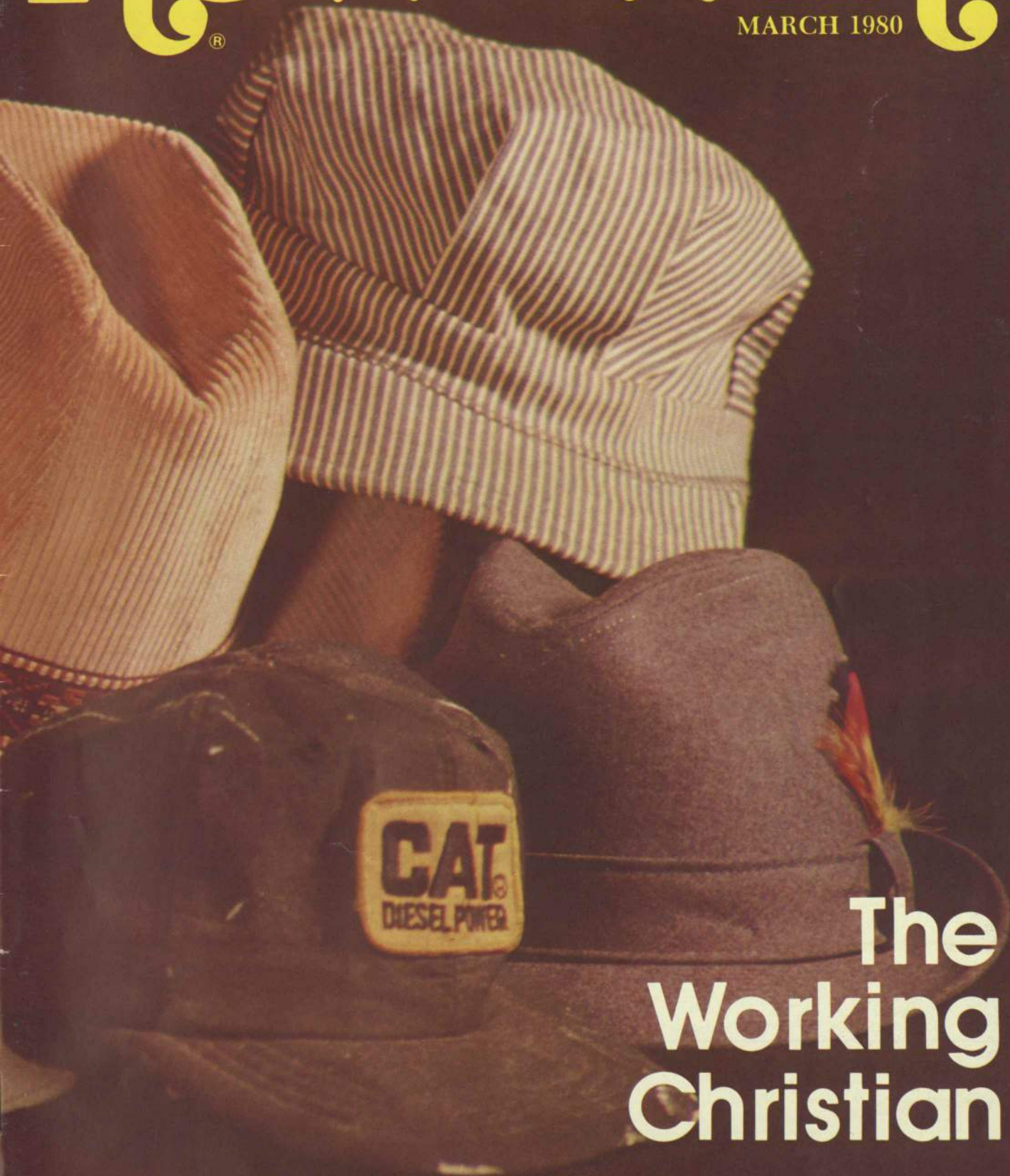


new wine[®]

MARCH 1980



The
Working
Christian



This Month

in new wine magazine

MARCH 1980 VOL. 12, NO. 3



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by John Beckett

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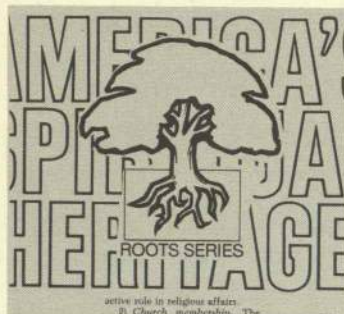


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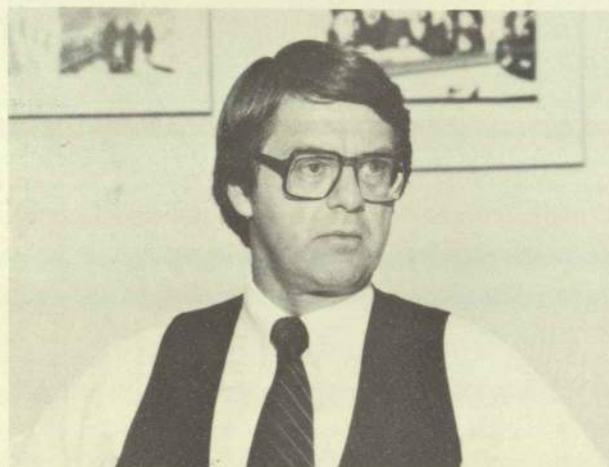
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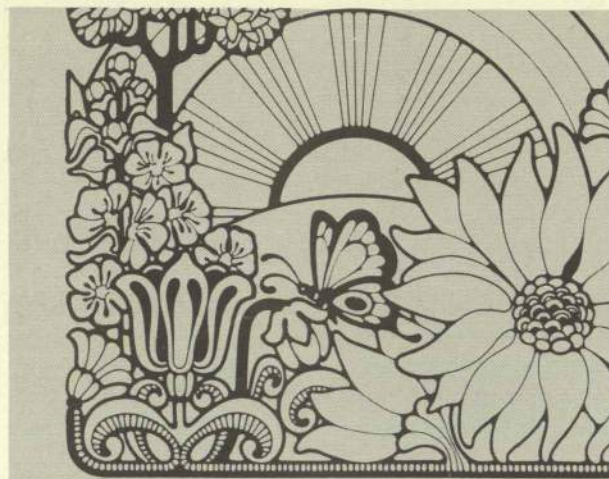
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- *The Purpose of Work
 - *Managing Our Time
 - *Relating Leisure to Work
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AS A CAPTIVE in the heathen city of Babylon, Daniel served his secular employers with great distinction. Daniel was not just a giant of spiritual leadership, but an outstanding administrator for men who were thoroughly opposed to the God Daniel served. We sometimes get the impression the Bible only deals with spiritual people and spiritual situations. On the contrary, there are numerous accounts in Scripture of individuals placed by God in "secular" jobs for His glory. We tend to lose sight of Moses and David as shepherds, Nehemiah as a "cup-bearer," Paul as a tent-maker and Jesus as a carpenter.

The topic of The Christian Businessman has particular appeal to me. As a Christian who has spent two decades in business management, I've discovered little in the way of literature and counsel on how to apply the principles of God's word to business situations. Most of us will spend nearly 100,000 hours during our lifetimes in so-called secular employment. We desperately need to be reinforced by God's word regarding work.

This article will deal with four significant concerns to Christian working people: First, the purpose of work; second, the relationship between work and leisure, including rest; third, the management of our time; and fourth, the question of unethical practices in business and the Christian's response.

The Purpose of Work

God, who created man in His own image, wants us to have His own characteristics of creativity. When God made Adam and gave him dominion over creation, He intended work to be an opportunity for man to reflect God's glory by using his creative abilities.

THE CHRISTIAN BUSINESSMAN

by John Beckett

However, after the Fall, work became a means of the creature exalting himself. It became an end in itself rather than a means of bringing glory to God. Today we hear about people who have made work their god and have become "workaholics." But the great news of the gospel is that God sent forth His Son to redeem His creation. And in redeeming creation, He redeemed work. We can be gainfully employed in work to the glory of God because the redemptive act of Jesus Christ removed the distinction between the secular and the sacred. By our daily experiences on the job, we may influence as many people for God's purposes as those who serve in full-time Christian vocations.

Jesus never said to His followers that the world was something to be avoided. We are placed in our jobs to be lights to a world that needs light, and to be salt to a world that needs to be salted by Christian influence and example. Sometimes we can get so "spiritual" that we want to withdraw from the world around us, but Jesus never indicated that was part of His plan for us. In fact, in John 17:15 He prayed for His followers, "My prayer is not that you take them out of the world, but that you protect them from the evil one." His prayer was not that they would be *extracted* from "Babylon," but that they would be *protected* while they were in it. God's protection of Daniel gives ample assurance that



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He is able!

God is setting us into our various places so that His Kingdom can come on earth. The Apostle Paul said, "Abide in the calling wherein you were called." If we are called to "gospel" work, we should abide in that calling. If we are called to "secular" work, we should abide in that calling and

Man made in God's image should make things as God makes them, for the sake of doing well a thing worth doing.

obey God in it, allowing God to use our work situations to fulfill His purpose for us. In this way, all the world will ultimately see a practical demonstration of the Kingdom of God.

Many of us don't have a clear idea of why we work. The story is told of a man who walked up to a construction project to find out what was being built. He spoke to the first worker he saw and very directly asked, "What are you making?" The man very gruffly replied, "\$8.50 an hour. What business is it of yours, anyway?"

So he went to a second worker, who was equally gruff in his reply: "I'm making a brick wall. Any dummy can see that!"

Still not satisfied, he went to a third worker and the man's face shone as he answered the question, "What are you making?" The man said, "I'm building a new church to the glory of God." He had a broader vision. He had a perspective on what he was doing. He wasn't just slapping mortar onto bricks and piling them one on top of another. He was able to see the ultimate goal of what he was doing. We need this broader perspective if our work is to be truly satisfying. We might say we need a "philosophy of work."

Why do we work? Is there such a thing as a philosophy of work? Paul Tournier, the great Swiss

physician and psychiatrist, wrote, "The meaning of man's work is the satisfaction of the instinct for adventure that God has implanted in his heart." God has created a need within each of us that has to be fulfilled by work. There's something in us that can only be fulfilled as we are employed in meaningful activity.

We can reduce this to the basic question: Do we work to live? Or, do we live to work? We see many indications in the marketplace that the former is true. Work has become something to get out of the way so we can enjoy the rest of life. Managers try to shore up morale with all kinds of programs and activities, ignoring the fact that work can and should be a source of fulfillment in itself.

Dorothy Leigh Sayers, a leading British Christian apologist, said: "Work is a way of life in which the nature of man should find its proper exercise and delight and so fulfill itself to the glory of God. Man made in God's image should make things as God makes them, for the sake of doing well a thing worth doing. Work is not primarily a thing one does to live, *but the thing one lives to do.*"

This is a radical concept for a world that has looked for every avenue of escape from labor. Work is the thing *one lives to do*, a creative activity that is undertaken for the love of work itself. This suggests that we give our full faculties to our job, whether physical, spiritual, mental or emotional. We aren't meant to hold back from pouring ourselves into the work that God has given us to do.

Leisure: Counterpoint to Labor

With work viewed in this way,

we also need to reexamine leisure and its relationship to work. Leisure is a period of changed rhythm that refreshes us for the delightful purpose of getting on with our work—it's a time of self-renewal for recreation of our energies, talents and capabilities for the joyful pursuit of what we're called to do.

In spite of our frequent holidays, paid vacations and weekends, satisfying rest seems to allude many of us. This is evident in the "Blue-Monday" syndrome which affects many workers after supposedly having a weekend of rest.

Leisure has a prominent place in Scripture. It first appears in the account of creation. On the seventh day, "God rested." Here we can see a heavenly pattern set. God works; man works. God rests; man rests.

If we're going to keep a healthy perspective toward leisure, we have to recognize that leisure is God's time just as much as *work* is God's time. Seeing this, we'll gain new freedom in how we spend our leisure time. Leisure must include "having fun," activities that may not be of great spiritual impor-

tance, but provide a wholesome change of pace. Maybe we go to a movie or play ball with the kids. Perhaps your family watches a TV program together, or you take a photography course or sewing class that you've always wanted to take. The leisure my wife, Wendy, loves most is gardening, and I can be a real hero, just arranging for her to get a good load of manure and enough free time to tend the roses, lettuce and tomatoes. These are change-of-pace activities that provide a balance, a counterpoint to the work He has given us to do.

A further aspect of our change of pace is "rest." There are two kinds of rest. *Physical* rest is required when our bodies tire and need to sleep. But there is also a need for *soul* rest.

Soul weariness can't be healed through sleep or relaxation, and it can actually rob us of sleep. It involves tension, the disturbing of our inner peace, the deep unrest of mind and heart that saps strength from the center of our being.

While in "Babylon," no matter how much we try, things are constantly happening that batter away at our soul. These battles

take their toll, and as a result, our souls need to be rested. If we try to fight in our own strength against the things that assault our souls, we will probably just heighten the problem. Temptations that we have to resist, arguments in which we find ourselves embroiled, rumors that we somehow get caught up in, accusations that are hurled toward us—these are all things that can wear us down.

Soul rest is a gift that comes from God. The world fails to find rest for its soul in spite of attempts made through drugs, Eastern religions and philosophies, abnormal sexual practices and countless other ways. Jesus said, "Come unto me, all ye who travail and are heavy laden, and I will give you rest." This is the prescription for a soul which needs rest.

