of satanic deception and lawlessness. The final decisive activity will be the preaching of the gospel of the kingdom. This is a task that can be accomplished only by the church of Jesus Christ.*

— Derek Prince  
*Shaping History Through Prayer and Fasting*

become a source of blessing and strength to other groups in Michigan and in other parts of the world.

Another incident which evoked concerted prayer was in 1976, when terrorists shocked the world by hijacking a plane carrying mainly Jewish passengers, finding sanctuary in Uganda under the reign of president Idi Amin. Many people throughout the world responded to the news in fear as they remembered the murder by terrorists of eleven Israeli athletes who participated in the summer Olympics in Munich. The threat of mass murder of the hijacked passengers was ever present.

We decided not to just sit back and wait to see what would happen. We began to seek God for direction, and a clear word from the Lord came through one of our elders: "Pray for a miracle." We began immediately to pray that God would intervene with a miracle. Within a few days, the dramatic raid on Entebbe took place. People everywhere were in awe at the daring and "miraculous" rescue by the Israeli military. As the Israeli people rejoiced over the rescue and praised the courage and efficiency of their army, we too were rejoicing and giving praise. But ours was for the One who really brought deliverance from the terrorists—the Lord God Himself.

In January 1977 we participated in Christian meetings being held in Detroit, Michigan.

Detroit, at that time, was among the worst-afflicted cities in the nation by violent crimes. The Lord directed us to pray at these meetings and at various times since, against all violence, lawlessness and murder. Newspapers soon reported a tremendous drop in violent crimes in Detroit, giving no apparent reason for the vast improvements. Since that time, crime has dropped in every major city in Michigan except for one.

On one particular occasion the Lord directed us to pray against the power of witchcraft. There was no obvious reason that we knew of for this intercession. Nevertheless we began praying. Two weeks later we received news from a pastor a couple of hundred miles north of us that during the time we were praying there was (unknown to us) a statewide convention of over 450 practicing witches. At that convention curses were pronounced upon the pastor who called us and all of his asso-

ciates (which included us), upon the Christian leadership in that area, and upon President Carter. The result of our responding to God's call for prayer was that rather than being oppressed by the power of witchcraft, we were nullifying their curses and experiencing Christ's victory.

Over the years we have kept a record of all prayer concerns and how God has answered. In 1977 alone there were almost 200 specific prayer requests. Of these 200, all but eight received a full or partial affirmative answer from the Lord.

Over all, the prayer watch has been a great success. We appreciate how good the Lord has been to us. He has been faithful to lead us in His triumph in many areas. We are also thankful to brother Derek Prince, who has been a real source of encouragement to us all in the formation and continuation of the prayer watch.

Other related fellowships in Michigan have also formed similar prayer watches. Tremendous support and strength have been generated by these many prayers, and the participants are being trained in intercession (Acts 2:42, 6:4; Eph. 6:18). When we began, many of us could easily relate to Peter when Jesus said to him, "Could you not keep watch with me for one hour?" but in spite of our weaknesses, God has been faithful to encourage us to go on and learn more about the nature of prayer and watching. ♥

**In spite of our  
weaknesses,  
God has been  
faithful to  
encourage us  
to go on.**



## **A COVENANT COMMUNITY**

**A community of God's redeemed people: bound together in covenant love, submitted to compassionate authority and rulership, and manifesting peace, holiness and family fidelity expressed through revered fatherhood, cherished woman and motherhood with secure and obedient children. A community where loving correction and instruction produce healthy growth and maturity; where dedication to excellence produces the finest results in arts, crafts, trades and commerce, providing prosperity and abundance for all its members. A community of faith, worship, praise and a selfless ministry, manifesting individually and corporately the gifts and fruit of the Holy Spirit. A community where all life is inspired and directed by the Spirit of Jesus Christ and is lived to His glory as a witness and testimony to the world.**

DON BASHAM

*Some of the truths that were born out of the Reformation are once again being spoken to the Church. In this Roots feature, we have excerpted passages from a book on the Reformation entitled Early Protestant Educators by Frederick Eby, Ph.D., professor of the History and Philosophy of Education at the University of Texas. Although the brief biographies and actual writings of Calvin, Knox, and Luther in this book focus primarily on their role in the development of education, we have used other passages which have a broader application, views these men propounded which greatly influenced the overall direction of Christianity. As you read the words of Calvin, Knox and Luther, you will recognize a familiar voice—it is the voice of God speaking eternal foundational truths to us from centuries gone by.*

### John Calvin's Life

John Calvin was the son of the secretary to the Bishop of Noyon, in France, where he saw the light of day in 1509. His father intended to make him a priest and to this end provided him every educational advantage.