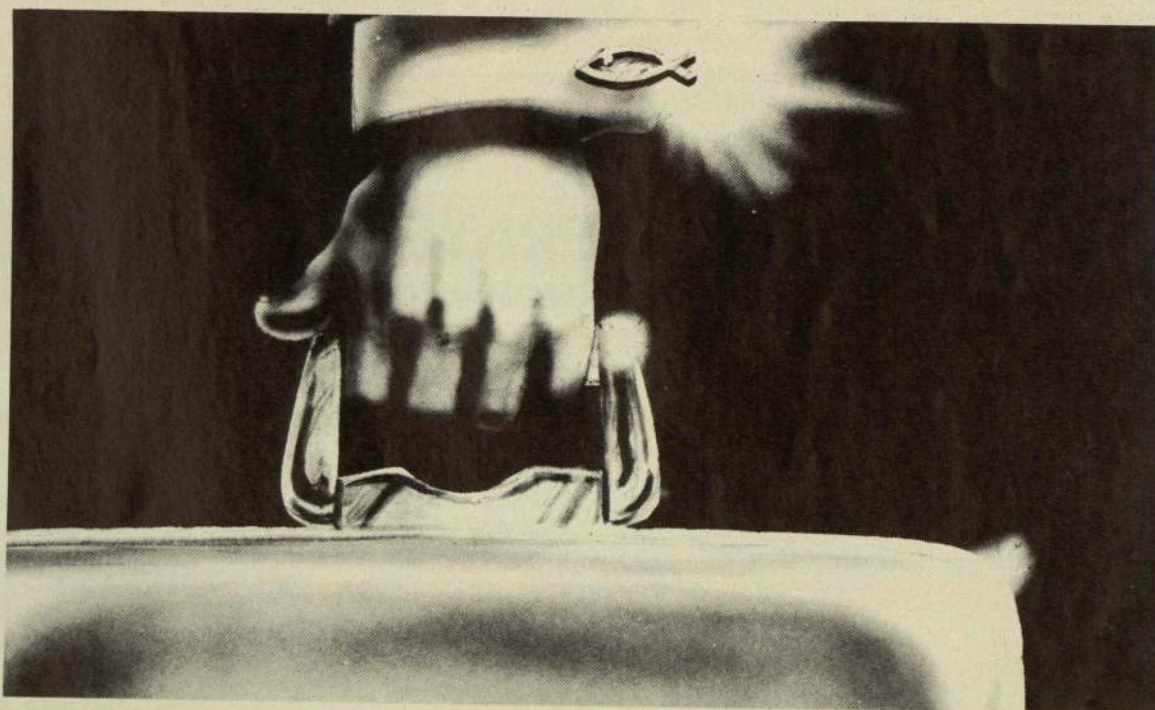
People in the world who are going at ninety miles an hour may seem to have everything under control, but they are restless in their souls. It is impossible for a person who isn't linked to Jesus Christ to be rested in his soul.

Leisure, physical rest and soul rest are all indispensable components of God's overall provision

For a balanced, healthy personality and perspective on life.

Management of Our Time

For Christians who sincerely try to be responsible in their work, their families, church responsibilities and still have time for leisure and rest, there is often a real struggle to properly manage time. Time, like other resources, is allotted to us by God, and He calls



us to be good stewards of that resource. Much has been written about time management, and books on the subject can be very helpful. But two rather simple observations have helped me toward wise use of time:

First, *God knows exactly how much time we have.*

Second, *if we are in His will, there will be exactly enough time to do what He wants us to do.*

Nonetheless, at times we become frustrated and pressed for time. For those times I would like to offer four specific suggestions:

First and most important, we need to meet with God and ask Him what He wants us to do. Remember how diligent Daniel was with his three times of prayer each day? Martin Luther is another example. On a given day, he was asked what he was going to do. He said, "I'm going to work, work, work, from morning to night. I'm going to work so much, I'm going to spend the first three hours of the day in prayer."

Larry Christenson addressed the subject of discerning God's will in a book called *Social Action, Jesus Style*. He pointed out that Jesus, with His compassion for all who were sick, was able to walk through large groups of people with physical needs and go right up to the specific person that the Father wanted Him to minister to, lay hands on him and see him be healed. Jesus didn't love the others less. But He got His guidance clear, and stuck with the Father's plan.

Second, we need to know what God's priorities for us are. Although we may clearly understand what He wants us to do, we need to know *when* and *in what order* we should proceed. My own priorities include time with the Lord, family, relationships with Christians with whom God has joined me (including employees at our company), my work itself, and other priorities. Having our priorities clearly in mind helps us make all important decisions on use of time.

Third, we must be careful not to

do the work of other people. For those who are capable and talented, a real harnessing needs to take place here. The problem is two-fold: We *overload ourselves* by taking on too much, but we also *deprive somebody else* of doing what God wants him to do. We all need God's wisdom in this area. Just because something is good and needs to be done, doesn't necessarily mean that *we're* the one to do it. It's not enough that something seems "good" to do. Sometimes the "good" can be the enemy of the "best."

Some years ago, I couldn't say "no" to invitations to serve worthwhile causes. When my children began looking at me as a stranger, I did a major reordering as quickly as I could. We are really presumptuous when we think we're God's anointed agents to do everything that's needed in every situation. If we will hear Him, God will sovereignly direct us into those tasks and functions that He has specifically called us to do.

The fourth point is that we need to be *disciplined* in what He's given us to do. Time is a precious commodity and should be "handled with care" by Christians. By staying close to God, a sovereign kind of efficiency results—an efficiency we cannot achieve any other way. God delights in "arranging circumstances" so that our time is used to best advantage.

My wife, for example, likes to "take the Lord shopping" with her. It's amazing how she'll find exactly what she wants quickly, freeing her for other important jobs—or better yet, more leisure. That's good management.

Ethics in Business

A final area of concern to Christians is business ethics. Ethics in business are also a growing concern to corporations, their customers, government and the general public. Public opinion polls are telling us that the perception of honesty in business is sinking. The number of people who believe that businessmen are conducting themselves honorably and fairly is less than half what it was in the early 60's.

In 1976 the *Harvard Business Review* conducted a survey of more than twelve hundred business and professional people to get their opinions on business ethics. The survey was similar to the one they conducted some fifteen years earlier, so they were able to get a comparison of the results.

From questions on conflicts between job demands and personal ethical standards, they concluded: "Ethical standards have declined from what they were, or in other words, situations that once caused ethical discomfort have become accepted practice."

SPECIAL PRAYER FOCUS

March 1980

The First Orthodox Presbyterian Church of San Francisco, California is in a legal battle for their decision to fire the church organist because he is a homosexual. While the church holds that homosexuality is a sin they cannot condone among their staff, the Gay Rights Advocates, which brought suit against the church, assert that the church has no right to discriminate against a homosexual. The judge's decision in this case will affect every church in the United States. Pray for the judge and for the church's attorney, John Whitehead, that God will have the victory.

**Remember: March 7 is a national day
of prayer and fasting.**

Intercessors for America

For several years now, New Wine has helped promote the first Friday of each month as a day of prayer and fasting. This practice began in cooperation with Intercessors for America, an organization headed by John Beckett. Each month IFA publishes a newsletter containing current prayer concerns and information to help interested persons intercede more effectively. If you would like to be placed on their mailing list, simply send your request to:

Intercessors for America
P.O. Box D
Elyria, OH 44035.

Although no subscription fee is charged for the newsletter, tax-deductible contributions are welcome.

On a question aimed at what is causing lower standards today, they concluded: "Society's standards are lower because of social decay, a more permissive society, *the loss of church and home influence*, less quality and more quantity desires."

The survey also reported that unethical behavior in supervisors was the most prominent factor influencing a subordinate to make an unethical decision. (If the boss does it, I can do it.)

Close behind was an actual lack of standards. The survey reported, "If we had a code, something that we could follow, to tell us, 'This is right and this is wrong,' then at least we would have a chance." Almost like children who have been raised permissively, men and women in business are stating, "What we need are some absolute standards."

Abuses and deficiencies in the system are not going to change by themselves. Christians can exert an enormous influence on the society in which God has placed us. We have a real responsibility to take the lead.

What specifically is our role as Christians in business decisions involving ethics? The Scriptures provide a solid basis for the Christian's behavior on the job. Here are a few examples:

1). Be impartial in judgment, plac-

ing a high premium on fairness in treatment of people (Prov. 24:23).

2). Use accurate weights and give full measure, being scrupulously honest in every transaction (Lev. 19:35, Prov. 16:11, 20:10).

3). Never twist justice to benefit a rich man, and never accept bribes. Bribes blind the eyes of the wisest and corrupt their decisions (Ex. 23:8, Deut. 6:19).

4). Purpose to lead a blameless life. In Psalm 15, David asks, "Lord, who may dwell in your sanctuary? Who may live on your holy hill?"

God says, "He whose walk is blameless and who does what is righteous, who speaks the truth from his heart and has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellow man, who despises a vile man but honors those who fear the Lord, who keeps his oath even when it hurts, who lends his money without usury and does not accept a bribe against the innocent. He who does these things will never be shaken."

We do need standards, and in God's wisdom, He has provided a moral and ethical structure to undergird us. Where we don't have clarity from God's word, we have the guidance of the Holy Spirit, who, Jesus said, "will guide you into all truth" (Jn. 16:13).

If we're going to have an impact, we have to be prepared to speak out when we see sin "in the camp" (our company or office). This is one of the hardest things to do. We are putting ourselves on the line, and it must be done under the anointing and the leading of the Holy Spirit.

Questions we should address in day-to-day decisions are these: Am I doing what is right? Is my company doing what is right? Is it fair? Is it honest? If we decide there is a situation that we must face up to, one confidence we have is that God always backs up honesty. Only in His strength can we walk into snares, take a stand for righteousness, and come out whole people.

If we will honor the Lord in our business and our work activities, as well as in other areas of life, we can be confident of God's rewards—in our labor, in our self-esteem and in our witness to others. Through our diligence, God will be glorified and His Kingdom more visible in the earth.

But the greatest reward of all will be the sheer joy of hearing our heavenly Employer welcome us home with these words: "Well done, good and faithful servant; you were faithful with a few things; I will put you in charge of many things; enter into the joy of your Master" (Mt. 25:21). ♥

EDITORIAL

THIRTY YEARS AGO when I first felt the call of God on my life, the options for service seemed few in number. In my denomination there were only two kinds of Christians: "average" Christians who faithfully attended church and "serious" Christians who decided to "go into full-time service." The first group were known as "laymen," the second group was called "ministers." To be a "minister" meant enrolling in Bible college or seminary for a certain number of years, after which you would emerge qualified to be either a preacher, a youth minister, a director of religious education or a foreign missionary. And that was the extent of it so far as "church vocations" were concerned. In tribute to that system let me add that it produced and still produces men and women of real dedication who pour out their lives to God and man in sacrificial service.

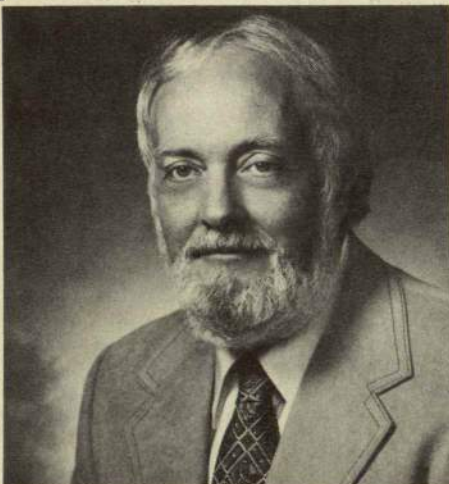
Fortunately, today we live in a time when the Holy Spirit has deliberately blurred the distinction between the spiritual and the secular, between "ministers" and laymen. The profound changes began 20 years ago with the advent of the Charismatic Renewal. They continue today with the ever-larger vision God is giving us. Today, we are seeing the purposes of God in the earth as more pervasive and all encompassing than the mere training of good ministers to "save souls," who make good laymen and build successful churches.

We are glimpsing something far more grand: that God is beginning to answer the ancient prayer that Jesus taught His disciples and that millions of us have repeated in our Sunday service since childhood—"Thy

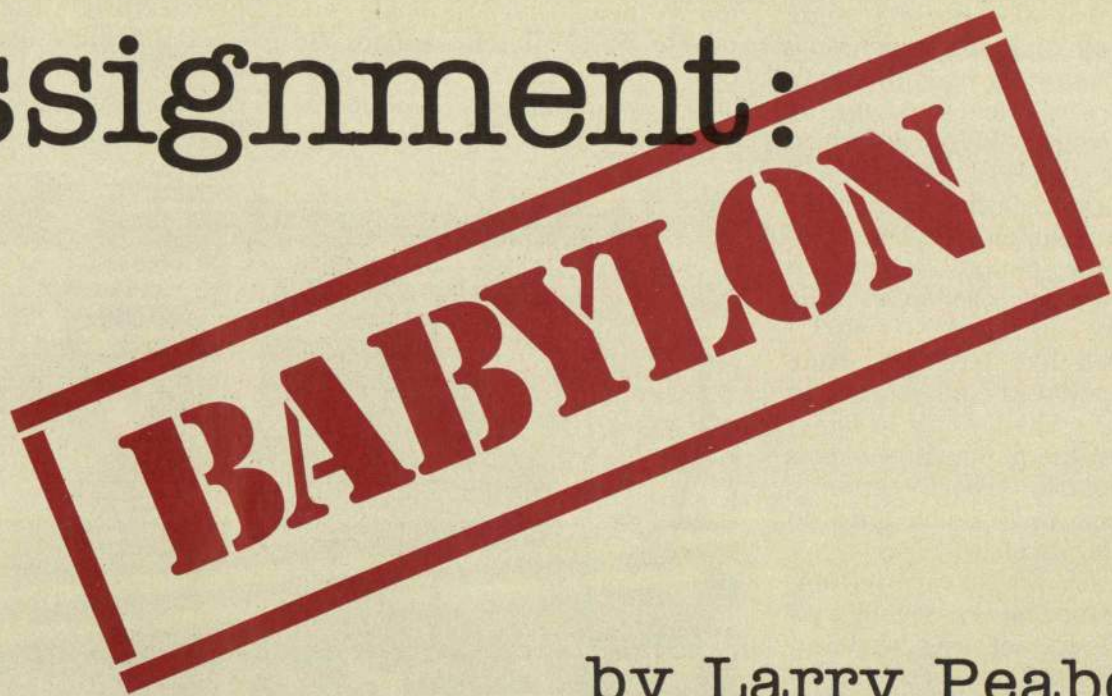
Kingdom come . . . on earth as it is in heaven."

That new vision is greatly increasing our understanding of what constitutes a calling in God. As God extends His reign beyond the borders of organized religion, we find the marketplace becoming as sacred as the sanctuary. We see that Jesus never intended man *only* to preach sermons and win souls, as basically important as those ministries are. We see now that God's ministers include vast and increasing numbers of believers bound together in the new covenant, men and women committed to God and to each other. They are a people of honor, ethics and loyalty, a people of Kingdom character, a people who not only build homes and families and churches, but who've seen a vision and feel a call to establish Kingdom neighborhoods and build Kingdom cities, a people inspired and empowered by God to manage industries and redeem the arts, to amass and disperse fortunes and eventually to establish governments and rule nations until that day when "The knowledge of God shall cover the earth as the waters cover the sea." Known today only as "working Christians," they have a call to build a Kingdom for that day when Jesus Christ shall return to rule and reign in the earth.

Ron Beahm



Assignment:



by Larry Peabody

DOES GOD actually assign his people to ordinary employments as His first choice for their lives? Two common, yet mistaken, ideas make this concept difficult for many Christians to accept. One idea is that a person needs a fairly dramatic "call" if his work is to be used of God. The second idea is that the world, because it is so full of uncleanness, ought to be avoided whenever possible.

Most of us who have been Christians for any length of time are familiar with the term "call." Paul was called to be an apostle (Romans 1:1; 1 Corinthians 1:1). We've heard missionaries tell of their own personal Damascus experiences through which they knew God wanted them in foreign missions. Pastors frequently re-

count the circumstances surrounding their call to this ministry.

On the other hand we rarely, if ever, hear the typical Christian tell of being called by God into his present occupation. Thus we easily assume that those in gospel work have been called, while those in ordinary employment have not. But such a separation of God's people into groups of "those with" and "those without" perpetuates our double vision. It further divides life into sacred and secular segments. It suggests that the called one is of great usefulness to God, while anyone else is useful only in a part-time, odds-and-ends way. To some, the lack of a call into gospel work may even seem to be evidence that the "uncalled" man or woman just wasn't listening. But this idea needs to be tested and examined in the light of Scripture.

Daniel was a man "highly es-

teemed" by God (Daniel 9:23; 10:11, 19), and one through whom God revealed much of His future plan for His people. Yet the Bible does not record any dramatic call of God coming to Daniel which could be compared with the summoning of Paul the apostle. No blinding light struck Daniel to the ground. No voice thundered from heaven telling him to proceed to Babylon. Daniel and his friends did not migrate to Babylon because they saw a spiritual need in that foreign land. No—Daniel, Hananiah, Mishael, and Azariah were the "victims" of circumstances.

Nebuchadnezzar, king of the great Babylonian empire, laid siege to Jerusalem in the third year of Jehoiakim's reign as king of Judah. The city fell and Nebuchadnezzar carried off many of its citizens, including some good-

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looking, intelligent young Jews to serve in his royal court. And so, in company with the other exiles, Daniel and his friends were deported to Babylon.

From all natural appearances, this transfer from Jerusalem to Babylon was the furthest thing from a call of God. It certainly bore little outward resemblance to Jeremiah's experience when the Lord told him: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations" (Jeremiah 1:5). How easily a Jewish exile might have concluded: "If only I'd been called like Jeremiah. Here God has allowed him to stay in Jerusalem, while I go off to Babylon, one of the most corrupt spots on the earth. There certainly doesn't seem to be much I can do for God in *this* place."

But if any Jewish exile felt uncalled of God, he was seeing with eyes of flesh, not eyes of faith. Who was it that carried off the exiles into Babylon? Was Nebuchadnezzar really behind it all? "Thus says the Lord of Hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon . . ." (Jeremiah 29:4). Nebuchadnezzar was only a tool, a convenient instrument. God Himself called these Jews to Babylon. Daniel, the man "highly esteemed" by God, went right along with the worst of the Jews.

The dramatic callings of Paul and Jeremiah were sacred and precious experiences—not because they were dramatic, but because

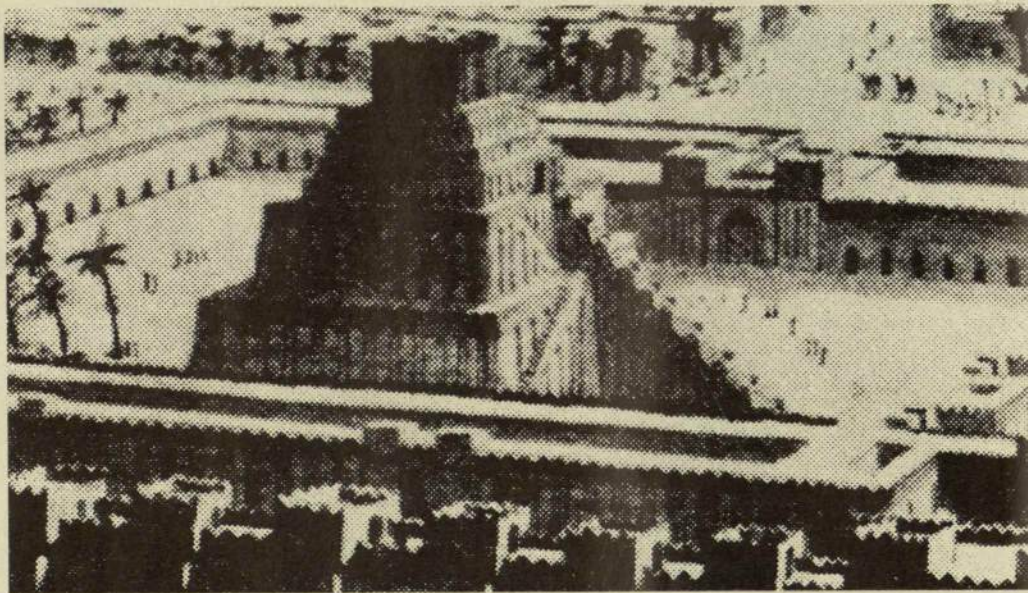
they came from God Himself. The same God carried off the exiles into Babylon. Was theirs, then, any less a calling? Since their place in life was also outlined by God, was it any less sacred or precious?

Our God of infinite variety uses many means of positioning His people. Some of the methods He uses appear to us to be dramatic, others commonplace. Some methods He uses every day, others only

are His ways our ways.

According to human thinking it doesn't seem logical to call a Christian to holy living and then place him in an ungodly environment. "Politics is no place for a Christian," people sometimes say. "It's just too dirty a game."

A statement like this reflects a view of the world which is not uncommon among God's people. In this view, since the world is so



rarely. The calling of the typical Christian who works in a field, factory, or office may, like that of Daniel, come more through an outworking of circumstances than through a spectacular experience. To the eye of the flesh it may appear that one's occupation is explainable in terms of natural causes and effects. Yet the Scriptures assure us that it is God who causes all circumstances to work together for good in the lives of those who love Him. We who love God are positioned not according to human design, nor simply as a result of our own efforts to arrange circumstances, but as a result of God's working. God calls us according to His purpose, not ours. We may never be able to understand why God has put some particular Christian in a certain position or occupation. But God's thoughts are not our thoughts, nor

unclean, it ought to be avoided as much as possible. Certain legitimate occupations are thought to be so hopelessly corrupt as to be shunned at all costs. For that matter, just about any ordinary job in the world would appear to be tainted. God's name, if used at all, is often taken in vain. Co-workers drink too much at office parties. They tell obscene stories and circulate raw cartoons. Cheating and lying are commonplace. Many women dress in styles designed to tantalize the flesh. Gossip runs rampant, and deep-seated hostilities are cloaked with phony smiles. Selfish ambition and the love of money spur men to scratch and scramble over one another to reach the top. All this and more can be found in the typical work place. Galatians 5:19-21, with its portrait of the flesh at work, accurately pictures conditions in a modern

From 1970 through 1977 Larry Peabody headed the public information program in the Washington State Department of Labor and Industries. He has been editor of two magazines and has written three books. He and his wife Sharon live in Olympia, Washington with their three children.

shop or office.

On the other hand, people in Christian organizations, churches, and mission boards are expected to live above all this. Working elbow-to-elbow with Christians appears so clean in comparison with working in the worldly environment. Leaving ordinary work and joining a Christian organization might seem like quitting the coal mines for a job in an operating room.

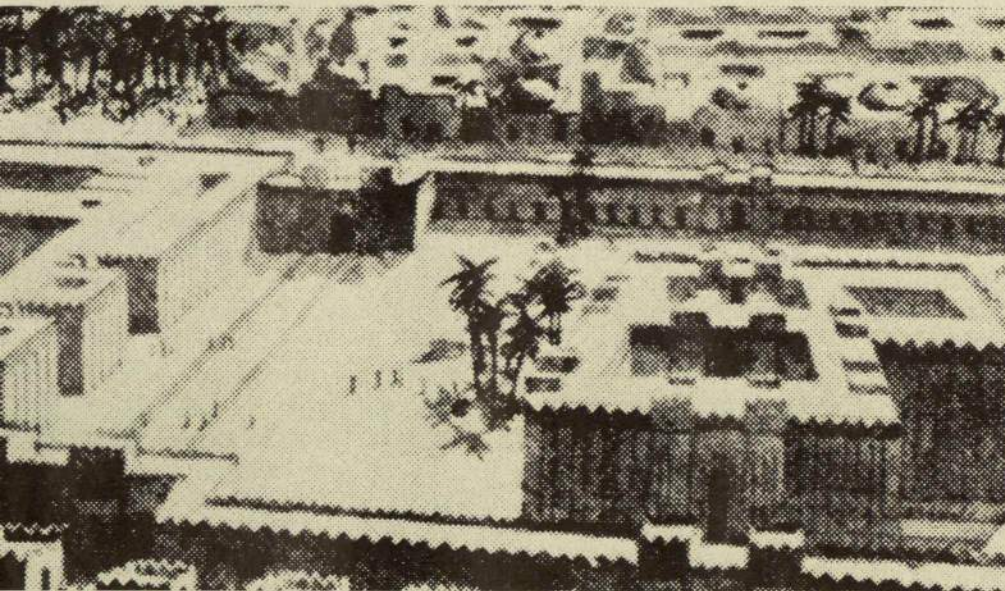
some had apparently thought they were to shun immoral non-Christians. He explained: "I wrote you in my letter not to associate with immoral people; I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world" (1 Corinthians 5:9,10). Obviously, getting away from the world was not Paul's idea

(John 16:33). And He expects us to do the same. "For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God?" (1 John 5:4,5).

Daniel overcame the world even though he was assigned to Babylon. There was little, if anything, in Babylon that appealed to Daniel. He saw the royal menu as something that would contaminate him (Daniel 1:8). Around him were great numbers of practicing magicians, astrologers, and sorcerers (2:2), whose actions were strictly forbidden by God's Law (Deuteronomy 18:10-12). His co-workers were treacherous (6:4-9), given to drunken parties and idolatry (5:1-4). Daniel's supervisors ranged from cringingly fearful (1:10), to exceedingly vain (4:30), to incredibly gullible (6:6-9). Babylon was no paradise for this devoted Jew who longed to serve God with his whole heart.

Yet it was to Babylon, vainly pursuing fleshly greatness instead of holiness, that Daniel was called. His occupation even carried him into politics. But Daniel was not stained by the moral filth surrounding him. He overcame the world, not after removing himself to some pure environment but while working right in the thick of the corruption. (While Daniel's work brought him into contact with corruption, the job itself was legitimate. There are, of course, certain occupations which are out-of-bounds for the Christian. Our work and its aims must not contradict basic God-given principles.)

For Daniel, separation from the world took place in the heart. Separation to him did not mean physical isolation from worldly influences. Many years before Daniel's time the prophet Isaiah had written: "Go forth from Babylon! Flee from the Chaldeans!" (Isaiah 48:20). Daniel made no attempt to



Therefore, according to this view, entering some form of gospel work is preferable. Doesn't the Bible say that pure and undefiled religion means "to keep oneself unstained by the world" (James 1:27)? But it was just this view of the world that once led the spiritually inclined into monasteries.

Escape from the world is not God's plan for the Christian. We are not to flee from the world—we are to overcome it. The world is not a thing to be avoided, it is our assignment. Scripture is clear on this point. When Jesus prayed for His followers, He said: "I do not ask Thee to take them out of the world, but to keep them from the evil one" (John 17:15). Paul, in an earlier letter to the Church of Corinth, instructed them not to associate with so-called Christians who lived immoral lives. Later he had to clarify what he meant, because

of overcoming it.

Our pattern has been set. When God the Father prepared a body for Jesus, His Son, He sent that body into the world. Today the Church is Jesus' Body on earth. This Body, like His other body, is sent into the world. Not to some secure and sheltered holy place, but into the degraded world. Our 20th-century world has grown complex. It contains many "worlds." We speak of the "world of banking and finance," or of the "automotive world," or of the "worlds" of government and big business. The call into today's world must include all the components of this complicated planet. Some of these may seem just too polluted for Christian habitation, but we are not to be defeatists. "Do not be overcome by evil, but overcome evil with good" (Romans 12:21). Jesus overcame the world

remove himself physically from Babylon, yet in spirit he obeyed this word from the Lord. Scripture tells us that Daniel "made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself (Daniel 1:8). This determination was reached in Daniel's heart. Through faith in God he overcame evil with good—even while fully involved with the world in his occupation.

The Babylon of today's world is fully as corrupt as it was in Daniel's day. Modern men still chase after greatness and the outward display of power without a care for holiness. There are still abundant opportunities in the world of work to feed the desires of the flesh. But for the man who sees his flesh as having been crucified with Christ, such opportunities appear as hindrances, not attractions.

What, then, would prompt a spiritual man to take a job within this corrupt world system? An order from his King. This, in itself, is sufficient motivation. And it is here, in the heart's motivation, that genuine separation from the world begins. Ask the men of the world why they work. One will say, "I work for the money." Another may tell you, "I work for prestige. My job serves as a stepping-stone to continually higher and more influential positions in the world." You may also find someone who labors hard and earnestly to build a better society, to remedy some social ill, or to relieve human suffering. Examine them closely; you'll find Babylon in every world-centered motivation.