When twenty-two years of age his father died, and he felt free to pursue his own course. About this time, rather suddenly it appears, he broke with the Catholic Church and became strongly evangelical. Three years later he wrote the first edition of the "Institutes of the Christian Religion," which marked him as one of the few profound theologians of the day. In 1536 he settled as pastor in Geneva but two years later was compelled to leave. He spent three years in Strassburg, which was a liberal city and the refuge for religious exiles. Here he acted as pastor of the church for French Protestant refugees and lectured on theology in the local college.

The year 1541 found Calvin recalled to Geneva where he was

step by step to build up "the Rome of Protestantism" and to exert a dominant influence in France, eastern Germany, Holland, England, and Scotland. He died in 1564 (pp. 233, 234).

### Calvin: The Authority of Scripture

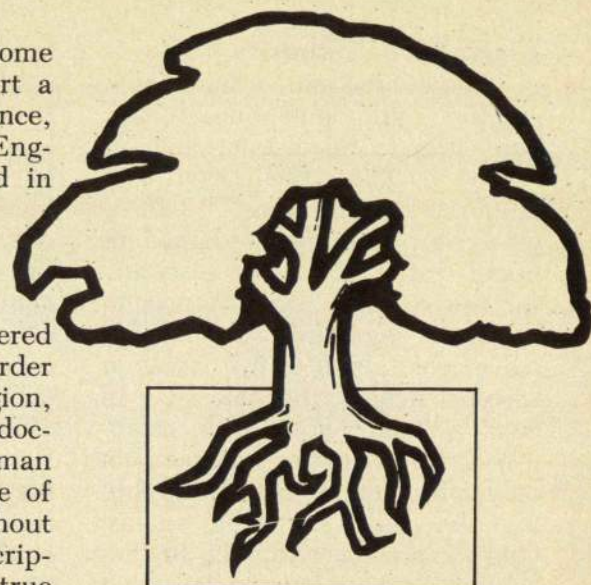
"This, then must be considered as a fixed principle, that, in order to enjoy the light of true religion, we ought to begin with the doctrine of heaven; and that no man can have the least knowledge of true and sound doctrine, without having been a disciple of the Scripture. Hence originates all true wisdom, when we embrace with reverence the testimony which God hath been pleased therein to deliver concerning himself. For obedience is the source, not only of an absolutely perfect and complete faith, but of all right knowledge of God. And truly in this instance God hath, in his providence, particularly consulted the true interests of mankind in all ages.

Since we are not favored with daily oracles from heaven, and since it is only in the Scriptures that the Lord hath been pleased to preserve his truth in perpetual remembrance, it obtains the same complete credit and authority with believers, when they are satisfied of its divine origin, as if they heard the very words pronounced by God himself.

The principal proof, therefore, of the Scriptures is everywhere derived from the character of the Divine Speaker. The prophets and apostles boast not of their own genius, or any of those talents which conciliate the faith of the hearers; nor do they insist on arguments for reason; but bring forward the sacred name of God, to compel the submission of the whole world" (pp. 240, 241).

### John Knox's Life

The sphere of Knox's greatest influence was primarily in his native Scotland. Through Scotch



ROOTS SERIES

The  
Reformation

Presbyterianism, however, his influence was felt in England and more profoundly still in America.

Knox was born in 1505 and received a good education in a grammar school and later at St. Andrews University. On his conversion he left the Catholic priesthood and became a Protestant minister in England. During the persecutions under Queen Mary he found it necessary to flee to the continent where he remained for some five years. During a lengthy sojourn in Germany he came into contact with Lutheranism, and later, while living in Geneva, he espoused the views of Calvin . . . Knox passed away in 1572 (p. 273).