What should move God's man back to his ordinary job day after day? Money? Fame? An attempt to build a paradise on this earth? Jesus gave a clear answer: "But seek first His [God's] Kingdom,

and His righteousness; and all these things shall be added to you" (Matthew 6:33). In our work, as in every other area of life, we are to serve at the pleasure of the King, not at our own pleasure. Our King has a problem on this planet. Though His will is done in heaven, it is seldom done here on earth. He is recruiting men and women who will allow His righteous will to rule them as they live and work on earth. When He finds them, the King places them strategically here and there throughout the whole world according to His own design.

Babylon and all it represents is abominable in the sight of God (Revelation 17:4,5). Yet He has dared to send His chosen people into the midst of all this uncleanness. Incredible as it may seem to human logic, God does assign most of His people to ordinary employments as His first choice for their lives. One of Paul's reasons for engaging in a trade was "in order to offer ourselves as a model for you, that you might follow our example" (2 Thessalonians 3:9).

Each of us must rely upon the

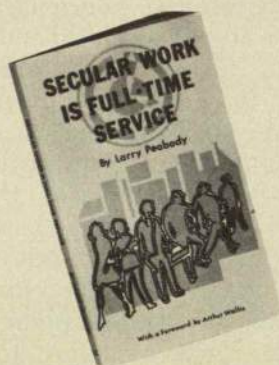
Holy Spirit in discerning God's calling for us personally. If God wants you fully occupied in some form of gospel work, obey Him. If His call to you is ordinary work, obey Him just as heartily. Engagement in gospel work is no indicator of the level of one's commitment to Christ. God sets some apart for the work of the gospel, and He sets others apart to bear fruit in the ordinary vocations.

For those of us who may have been troubled by feeling that our everyday jobs are not worthy of God's Kingdom, the life of Daniel offers much encouragement. Daniel's government job came about through an outworking of circumstances. Yet he did not attempt to increase his standing before God by getting into more spiritual work. Daniel had never read Paul's letter to the Church at Corinth, yet his conduct was consistent with the command that "everybody must continue to live in the station which the Lord assigned to him . . ." (1 Corinthians 7:17, Williams).

Daniel's assignment was Babylon. And there he stayed. ♥

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UPDATE

Derek Prince



NW: *Could you tell a little bit about your time in Israel last summer with the Hebrew studies?*

DP: Our primary purpose for being there was to study the Hebrew language. We enrolled in an "ulpan"—an intensive language course—held at the Hebrew University in Jerusalem. We had five hours of study every morning, five or six days a week, plus about three hours of homework, and the only language used was Hebrew.

NW: *Did you and Ruth enjoy being back in Israel again?*

DP: Very much. We both love Israel and regret when we have to leave.

We had many beautiful experiences, particularly with the family we were living with. They hadn't seen us and we hadn't seen them when we moved into their home for a three-month stay. This couple were retired Jewish people who had come as immigrants in their teens from Poland in the 1930's. Each was the only survivor of an entire family. They were very respectable, very upright, moral people who made no pretense to being religious and had no idea what kind of people they had gotten into their home.

For the first month both they and we tiptoed around and spoke in whispers. Then we prayed some liberty into the atmosphere. When we eventually began to share with them it was very interesting.

After the lady got to know us a little, she said, "From the first day you came to my home, I knew you were special people." She was not given to flattery nor was she superspiritual. In fact, she was very much the opposite.

We ended up having a real love relationship. When we left, the lady threw her arms around Ruth and said, "I just love you." You couldn't think of people less likely to respond that way when we first met them. We feel the Lord may have opened a tiny aperture to Jewish people who normally wouldn't even have any attitude about Christianity; they're neither for it nor against it: it's simply outside of their field of reference.

NW: *Could you give us an idea of what you see as*

your role in Israel?

DP: Well, I think the Christian Church owes it to the Jewish people in Israel to present them at least once with a demonstration of Christ functioning in His Body—a Christian community. I don't believe the Jews have ever seen that. All they've seen is little fragmented groups more or less at war with one another and grabbing for "converts."

I think that to be really effective such a community would have to include Jews, Arabs, representatives of various other nations, Catholics and Protestants. How that would be brought about I don't know, but I think that because of the growing cooperation among people like Lutherans and Catholics and us over here, the Lord might enable us to do something jointly in Jerusalem. If it succeeded, it would become a testimony to the whole Middle East because Jerusalem is like a shop window.

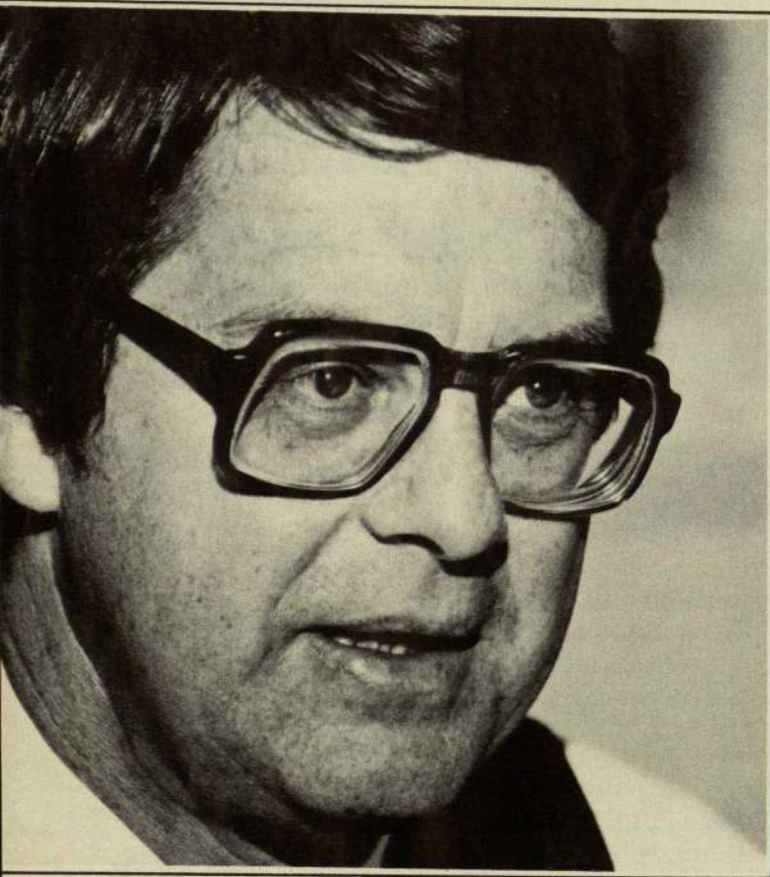
The Jewish people also need a presentation of the gospel that doesn't leave them feeling it's an alien Gentile influence. Unfortunately, though there are a number of Jewish believers up and down the country, most of them are isolated or alienated from the normal Jewish community. The Jews want to see something that works by their standards.

There are many invisible obstacles to overcome in their attitude. Therefore, to present the claims of Jesus to the Jewish people, you need to know about these obstacles they have in their minds. It's possible to approach them in a way that will circumvent the obstacles, but if you don't know the obstacles are there, you'll be stopped at the first line.

NW: *What is immediately ahead of you in terms of ministry?*

DP: My first commitment is to do whatever the Lord requires me to do in and for Israel. It's hard to maintain that priority because there's little outwardly to show for it, while I could be in a lot of other countries speaking to big conferences, producing visible results. In essence, Ruth and I feel we're not sowing a message in Israel so much as we're sowing ourselves. We're just letting ourselves drop into the ground and waiting to see what comes out of our lives.

God's Call to Secular Employment

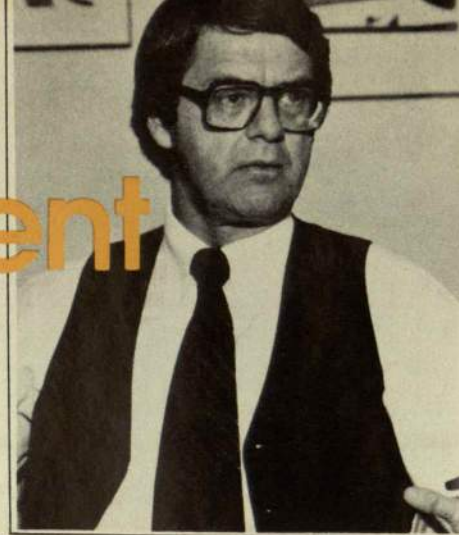


Recently we had the privilege of interviewing John Johnson, the man who heads the team responsible for marketing the products of Levi Strauss & Company. We think the experiences and insight he shared with us will make interesting and profitable reading for you.

NW: What is your personal background?

JJ: I was raised in St. Catherine's, Ontario, near Niagara Falls. Most of my family are farmers. As the eldest son, I was kind of the pioneer in the family in schooling. Entering this new environment, I got involved in athletics and I found friends who were not only fine athletes, but also the academic leaders in school. Many of them had fathers who were dentists and doctors, and through my contact with them, I began to pick up their ways and their career goals.

In Canada at that time not very many people went on to university, but I was fortunate enough to go on a football scholarship. Although I really went to play football, I knew higher education would lead to



something better—but I didn't, at that time, know what that something was.

I entered Canada's version of the Harvard Business School at the University of Western Ontario in London, Ontario. In my second year I fortunately broke my leg. I say "fortunately" because I could not have played a major intercollegiate sport and gotten good grades at the same time. Extracurricular activities nevertheless were attractive and in my senior year, I became president of the student body.

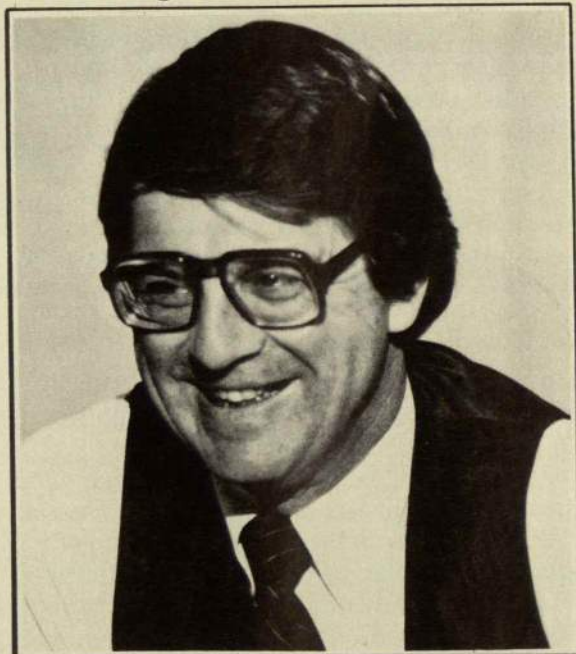
After graduating I went with Unilever (Lever Brothers), the largest company of its kind (producing soap and food) in the world. They had an excellent training program that would really take the country out of me and turn me into a somewhat sophisticated Wall-Street type businessman. The program was extremely difficult, but I knew that when I finished it, I would have received a high calibre marketing education. The company placed heavy responsibility on young men which either broke them or made them. Over the years I was given the full responsibility for administering production, sales and promotion for Lux, Lifebuoy and Dove soaps and other products.

I spent eight years at Lever in consumer marketing. Then I got a call inviting me to San Francisco to manage the Levi Strauss and Co. (Levi's®) account at Honig, Cooper, Harrington (now Foote, Cone and Belding/Honig), their advertising agency. For 15 years I have had the good fortune and the privilege to be associated with these two fine companies.

NW: What is your relationship like with the Levi Strauss & Co. organization?

JJ: I have many friends there, as you might well imagine after 15 years of working together. I feel like an adopted son.

By way of a brief description of Levi Strauss & Co., Levi Strauss, a Bavarian Jew, started the company in 1850. The family covenant remains intact after 130 years. The current president and chairman of the board, Walter Haas, Jr., is in the lineage of Levi Strauss. Their family is conservative financially: they make joint decisions; they have a great deal of mutual trust and high levels of integrity. They've



been excellent stewards of resources, and people.

Work is for them an extension of the family covenant, and their name is their reputation. They are extraordinarily preoccupied with quality and they have a stringent code of ethics. For example, the company has been willing to pay the price for not advertising in certain media with prurient or tasteless content.

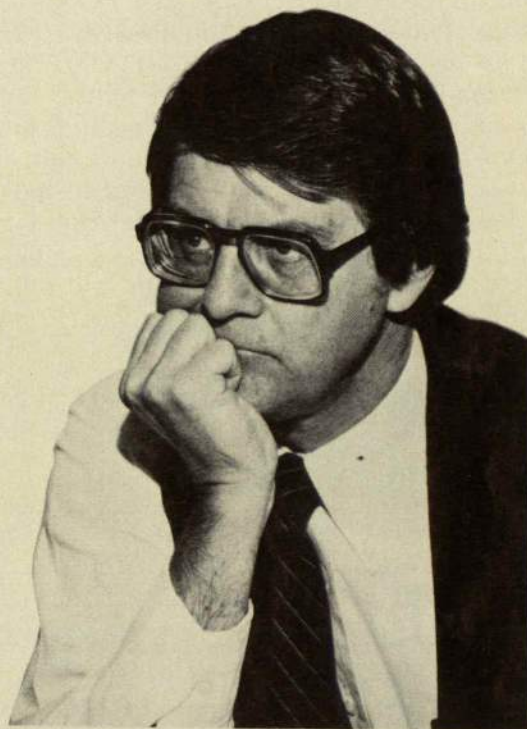
I believe that, because of their faithful stewardship, God has blessed them enormously. Fifteen years ago they had sales of \$122 million. This year their sales will exceed \$2 billion, and they market in 50 countries around the world. It's an enormous success, and I can't say enough about the company. It's just excellent.

A major change in my career occurred when Levi Strauss & Co. dramatically increased their advertising investment. In three years or so the agency team grew from 7 to 70 people. A formerly intimate hand-held operation suddenly became comparatively large, with accompanying pressures to change methods of management and operations.

About the same time in my Christian experience, teaching on discipleship and shepherding began to emerge. I had been feeling frustrated that I was spending 12 hours a day just making a living, seemingly unrelated to my Christian life. So I began to pray that God would show me how to translate the teaching I was getting into daily business practices. An immediate opportunity to apply some of the prin-

ciples I was learning came in the form of a severe confrontation over my leadership of the Levi's® account group at the agency. I had been clearly left in charge of the account because the people at Levi Strauss & Co. had made a strong statement of support for me. But like many men, I had had the escapist attitude toward my staff of "working side-by-side" with them—not asserting my leadership. I had to face the fact that as leader, I was *not* their equal, and it was my responsibility to direct the team.

To remedy the unholy balance of power in the group, the first fearsome job I had to tackle was to tell my talented but ruggedly individualistic staff that I was in charge, and I would plan our general direction—with or without them. To my amazement, nobody left.



In the past, their talent and ability had served to blackmail me in cases where our wills clashed, because I would think that I couldn't get along without them. Consequently I could never bring correction or constructive confrontation to a man for fear he might leave. Obviously if the leader is afraid of his people, he cannot confront them or make leadership decisions. All that changed for me when my leadership was firmly established.

NW: *How long had you been a Christian at this time?*

JJ: I had made a decision for Christ when I was a college student, but I was so embarrassed by the religious emotionalism connected to the event that I walked away from it. Twenty years later (a couple years preceding the above events), the Lord "called my cards," and I renewed the agreement I had made earlier.

A cataclysmic restaurant failure and C.S. Lewis' book, *Mere Christianity* were the means by which God got my attention. My wife and I became involved in the cursillo movement, a para-church organization, but finally I told her, "We're still just talking and eating and having a good time. There's got to be more." We later discovered that the depth of experience we were seeking lay in Bible teaching, which we would receive at a small "teaching" church which also brought us into contact with Don Basham and Bob Mumford.

One of the first things I realized was that I didn't know anything about "my textbook"—the Bible. It shocked me that I knew more about business, sports and everything else than I knew about the word of God. As I got into the Bible, it became fascinating reading to me, and I began to ask, "God, how do I make my relationship with You a reality on the job?"

In my early attempts to be a vital Christian on the job, I made the classic error of telling everybody about Jesus Christ, whether they wanted to hear or not. One day that practice came to a stunning conclusion when one of my clients refused to have lunch with me. He kept politely refusing, but I kept insisting. Finally the man said, "Look, I'm not interested in being bored for an hour and a half with you talking about Jesus Christ."



I thought I would faint with embarrassment. I had no idea I was being so pushy. I quickly realized that this method of buttonholing people to witness to them would eventually cost me my job, which I had no intention of leaving. In fact, my main desire was for God to use me in the corporate world.

As I searched for alternatives, I finally concluded that my *life* should be my greatest message, not my mouth. Our fellowship had been getting involved in

discipleship and shepherding, and as I heard more teaching, I became increasingly aware that I needed to be a light on the job. I was therefore more frustrated by my inability to translate the teaching into experience. When I confronted the issue of being a Christian on the job, the first person I intersected was *me*. At that immature stage in my life there was a lot of mixture in me, and I had done and said things that made me wish no one knew I was a Christian. I knew I would have to start doing things differently than I had been, but I just didn't know what to do.

I looked for non-religious ways to apply these principles in the business world. I consulted the pastors about this because I didn't want to be sneaky. I asked myself, "Is it fair for me to give God's truth and not say it's from God?" My pastor told me, "God's Spirit accompanies God's truth."

So I would go home after a teaching and pray, "Lord, what do I do tomorrow morning at 9:00?" I really believe that God answered my prayers because situations started to develop the morning after in which I could take the previous night's teaching and apply it.

Discipling became "geometric management": instead of a manager dividing himself equally among twenty people, none of whom would get more than a small percentage of his time and attention, he pours himself into two or three men and dedicates himself to them. His reason for being with them is to promote them, to make them promoteable to his job. You can do that with three, but not with twenty. Then each of them does the same thing with two or three other men, and they do it with others, ultimately making it possible to have an unlimited number of people managed in a quality way.

When I implemented those principles, people looked at me and said, "Where did that come from?"

I would just say, "Doesn't this make sense?"

And they would say, "Well, yes, it does."

"O.K. then; let's do it."

Another example was a teaching we had on the importance of relating horizontally. Right after that, the heads of two departments had an argument, so I said, "We need to build platforms crosswise in our organization so that you have solidity at every level. Then these matters can be handled more effectively." The confrontation of my own key people on the geometric management principle was a superb opportunity to apply teaching.

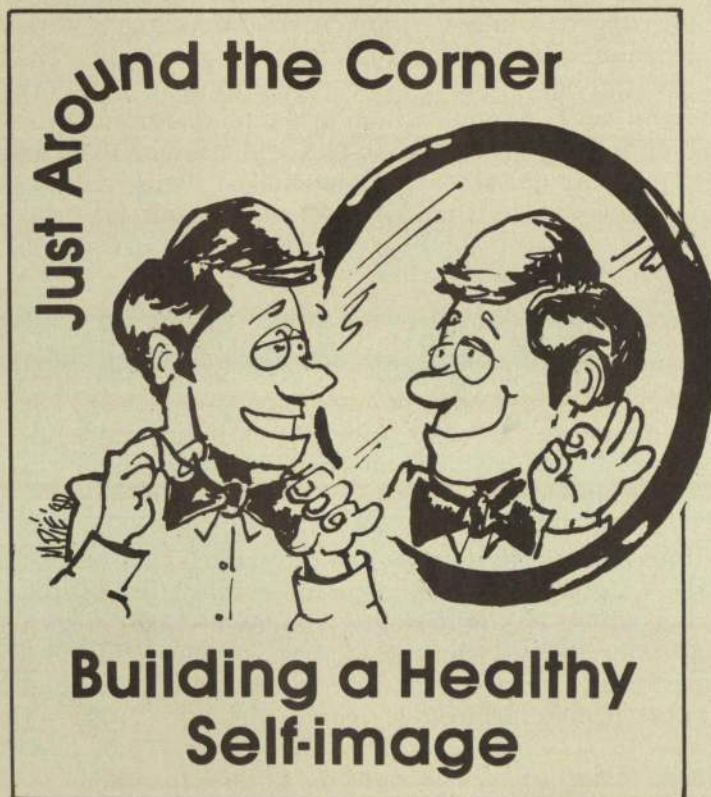
Quite frankly, businessmen are very thin on philosophy although they are very good tacticians and pragmatists. Since the men under me were short on philosophy, I found that they had very little resistance to what I had to say. Apart from an occasional objection because they didn't fully understand what I was talking about, or how it was going to work, they were always ready to take a crack at it.

For example, I said, "I don't want you competing with each other, even though I know competition is the juice that makes the country go." I also said, "By the way, in case you think I'm some kind of pansy, I have been a competitor all my life, and I know what it is to tromp on somebody. I want you to understand that you are not a replaceable part. They only made one of you and one of me. If each of you sees the other as unique and you realize that talent makes room for itself, you'll know that each of you has a unique place. As we develop you, opportunities will open up that we don't even know exist now."

When I brought in this radical concept that *all of us could win*, and that we might even help each other, a new atmosphere began to permeate the Levi's® account group.

The hardest principle for them to grasp was trust. I said to them, "Trust me to promote and help you to achieve the best for you. Quite frankly, you have no choice: You can't promote yourself. Self-promotion doesn't work—it never lasts." Then I told them, "My goal is to make you successful," and I finally convinced them I was telling the truth. If you tell someone you are totally dedicated to making him successful in his career, he would be a fool not to trust you.

I would say that the Levi's® account group is becoming the model at the advertising agency of "how to do it." The people seem happier, friendlier; they socialize together. Meanwhile they're still producing excellent advertising.



What I'm saying is that when my employees and I work on our relationship, the by-product is great advertising. If we focus on the advertising, we're focusing on the wrong thing. But if I pick talented people and we dedicate ourselves to each other, we will produce the best product possible. The natural by-product of a good working relationship is an excellent product.

NW: *Could you share some more principles of discipleship that have been incorporated in your set-up?*

JJ: Well, first of all we dismantled democracy—the idea that everyone is equal. We now have a recognized chain of command. I already mentioned that there's no competition, and no self-promotion.

From a chain of command point of view, business people develop great concerns if the boss is doing the same job they're doing. Leadership needs to be dedicated to leadership issues. What happens in business is that men who have made their reputations as operators can't let go of the tasks that made them successful. I had to confront this issue in my own life because I had been a trench fighter—a tactician in the advertising world. But when our advertising group began to grow, I had to make the adjustment to being a manager and a strategist. I could no longer stay down in the trenches.

If your boss is working on totally separate issues, it's really a relief and a help. If he is working on the same stuff you are, because he is more experienced, you wind up getting deflated and losing enthusiasm because of unfavorable comparisons and unfair competition.

Another answered prayer was in regard to some concerns I had about how to describe geometric management ("discipling"). In the world, to accept somebody in authority over you is almost a sign of weakness, so the term I use is "positional genius."

It's easier to accept somebody over you if you think of it as positional genius. This simply means that on your rung of the ladder you have a certain degree of vision limited by your placement. Someone a rung higher than you positionally sees much more because of his placement and perspective. Therefore it is smart to listen to him—even seek his opinion. In addition, everyone has blind spots he is unaware of. If you submit to the person in authority over you, he can reveal to you areas of weakness you've overlooked all your life. So part of the rationale that I use in business to present the need to accept—indeed, seek out—authority is that the person above you can help you a lot if you don't fight him but listen to him.

NW: *Would you explain how you view your job as a calling from God?*

JJ: When ministers or full-time pastors are almost exclusively the Christian leadership role models, it's

assumed that most men ought to become full-time pastors. I would say that the exact reverse is true: very few men ought to be full-time ministers; most men ought to be engaged in full-time secular occupations—exercising Christian leadership on the job.

One reason Christians sometimes have a miserable reputation as workmen is that while our men are on jobs, their *hearts are in ministry*. Nobody can do two jobs well at once, so the net result is they don't make a full commitment to their jobs. They commit their bodies to the job, but their heart and mind are somewhere else.

Business calls for high levels of commitment, and if you go in with mixed motives and ambitions, you'll never make it. There are so many people willing to sacrifice that you wouldn't stand a chance. One reason Christians aren't successful in business is they're not willing to put the commitment into it and take the time to become craftsmen.

I also realized that Jesus often avoided the religious community. He went to where the people were and even then He didn't preach. He just said, "I love you" and made things happen. He knew where they were coming from, but He accepted them and loved them as God's creation. Then He let the Holy Spirit convict them.

On the job I find that if I'm patient and love people because of who they are, they become quite open. Given 100 million working Americans, this touches a really vast mission field.

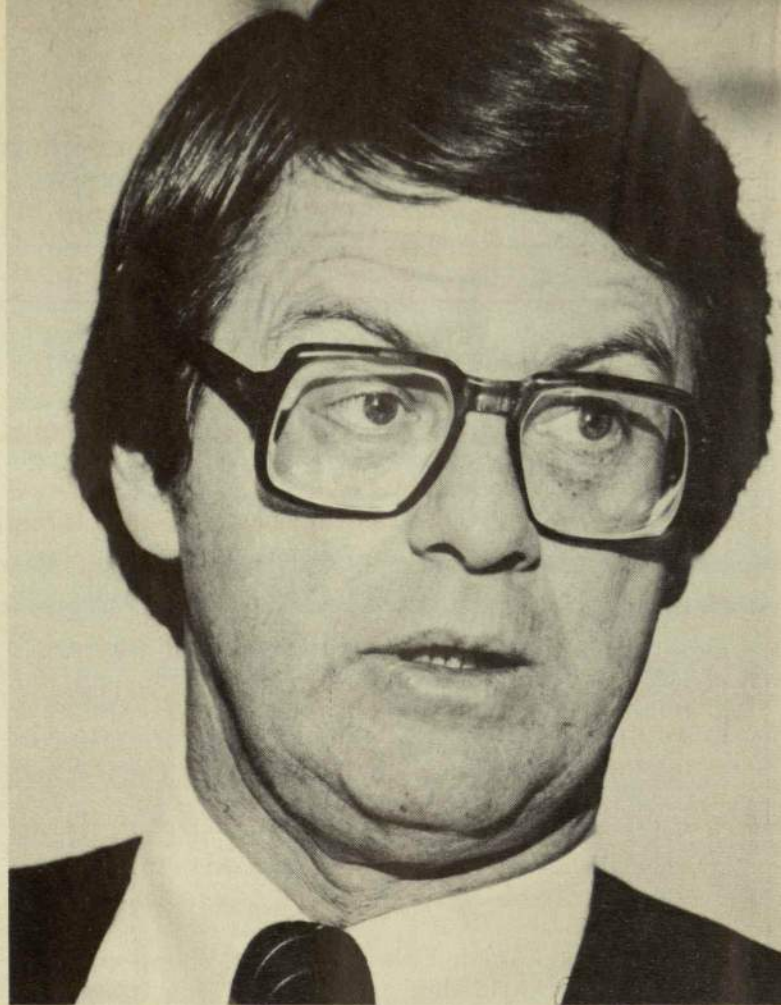
NW: *So you've recognized that your calling is to the business world, not to the full-time ministry.*

JJ: Absolutely. In fact, I decided about two years ago, God permitting, that I was going to work forever.

Let me give an example of the conflict one man faced between a full-time job versus full-time ministry. Jack Humboldt (fictitious name) is an enormously talented man. After university, he attended seminary, then entered full-time ministry, but it didn't work too well. He was stunned the day somebody asked his son what work his father did and the boy responded, "I don't know."

Jack had been an All-American track star, college student body president, and Rhodes scholar candidate. But as a minister, he tended to be legalistic, because he hadn't really lived any life yet. Though he could absorb Bible teaching like a sponge, it remained academic because he had not had a chance to work any of it out in his own life. So Jack was mediocre as a minister, whereas in past things he had been a star.