## Knox: Civil Authority

"We confess and acknowledge empires, kingdoms, dominions, and cities to be distinct and ordained by God: the powers and authorities in the same . . . to be God's holy ordinance, ordained for manifestation of his own glory and for the singular profit and commodity of mankind. So that whosoever goes about to take away or to rebel against the hale state of civil policies, now long established, we affirm the same men not only to be enemies to mankind, but also wickedly to fight against God's expressed will. We further confess and acknowledge, that such persons as are placed in authority are to be loved, honored, feared, and held in most reverent estimation, because they are the lieutenants (magistrates) of God, in whose session (courts) God himself doth sit and judge, (yes, even the Judges and Princes themselves), to whom by God is given the sword, to the praise and defense of good men, and to revenge and punish all open malefactors.

. . . not only they are appointed for civil policy, but also for the maintenance of the true Religion, and for suppressing of idolatry and superstition . . .

And therefore we confess and avow, that such as resist the Supreme power, (doing that which appertains to his charge), do resist God's ordinance and therefore cannot be guiltless" (pp. 291, 292).

## Martin Luther's Life

Luther was born at Eisleben in 1483 and brought up at Mansfeld in Saxony where he attended his first elementary school. At fourteen he was sent to a higher school at Magdeburg and later to another at Eisenach. Being quite poor he had to sing and beg in the streets for a living. At eighteen he attended the University of Erfurt and four years later, in opposition to his father's plan for him, he became a monk in the Augustinian monastery of that place. In 1502

the University of Wittenberg was established by the emperor, the first German university to be founded by secular power alone. In 1508 Luther was made a professor of this institution with the duty of lecturing on the "Dialectic" and "Physics" of Aristotle. While thus engaged he studied theology and taking his degree in that subject was authorized to lecture on the Scriptures.

In 1511 Luther made a visit to Rome, and his observations of the life and conduct of the papal authorities profoundly altered his confidence in their sincerity and piety. In 1517 he nailed the celebrated ninety-five theses against indulgences to the door of the Castle church; this act is often regarded as the real initiation of the Lutheran Reformation. Three years later he issued his appeal to the German nobility to undertake a thorough reform of the entire ecclesiastical order. . . . He was brought to trial at the Diet of Worms and condemned as a heretic but was privately shielded from the punishment usually meted out to the enemies of the Roman Church. In spite of this condemnation his doctrines triumphed almost everywhere in Germany and Scandinavia. Luther died in 1546, the idol of the German people (pp. 11-13).

## Luther: The Importance of the Family

"We have now explained, at sufficient length, *how* father and mother are to be honored, and what this commandment includes and teaches, and have shown of what vast consequence it is in the sight of God, and this obedience toward father and mother should become universal. Where this is not the case, you will find neither good manners nor a good government. For, where obedience is not maintained at the fire-side, no power on earth can insure to the city, territory, principality, or kingdom the blessings of a good

government; and it is there that all governments and dominions originate. If now the root is corrupt, it is in vain that you look for a sound tree, or for good fruit.

For what is a city, but an assemblage of households? How then is a whole city to be wisely governed, when there is no subordination in its several households, yea, when neither child, maid-servant, nor man-servant submit to authority? For the son, when grown up, becomes a father, a judge, a mayor, a prince, a king, an emperor, a preacher, a schoolmaster, etc. And, if he has been brought up without restraint, then will the subjects become like their ruler, the members like their head.

For this cause, God has established it as a matter of irrevocable necessity, that men should by all means rule over their own households. For where family government is well-ordered and judicious, all other forms of government go on prosperously. And the reason is, as we have seen, that the whole human race proceeds from the family. For it has pleased God so to ordain, from the beginning, that from father and mother, all mankind should forever derive their being" (pp. 79-81).

## Conclusion

*The principles these men stood for—the absolute authority of Scripture (Calvin), the authority of civil government (Knox), and the importance of the family (Luther)—as well as other valuable beliefs they held, have been foundation stones upon which the Church has built through the centuries, except at those times, such as the present, when some Christians have abandoned them. And yet, they are our roots, aspects of our heritage which demand our renewed attention and devotion as God reemphasizes them in our day and age. ♥*

# Introduce us to your business associates!

Our March issue will deal specifically with the Christian in the business community. John Johnson, the advertising executive responsible for all Levi Strauss and Company advertising, will be our featured guest. We'll also feature articles describing the value of business ethics and the God-ordained place for business and administrative talent in the community.

Make a special effort in February to introduce us to those business associates you feel would enjoy and benefit from New Wine. You can help us offset the expense of sending New Wine by enclosing a tax-deductible contribution for each name you submit.\* In turn, we'll make the special effort necessary to insure that these new readers receive the March issue.