Through extenuating circumstances, the finances at the church he was serving began to decrease, and Jack was told, "You'll have to find part-time work." He discovered he could go out with an old pick-up truck and get tires from behind service stations; some could be recapped, some still had mileage on them,



and some were junk. Along with the tire work, Jack kept going into the church office a day or two a week, and an inevitable pressure developed. He was spending up to fourteen hours a day building a little business, but anticipated returning to full-time church work. The physical commitment to work could not continue without a mental commitment.

Finally the issue had to be faced. Was he to be an employed minister or was he to make a living building a business? The final decision was to put full-time church work on the back burner and go to work on the tire business full-time.

Well, Jack is now within days of locking down a \$600,000-a-year business that will employ 10 to 15 people. God has blessed that business. It seems that every day somebody comes to him with a deal. The abundance is flowing and Jack is happy and fulfilled—his whole demeanor has changed and he is operating more like the capable person that he is.

I think it has become evident that Jack is not a full-time pastor. He *may* be one day and I *may* be one day—I don't know what God has in mind. But I think that whatever you're doing, you ought to do it with all your heart—whether God calls you to full-time pastoring ministry or to the business world. Dividing yourself does not seem to work.

NW: *What is your vision for the business world?*

JJ: Well, simply speaking, I believe God wants to establish His Kingdom in the business world. And the business world is ready for it: the men are disciplined, the organization is there, they know how to follow orders, they know how to give orders, and they know how to train people. The whole thing is set up perfectly. The difficulty is that businessmen have nobody to talk to that they can believe in, and they usually won't believe a paid minister.

Meanwhile, the business world is running out of gas. There's a war between the employees and the employers. They're not dedicated to common goals. Automation has separated people so completely in the production process that they no longer relate to each other, let alone to the business they're in.

Companies which grew and were fostered by excellence in craftsmanship have become arenas for demands and exploitation. Loyalty is disappearing. Obedience, sacrifice and extra work have become a sign of weakness. Pride in workmanship is considered naive and is replaced by hard bargaining for maximum benefits in return for minimum productivity.

In fact, any recent productivity increases in America have come from better machines, not better people. The managers running businesses are machine-oriented men, and when you talk about human principles and directing people, they get quite defensive and disoriented. The opening Christians have is their orientation toward people. Because most managers have been machine and product oriented, any offer to effectively improve people's relationships and productivity can get an interested audience.

My boss used to say, "The worst thing about being president is they take away your calculator." He meant that he no longer had the satisfaction of doing a job himself; he had to deal with people to get work done. The opening in the business world for Christians will be their craftsmanship accompanied by their ability to relate redemptively to others.

("Update": Continued from page 13.)

Then, in the U.S.A., as you know, I'm into a radio ministry which is becoming nationwide. I started on eight stations, and I'm on twenty-eight now. That's very demanding but very rewarding. I've prepared a complete year of programs which is 260 messages. I find that preparing the outline for each message takes me nearly an hour, apart from the actual process of making the tape. The response on the whole has been very encouraging.

Then, of course, like the other teachers, I'm involved in establishing and maintaining relationships with leaders in committed communities. They've become even more important to me now because they're the real basis of my outreach ministry. I have

In the last ten years the Christian community has concerned itself with people who have bottomed out: the down-and-outers. In the future I think we're going to be dealing with people in the business world who have "topped out." Like Solomon, who had done everything and said, "All is vanity," they have all the power, money, and worldly success they could hope for, yet there's still no peace or contentment. I believe they are waiting for somebody to step forward and say, "I have the answer." But that statement has to be genuine because businessmen are very quick at finding out where you're coming from. They have to make decisions very rapidly and with a minimum of input, so after a couple of hours with you, they would be able to measure your spirit and be quite accurate. If you're phony, they find it out very rapidly.

NW: *How would you encourage the businessmen who are going to read this article?*

JJ: I would urge businessmen to examine business as a ministry itself and to seek ways to make it one without being religious. They should realize they are individually just as important in Christian leadership potential as anybody else.

The excitement I feel is that I've found 12 hours a day that are available for ministry—my job. The point is to be useful to God right where you are. To be a manager or leader means dealing with people and their problems, and there's a simple equation that puts it into perspective: *a leader anywhere dealing with people with problems equals ministry.*

Imagine the excitement it can bring a businessman when he realizes that the 8 to 12 hours he works daily are not wasted hours—that his Christian walk and ministry doesn't stop at 8:00 or 9:00 in the morning when he reports for work.

That one realization can totally open up a man's life—the understanding that the full-time ministry God has called him to is his job. ♥

come to see my need of them in a new way. To put it in a rather melodramatic way, I feel that in my outreach to Israel and other nations I'm like the point of a spear thrust out against Satan's strongholds. If I don't have the shaft and all the rest of the spear behind me, I'm headed for disaster. So I regard these committed groups that back up my ministry with great appreciation, and I'm deeply indebted to them for their support. ♥

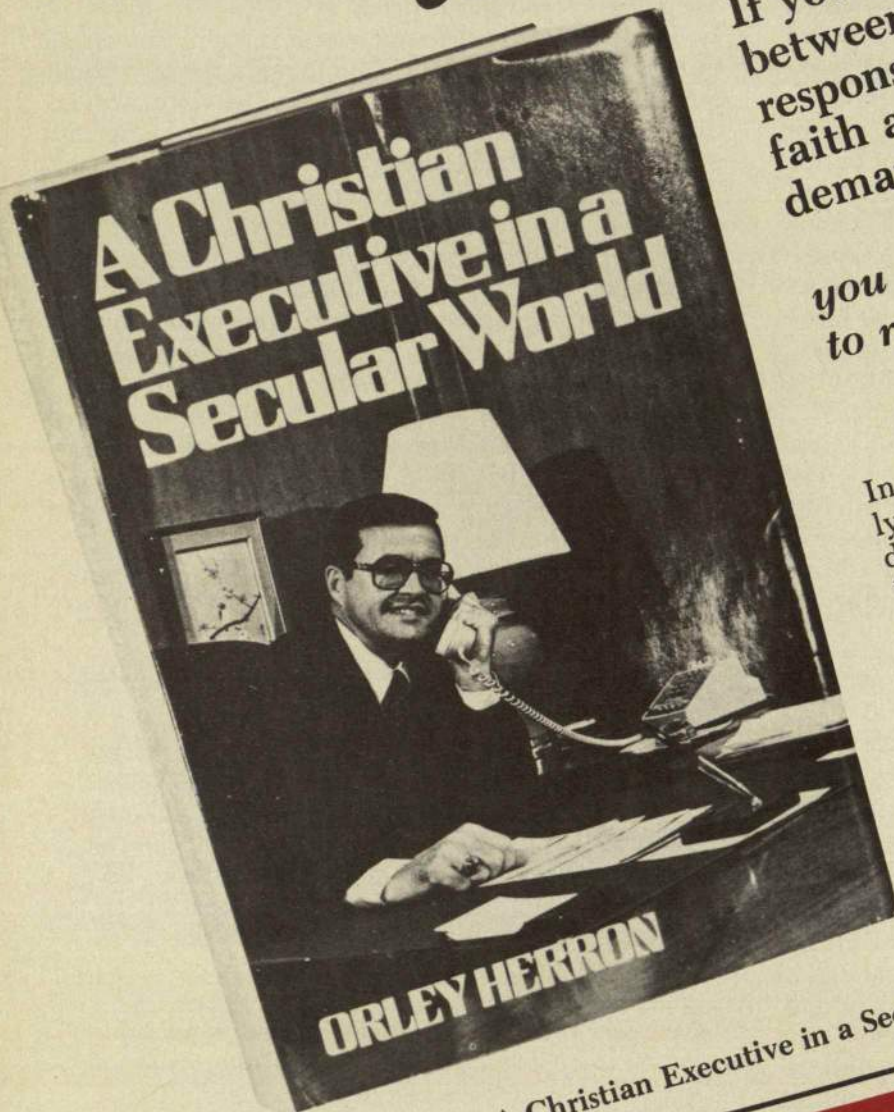
If you are interested in obtaining additional information on the personal ministry or teaching materials of Derek Prince, please write to:

Derek Prince Publications
P.O. Box 14306
Ft. Lauderdale, FL 33302.

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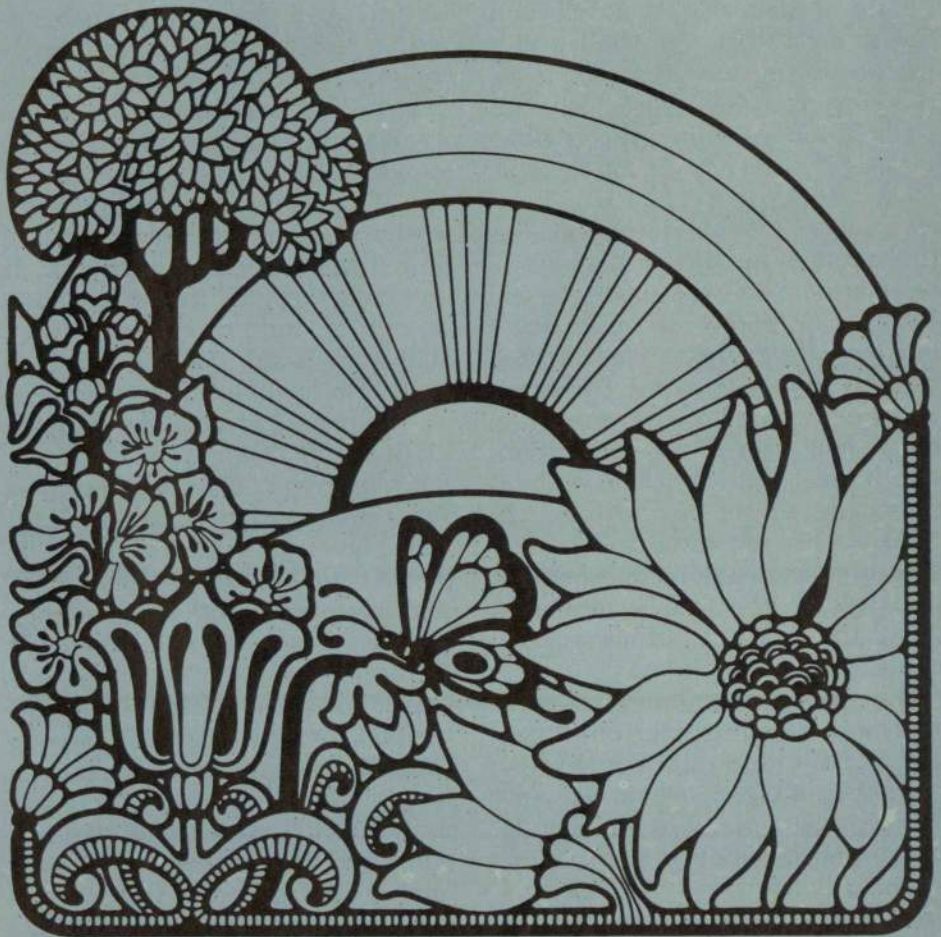
MAJESTY? Mother hardly feels like her royal highness as she stands beside her messy sink, harried and haggard from the battles of the day. Before she can take the weight off her tired feet, she still faces that stack of dirty dishes, a load of dirty diapers, three dirty kids who must be bathed and put to bed, and a dirty house that must be cleaned for the ladies' circle in the morning. Waves of resentment, self-pity, then guilt sweep over her. She feels more like a captive than a queen . . . and so far removed from that model mother of Bible times whose husband and children stand up and praise her as the greatest among women.

Motherhood is undoubtedly one of the most complex and exacting callings in life. A poll among women revealed overwhelming agreement that raising children properly requires as much intelligence and drive as holding a top position in business or government. And that task falls mainly on mother's shoulders for the first six years of the child's life. Even after that, her contacts with the children will of necessity be more frequent and prolonged than dad's. While dad is the leader in the house, mother sets the tone. The hours her children spend in her presence will have a lasting influence on their lives. They will become largely what she makes them. She faces the noble challenge of molding their young lives for eternity. Motherhood is one of life's highest honors, and one of its heaviest responsibilities.

Where does a woman find help for such an awesome assignment? The Psalmist said it well: "My help comes from the Lord, who made heaven and earth." God has special grace for mothers. You see, even though God is a father, he has a mother's heart. He spoke to the nation Israel and said, "I will comfort you there as a little one is comforted by its mother." God comforts his children just like a mother.

The Majesty of Motherhood

by
Richard Strauss



Taken from *Confident Children and How They Grow* by Richard L. Strauss, copyrighted material used by permission of Tyndale House Publishers.

It is the third person of the Trinity, the Holy Spirit of God, who basically performs this motherly function. Jesus called him the Comforter, and sent him to us so that we would not be orphans. And isn't it interesting that our birth into the family of God is described as being "born of the Spirit?" The Spirit of God who bore us, who shared his divine life with us, who sustains us, comforts us, and teaches us, stands ready and willing to aid every Christian mother in fulfilling her sacred duty.

By observing the ministry of the Holy Spirit, a mother will be able to detect her first responsibility. The Spirit proceeds from both the Father and the Son, and ministers not on his own behalf but for them. Jesus said, "... for he will not be presenting his own ideas, but will be passing on to you what he has heard. He will tell you about the future. He shall praise me and bring me great honor by showing you my glory. All the Father's glory is mine; this is what I mean when I say that he will show you my glory."

You see, the Spirit is submissive to the Father and the Son, and represents them in his ministry to us. Just so, *a mother is to be submissive to her husband and represent his authority to the children.* Failure here has become one of the major causes of family disruption and breakdown. When a woman resists the will of her husband, it weakens his self-respect, discourages him from taking the leadership role in the family, and destroys the order of authority God established for the home.

Furthermore, a dominant wife and mother confuses the children. The Lord Jesus established an important principle, which he applied fundamentally to money but which can be applied with equal force to the family. "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and

despise the other." If mothers and fathers have equal authority, the child does not know which one to obey. He will use one against the other to get his own way, and will soon lose respect for one or both parents. Studies have shown that children with conduct problems often have domineering, high-strung mothers. But if a child knows beyond all doubt that dad is the head of the house, that mom speaks for dad, and that dad's authority backs up what she says, he will be more apt to obey and will have more love and respect for both his parents.

The biblical injunction to wives to submit to their husbands has far-reaching implications. The repeated emphasis on it in the Word gives some indication of the importance God lays upon it. Successful parenthood depends upon successful husband-wife relationships. And successful husband-wife relationships rest heavily upon a wife's respect for her husband and her cheerful submission to his will. Her authority over the children is derived from him. If she undermines or contradicts his authority before the children, she is destroying her own authority. If she outwardly or inwardly rebels against his authority, her children will sense it and develop the same kind of rebelliousness toward her.

Mother, cultivate a deep appreciation and loving admiration for your husband. Next to your personal relationship with the Lord Jesus, he comes first in your life. If he isn't the husband he should be, don't nag him, push him, or pick at him. That will only drive him farther from you. If things between you aren't what they should be, don't wrap yourself up in your children to compensate for the insecurity and lack of love you feel from him. That will only damage the children's personalities and further destroy your relationship with him. Look for his good qualities and rehearse them in your mind. You will find your respect

for him growing. And when he senses that growing respect, he will work to make it grow even more. Before long you will be able to add a few more items to that list of qualities to appreciate. Your marriage will improve, and your freedom to be a good mother will enlarge right along with it. Some wives have complained to me that they cannot think of any good qualities in their husbands. But something attracted them to those men originally. Think back to those early days of courtship if need be, and magnify the commendable traits you remember.

The second major responsibility of a mother is likewise learned from the Holy Spirit, this time from the name Christ gave Him—the Comforter. The word literally means "one who is called in beside." It suggests the ability to help, encourage, and console. Just so, *a mother is to be near her children, providing assistance, encouragement, and comfort.*

The Apostle Paul referred to this motherly function. Describing his ministry to the Thessalonians he said, "... we were gentle among you, like a mother caring for her children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us." "Caring for" means literally "to keep warm." Figuratively, it involves cherishing and comforting. A mother instinctively longs to press her child to herself, protecting him from danger, soothing his hurts and easing his pain.

As natural as that longing may

Richard L. Strauss received his education from Wheaton College and Dallas Seminary. He currently pastors Emanuel Church in Escondido, California where he lives with his wife and their four sons.

be, it is sometimes dulled by the pressures of life, by a selfish spirit, by the lack of personal security, by seething hostility, anxiety, or unresolved conflicts with others. Mother may allow herself to become irritable and sharp with the children, creating an unpleasant atmosphere of tension and discord. You see, she is the one who actually establishes the mood of the home. Father may be its head, but as many others have suggested, she is its heart. Her emotional state will often become the condition of the entire household, and even the youngest child will absorb the effects of it. A child's mind is like a video tape recorder, carefully transcribing every word, right down to the tone of voice and facial expression. And all of it contributes to the person he will become. Some psychologists say his emotional pattern is set by the time he is two years old. That should be a sobering realization to mothers, and a challenge to examine carefully their attitudes and temperament. A change for the better

will have a profitable effect whenever it comes.

Mrs. Pickit is obsessed with having a perfectly clean house. Her conversation consists of "Pick this up, put that away, straighten those things, scrub that better." Fussing has become an automatic, involuntary way of life for her. She may ultimately drive her child to the opposite extreme of sloppiness, or may produce in him the same neurotic perfectionism she has.

Mrs. Skelter is a disorganized person who is always running late. She keeps the household in a state of turmoil screaming at everyone to hurry up. A child who lives with that kind of pressure becomes tense and troubled. He does poorly in his schoolwork and finds it difficult to get along with other children.

Mrs. Wartner is overly anxious. She worries, frets, whines, and stewes about every little problem, actual or potential. And every one of those fears is registering on the consciousness of the little tyke beside her, building a spirit of apprehension and anxiety that will

hold him in bondage for a lifetime, but for a miracle of God's grace.

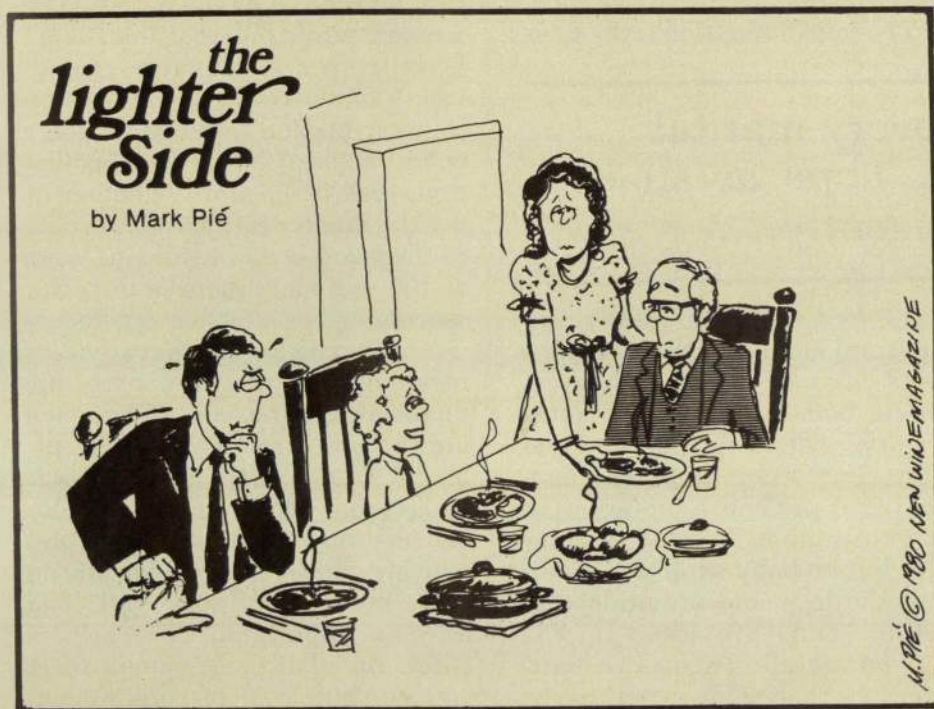
Mrs. Grumpman is unhappy and dissatisfied. She complains about her plight in life. She grumbles about the way people treat her. She gripes about the inconveniences she suffers. And little ears send impulses to little minds around her making discontentment the habitual pattern of their lives as well.

A child needs someone near him who loves him more than the house, whose heart is bubbling with the joy of Jesus Christ, who displays an inner calmness even during the trying circumstances of daily living, someone who is patient and kind, who encourages and cheers. Mother, the Spirit of God can make you that kind of person. Flee to his presence often during the day and claim his wisdom and strength.

Then spend time with your children. Read to them. Teach them the Word of God. Take casual walks with them, pointing out interesting things along the way. Play games with them. Create challenging things for them to do. Take an interest in their projects. Be available when they need you. And like the Spirit of God, be sympathetic and compassionate. Your children will someday stand up and praise you for it.

Working Mothers

The thought of mother being near her children raises the question of whether or not she should be gainfully employed outside the home. It would be difficult to prove from Scripture that it is wrong for a mother to work. That model mother in Proverbs 31 certainly did. "She finds wool and flax and busily spins it She goes out to inspect a field, and buys it; with her own hands she plants a vineyard. She is energetic, a hard worker, and watches for bargains. She works far into the night She makes belted linen garments to sell to the merchants."



Dad says you eat more than any 3 of your employees put together. Is that true, Mr. Johnson?

Women did contribute to the family income in Bible times.

It has been shown from Scripture, however, that dad has the primary responsibility of providing for the physical needs of his family. Before a wife goes to work, I would suggest that she and her husband sit down together and answer some pertinent questions. First of all, *why do they want her to work?* If it is because she is bored with her role as a mother, working may not be the answer. She needs to rethink her attitudes and face the challenge of motherhood. To do that job as God wants it done, particularly with younger children, can tax all of her intelligence, utilize all of her skills, and consume as much time as she is willing to give it. If her motive is to buy herself more clothes or even to purchase some luxury for the entire family, maybe both she and her husband need to readjust their priorities according to God's Word. If on the other hand it is to help with the necessities of life, contribute to the children's education, or provide some other needful thing, the Scripture would not forbid it.

God has the solution to every marital problem. If there is any hope at all of a reconciliation, seek it diligently....

But there is a second question: *Will she be able to fulfil her task as a homemaker happily?* The Apostle Paul exhorted women to "guide the house," one word in the original text meaning "to manage the household, to keep house." He also told them that they were to be "keepers at home," a similar word meaning literally "working at home." In other words, God intended for the wife and mother to be the homemaker. She has the basic responsibility of tending to the affairs of the household.

Homemaking can easily become a frustrating part-time avocation for the working wife, to the detriment of the entire family. A husband who loves her and is sensitive to her needs will want to help around the house, but willing assistance is far different from being assigned his share of the household duties as sometimes happens when a woman works. That is a reversal of the roles which God established for husbands and wives. When it is essential for mother to work, dad should mobilize the whole family to lend a hand. The kids can learn some vital lessons in teamwork and responsibility through it.

Question number three: *What will the actual advantage be?* Don't forget to count everything: federal income taxes, state income taxes, social security taxes, God's percentage, baby-sitting if necessary, additional clothing, transportation, lunch and coffee break money, costlier meals (if she buys more prepared foods or TV dinners with no leftovers). Some couples have actually found that they lost money when mother went to work.

The fourth question is the most

important of all. *How will it affect the children?* For some children, coming home to an empty house encourages dependability and maturity. For others it breeds insecurity and presents temptations to get into trouble. Baby-sitters may help, but no baby-sitter will give a child the love and attention that mother can provide. If the children are all in school, a part-time job that allows her to be home when the children are there may be the answer.

This is an issue about which

husband and wife must agree. If a wife takes a job against her husband's wishes, the door is open to more serious problems. Seek God's direction together with a deep desire to do his will, and he will surely guide.

Single Mothers

Divorce is one of the great tragedies of our times, but it is very much with us and ignoring it will not make it go away. In many cases children are involved, producing a large corps of single parents. Add to their ranks the widows, widowers, and unwed mothers and their number is enormous. The vast majority of these single parents are women, and so we direct a brief word to their plight here. The comments we make should be equally applicable to single fathers, however.

Not long ago I had the opportunity of addressing several questions to a group of Christian singles about their parental problems. Most of them were divorced. When I asked what advice they would give to someone who had just become a single parent, one woman wrote, "If possible, don't become one." That's the best advice I know. God has the solution to every marital problem. If there is any hope at all of a reconciliation, seek it diligently whether or not the divorce is final. With godly counsel and a willingness to work at the marriage there is hope for success.

For the widowed, that advice is meaningless. And for many of the divorced, it's too late. What then are the problems of single parenthood? One recurring theme was *loneliness*. "Eight or nine P.M. comes, your child is in bed, and you are alone. There's no one to share burdens and joys with. You have the responsibility of rearing a child. But that child cannot meet you at your level of communication. Often that loneliness turns to self-pity."

What is the answer to this

gnawing empty aloneness? Another single writes, "Join a caring group of single parents who are interested in the welfare of their children in addition to their own social needs, especially a Christian group." Family outings with such groups will expose your children to adults of the opposite sex and help fill the void in their life. More important for you personally, it will provide opportunities for fellowship with adults. Contact with adults who have similar problems to yours will meet some of the needs in your life and will help you relate better to your children when you are with them. But the best remedy for loneliness is to cultivate a growing relationship with the Lord. He has promised never to leave you nor forsake you.

A second common problem was *having the time, energy, and patience to meet the needs of the children*. A woman writes, "Often it seems there is never enough time in the day just to be Mama. For example, having just finished a hard and hectic day at the office, now it's time to pick up my daughter

from nursery school. She's been playing and learning happily all day and is unaware of my frustrations (as she should be). She's so excited to see her Mama. She wants Mama all to herself. But Mama is

The third most frequent problem cited by divorced parents relates to their ex-mates and the *bitterness* that remains between them. There always seems to be a temptation to put the blame for

"Your child needs you, his parent, now—not when you have the time, but now. Therefore, you must make the time."

tired. And it's time to make supper, wash dishes, do some cleaning. Then it's times to get her ready for bed. Where has the time gone? A single parent has to do the work of two. Yet her child needs the love and reassurance that only she can give. Is there time?"

The same single mother answers her own question. Mark it well! "Your child needs you, his parent, *now*—not when you have the time, but now. Therefore, you must make the time. Share your activities with the child, let him be your helper. It's not easy, for sure, but so very necessary."

your troubles on your former mate and make that one look bad in the child's eyes. A single dad offers some good advice: "Don't criticize the 'ex.' Encourage the children to love and respect the other parent. And do everything you can to make it clear that the children are not responsible for the breakup." One divorcee told me that every night when she prayed with her son at bedtime, she assured him that God loved him, she loved him, and daddy loved him. In spite of the calamity of divorce, that little fellow enjoyed a healthy relationship with his father.

There is only one way to reduce the lingering pain of divorce and to heal some of the wounds that endure. "Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."

Single parents and their children are needy people. It would be to the credit of every complete Christian family to reach out with Christ-like love to help meet those needs. Some children of divorce have never seen a happy marital relationship. We can invite them to our homes and show them that marriage can be a wonderful experience. God may use us to help build successful homes in years to come. ♥

Will the real Erik & Ron please stand up?