Set a goal—send us names and addresses for two of your business friends, mailed to us by February 10, 1980.

If we have been beneficial to you, we could also be beneficial to your boss, your secretary, your accountant, your pharmacist . . . anyone involved in business!

\*It costs us approximately \$10.00 to send New Wine for one year.

Please send New Wine

TO: name

address

city/state/zip

TO: name

address

city/state/zip

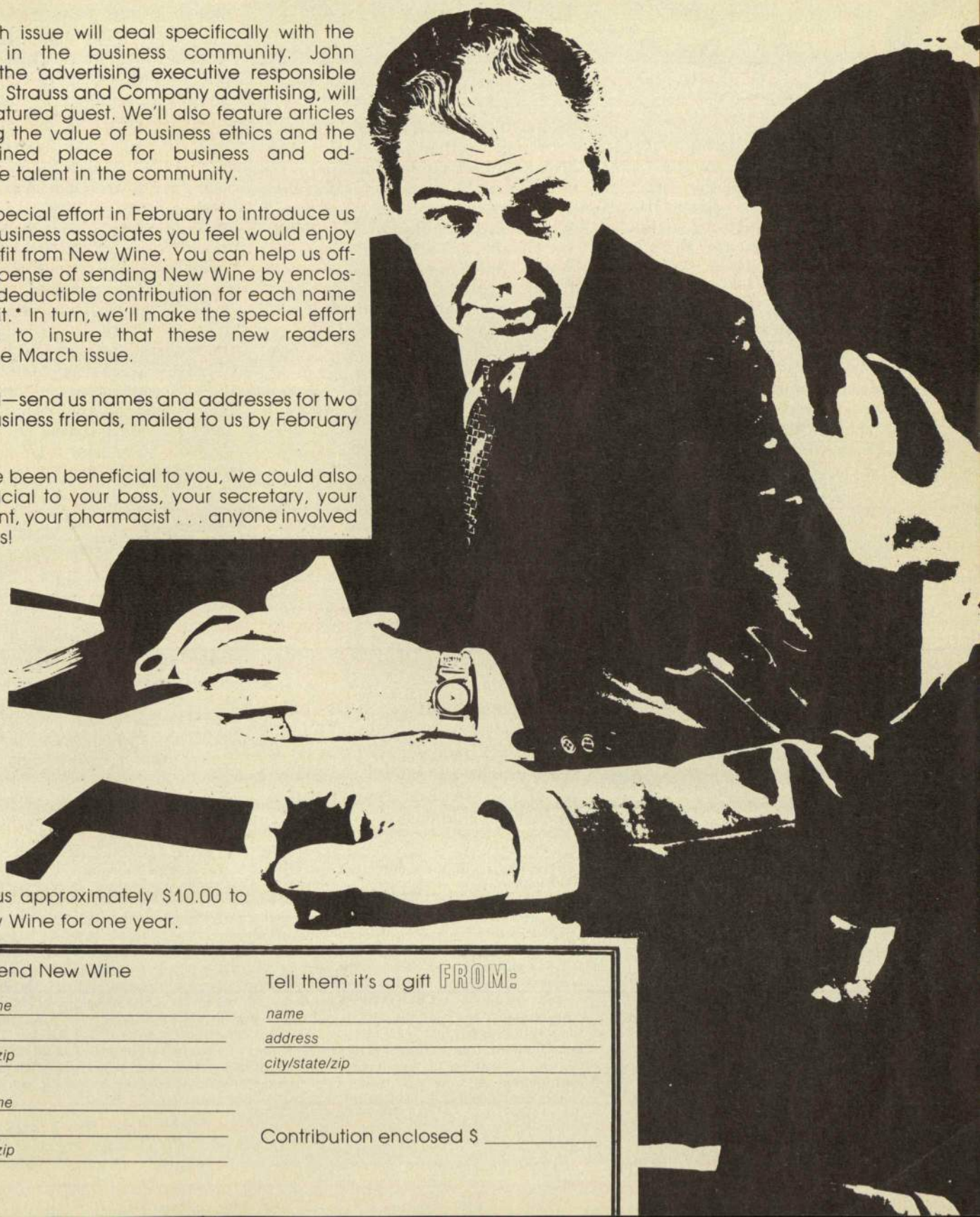
Tell them it's a gift FROM:

name

address

city/state/zip

Contribution enclosed \$ \_\_\_\_\_



Dear New Wine,  
P.O. Box Z  
Mobile, Alabama 36616

### Barbara

Our daughter, Barbara, began receiving *New Wine* in 1977 after visiting Shiloh Fellowship in East Lansing, Michigan, with a friend. Barbara found the magazine so helpful, and my husband and I have enjoyed reading many of the articles, too.

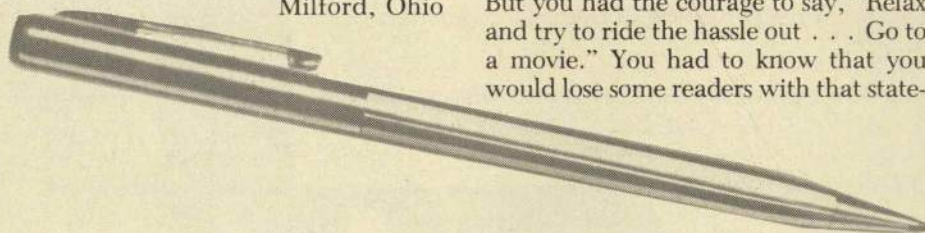
In September, 1979, Barbara was involved in an automobile accident in Illinois. When the Lord took her home the following day, it was a profound shock to us.

Barbara, our only child, came to us as a very special gift from God; she was born three months premature. She accepted Jesus Christ as her Lord

### Preparing for the Future

I must say that Bob Mumford's article "Hit by a Greyhound Bus" is the finest, most to-the-point article I have read on this topic. For many years, while I have watched apocalyptic fervor mount and wane and have seen young Christians not prepare for the future, I am all the more convinced of the wisdom of Martin Luther's words, "If the end comes tomorrow, I will yet plant my olive tree today."

Mrs. Lueders  
Milford, Ohio



Through a series of events I became so discouraged that I didn't even read my Bible or pray.

Miserable and desperate, I began to look through the October issue of *New Wine*. I read your editorial—every word. I couldn't believe it. Would a charismatic really say there were some mountains for climbing? Wasn't that heresy? Then I remembered an article you'd written before on storms that had been very helpful. I clipped the article, and put it in my Bible. It had been a tiny ray of hope.

I didn't look at it much during the next month—the battle was raging fierce. Instead I went to a couple of movies (heresy for me), and watched (horror of horrors) television. I did what I could to remain sane, and to function in any capacity.

Then the November issue of *New Wine* came; I checked to see if you had written anything. By now, little weeds of bitterness and resentment were coming in. I wasn't even very open to you. But you had the courage to say, "Relax and try to ride the hassle out . . . Go to a movie." You had to know that you would lose some readers with that state-

ment. "Back off from trying to be super-spiritual."

That was exactly what I needed. I cannot tell you how those words and the account of the hurricane ministered to my heart. So I am writing to say a tremendous "Thank you and keep it up." Thousands, only God knows, need to hear what you are saying.

Dora Wesche  
South Bend, Indiana

### My Ray of Hope

Dear Don Basham,

These last several years I've been disillusioned and gone through a steady erosion of my faith. I won't go into all that, but I do want to share a couple brief episodes.

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.



and Savior when she was four, and we had the joy of watching her grow into a deeply spiritual young lady. We truly believe that God's plan for her life was completed in twenty-three years.

We are enclosing a contribution and would like to continue receiving *New Wine*. We appreciate the contribution your magazine made to Barbara's Christian walk.

Marjorie Thomas  
Chicago Heights, Illinois

## PAST ISSUES

Back issues of *New Wine* are \$.75 each.

Oct. '74	Restoration of Womanhood
July/Aug. '75	The Local Church
Nov. '75	Walking with God
Jan. '76	Grace
April '76	America's Spiritual Heritage
Oct. '76	Unforgiveness
Dec. '76	Christmas Issue
Mar. '77	Binding the Strong Man (Reprint)
Jul./Aug. '77	Christ's Ministry Today
Nov. '77	Unity
Dec. '77	Christmas Issue (personal)
Feb. '78	Embracing Suffering
Jul./Aug. '78	Summer Issue (General)
Sept. '78	The Source of Abundance
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by Ern Baxter

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