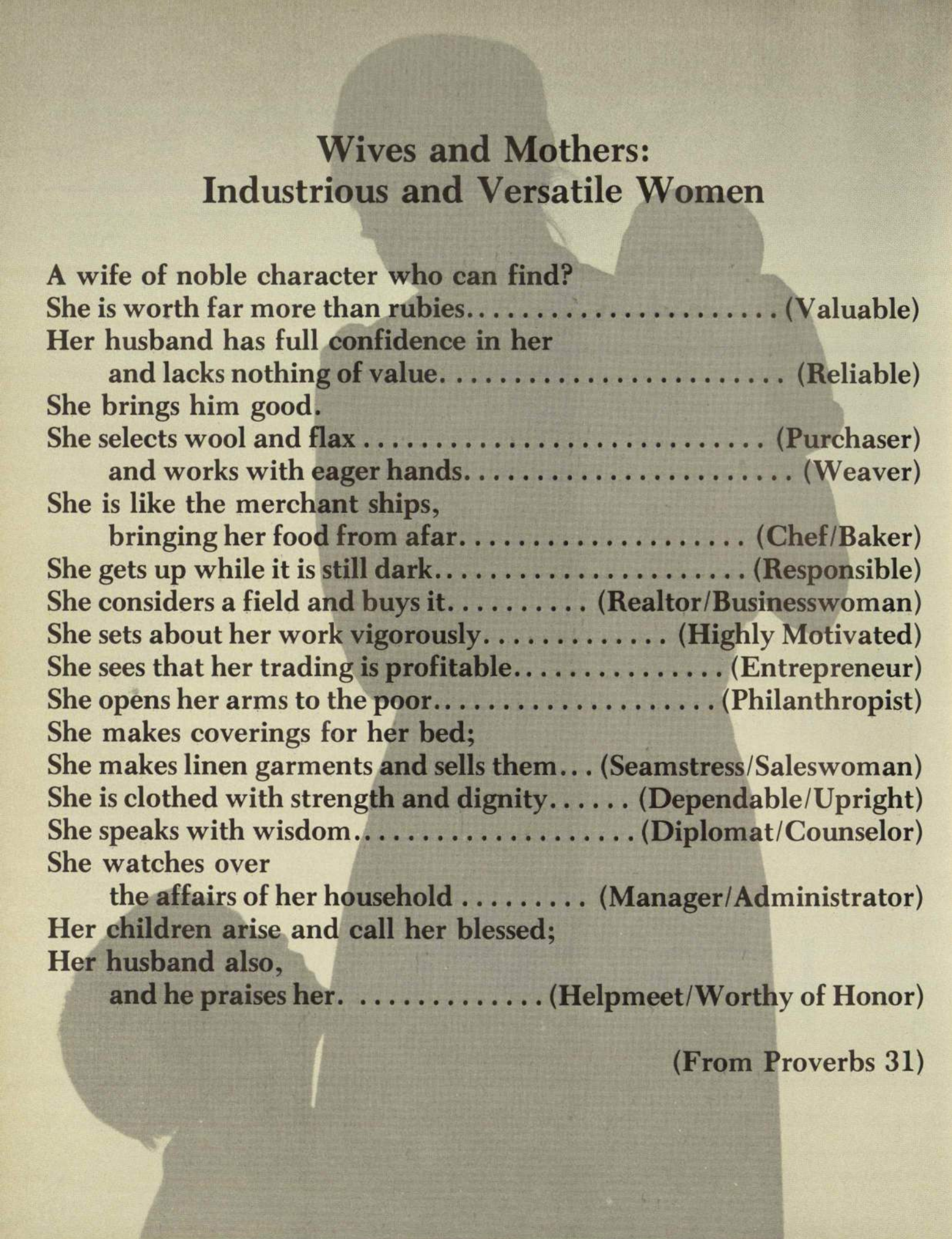
In last month's *New Wine*, an unfortunate error slipped past us. Somehow the photo of Erik Krueger on page 27 was placed with Ron Milton's biography, and Ron's photo appeared with Erik's biography. We are sorry for this mistake and apologize for any confusion it may have caused.



**The Real
Erik Krueger**



**The Real
Ron Milton**



Wives and Mothers: Industrious and Versatile Women

A wife of noble character who can find?

She is worth far more than rubies..... (Valuable)

Her husband has full confidence in her

and lacks nothing of value. (Reliable)

She brings him good.

She selects wool and flax (Purchaser)

and works with eager hands. (Weaver)

She is like the merchant ships,

bringing her food from afar. (Chef/Baker)

She gets up while it is still dark..... (Responsible)

She considers a field and buys it. (Realtor/Businesswoman)

She sets about her work vigorously. (Highly Motivated)

She sees that her trading is profitable..... (Entrepreneur)

She opens her arms to the poor..... (Philanthropist)

She makes coverings for her bed;

She makes linen garments and sells them... (Seamstress/Saleswoman)

She is clothed with strength and dignity..... (Dependable/Upright)

She speaks with wisdom..... (Diplomat/Counselor)

She watches over

the affairs of her household (Manager/Administrator)

Her children arise and call her blessed;

Her husband also,

and he praises her. (Helpmeet/Worthy of Honor)

(From Proverbs 31)

In the wake of Hurricane Frederic

AS YOU RECEIVE this copy of our magazine, it has been five months since hurricane force winds ripped through the Mobile area, leaving behind the greatest amount of destruction from a natural disaster in United States history.

It took some time to get an accurate picture of the scope of the destruction, but after many days of clearing away debris and after the restoration of power and water to most parts of the affected area, it was clear that the poor and disadvantaged, those who had no hope of recovering, were the hardest hit.

As a reader of *New Wine Magazine*, you can be proud that through the generosity and gifts of you and your fellow readers, a sum of \$20,050.84 was collected and contributed on behalf of the victims of Hurricane Frederic.

These funds have been used in a variety of ways. As a contributor, we want you to know more specifically how you helped.

Within twenty-four hours after the hurricane's approach to the Mobile area became imminent, teams from *New Wine Magazine* and the local fellowship with which it is associated, Gulf Coast Covenant Church, were working throughout the community helping people in distress. While most of Mobile stood frozen, shocked and disoriented, many acts of kindness were extended to the elderly and disadvantaged who had experienced what, in some cases, represented the destruction of a lifetime of work and effort by ten hours of hurricane-force winds.

The initial obstacle that faced our relief effort was the thousands upon thousands of trees that lay on homes and in streets. Once the streets were made passable, boom trucks were rented and put to use, removing trees from the damaged roofs of homes. The next challenge was to fix those damaged roofs, so some clean-up teams changed to roofing teams.



New Wine Administrator George Gundlach (left) and Gulf Coast Covenant Church Administrator Mike Coleman (right) present a check for hurricane relief to Mobile's Mayor Gary M. Greenough.

All in all, through the rental of equipment and purchase of materials, \$6,843.00 was spent through our own relief efforts.

Several weeks after the disaster, and as contributions continued to come in, we began to look for a practical way to help the poor and disadvantaged who had sustained a significant loss of personal property. These are the folks who, in most cases, had no insurance or other provision with which to recover on their own.

To most effectively help these people, we searched for an organization that was already functioning in the Mobile area and whose sole purpose was to help the city's low-income disadvantaged citizens to rebuild. We soon came upon a fund that had been set up only days after Hurricane Frederic by Mobile's mayor, Gary M. Greenough: the Mayor's Relief Fund.

This fund had been established for the sole purpose of helping the poor and the disadvantaged who desperately needed assistance in order to recoup their losses. It was a fund administrated by many well-known community figures, many of whom work with the disadvantaged on a daily basis and therefore had first-hand knowledge of where the most drastic needs were. We were further pleased to learn that no administration or operating funds would be drawn from monies contributed to the fund, but that these expenses would be paid out of the city's operating budget.

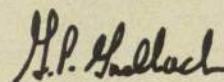
We are pleased to announce that \$13,207.84 was contributed on behalf of the *New Wine* readership to the Mayor's Relief Fund.

Now, five months later, a visitor to Mobile might not even notice any signs of Hurricane Frederic in many areas of the city, but to those who make Mobile their home, the expense of September 12 and 13, 1979 is indelibly imprinted upon their minds and hearts.

We deeply appreciate your financial commitment to us through this most difficult time. Your generosity is a visible expression of how, in times of crisis, the Body of Christ comes to the aid of those in need. You can be very proud that you have helped hundreds upon hundreds of people recovering from this trying course of events.

Thank you for your commitment to *New Wine Magazine* and your support of the citizens of Mobile, Alabama.

Sincerely,



George P. Gundlach
Administrator
New Wine Magazine

New Wine Magazine is happy to announce that two New Wine teaching conferences have been scheduled for this spring.

Meridian, Mississippi

When: March 22-23
Where: Meridian Jr. College Theater
Speaker: Don Basham
Sponsored by: Meridian Covenant Church
H.W. Vinson, Pastor
For Information, Contact:
Horace Vinson
Route 6, Box 301A
Meridian, MS 39301
(601) 482-1671

Dothan, Alabama

When: April 11-13
Where: Sheraton Motor Inn
Speakers: Don Basham
Joseph Garlington
Sponsored by: Dothan Covenant Church
Jim Reid, Pastor
For Information, Contact:
Dothan Covenant Church
P.O. Box 6193
Dothan, AL 36302
(205) 793-6688

Both of the churches hosting these New Wine conferences are pastored by men who are associated with the Editorial Board of New Wine Magazine, and we heartily encourage you to attend these meetings if you are in the area.

Thy Word Is Truth

The Lord God took man and put him in the Garden of Eden to work it and take care of it. *Genesis 2:15*

He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty. *Proverbs 28:19*

We hear that some among you are idle. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ, to settle down and earn the bread they eat. *2 Thessalonians 3:11-12*

He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. *Ephesians 4:28*

Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. *Colossians 3:23-24*

All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. *1 Timothy 6:1-2*

Do you see a man skilled in his work? He will serve before kings; he will not serve before obscure men. *Proverbs 22:29*

The sleep of a laborer is sweet, whether he eats little or much . . . *Ecclesiastes 5:12*

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

OUR RESPONSIBILITY TO YOU CONCERNING TAPE OF THE MONTH

1. *New Wine* Tape of the Month comes to you from the same teachers who write for *New Wine Magazine*: Charles Simpson, Don Basham, Bob Mumford, Derek Prince, Ern Baxter and others.

This assures consistency in the quality of the message and provides you with a **familiar teacher**—someone you know and trust.

2. Each Tape of the Month is **timely and up-to-date**. Our messages have never before been released. They are the most current we have to offer.

3. Each Tape of the Month is **exclusive**. They are not available through any other source. Further, these messages will not be available to the general public for several months after Tape of the Month subscribers receive theirs.

4. Tape of the Month is an **increasingly economical program**. Our price is only \$3.50 per month complete. That's less expensive than our regular tapes. In fact, that's the same price we first charged back in 1977! How can we afford such a low price? We know exactly how many to order and where to send each one. Our large volume saves you money.

Further, Tape of the Month comes right to your door. You don't have to hunt it down in bookstores. The convenience of Tape of the Month makes it an even greater bargain.

5. Tape of the Month provides a **constant channel**. This program gives us a clear, simple and consistent channel through which we can deliver our latest messages.

TAPE OF THE MONTH . . .

A familiar teacher offering a timely message through one channel on a consistent basis for a low price.

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Shouldn't you be getting Tape of the Month?

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AMERICA'S SPIRITUAL HERITAGE



ROOTS SERIES

THE REFORMATION in Europe during the sixteenth and seventeenth centuries produced three leading movements—Lutheranism, Calvinism and Anabaptism. The first two rebelled against papal abuses and authority, but not against the prevailing concept of the Church. Both were content to allow their church to become the favored religion in the eyes of the State, thus allowing the State to enforce “the one true religion” as it had the Catholic Church. The Anabaptists, on the other hand, desired to reconstitute the Church as it was in New Testament times. They were not interested in reformation, but renewal.

Much of what is taken for granted in American Christianity today was first introduced by the Anabaptists, often at great personal loss. A few of these beliefs were:

1) *Separation of Church and State.* No government had the right to interfere with what anyone believed or disbelieved. Up to this time, the State had taken an

active role in religious affairs.

2) *Church membership.* The Church was not made up of all who lived in a given locale, but rather of “born-again” believers who had voluntarily professed faith in Christ.

3) *Baptism.* Those who professed such faith were to seal it in baptism. Infant baptism was therefore of no use. Hence, they were named Anabaptists, or “re-baptizers.”

4) *Ministry.* Lay believers could legitimately conduct the Lord’s Supper, marriages, and baptisms. Laymen were also free to preach, and preaching replaced the sacramental order as a means to salvation.

5) *Evangelism.* The Great Commission (Mt. 28:18-20) was literal, to be fulfilled by every believer. This had never been necessary, since all people by law were forced to belong to the favored Church in a particular area. The Anabaptists launched one of the most aggressive missionary movements in history to announce this message. Missions and persecution eventually carried them across Europe, and to England and the New World.

Throughout the Reformation

BY JOHN STANKO

period, Anabaptists were outlawed in every country except Holland for holding to such beliefs. The Diet of Spire (1520) provided that all Anabaptists should be executed without a trial. They were considered by Reformers and Catholics alike as traitors—“disloyal, heretical, rebellious and untrustworthy subjects of the State.”

As the Reformation spread to England (1534), so did the Anabaptists and their teachings. As in Europe, this produced several distinct groups. The Puritans paralleled the European Reformers in that they remained faithful to the established Church of England or Anglican Church. Their only desire was to “purify” it of all Catholic tendencies. The Separatists resembled the Anabaptists in their “separating” from the Church of England to form another Church with a more Scriptural structure.

While both groups were persecuted, the Separatists received the more severe punishment of the two. Consequently, many of them

fled to Holland where they became better acquainted with the Anabaptists already there. It was from this contact that the first English Baptists emerged (1608).

The Baptists became best known for their strong advocacy of adult baptism (hence the name "Baptist") and of the state staying out of religious affairs. They returned to England (1612) where they received further persecution.

At this point in history the stage was set for all such persecuted groups to seek refuge in the New World. Puritans, who had fallen into disfavor with the king, Separatists, Baptists and European Anabaptist groups set sail in hopes of practicing their beliefs in a more tolerant climate.

The Puritans, who settled in present-day Massachusetts and Connecticut, placed a strong emphasis on covenant. They believed that God had established a covenant of grace with the seed of Abraham by faith. Each believer had to personally encounter this covenant and, once this was done, walk in God's ways according to His Law. The founding charter of the Salem, Massachusetts settlement was typical of their approach to life with one another:

We covenant with the Lord and with one another; and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed Word of truth.

The Puritans, however, were legalistic and most intolerant toward any other group of believers. They were only too willing—as their mother church, the Church of England, had been—to use the secular government to enforce their views and to rid their territories of dissenters. One such dissenter was Roger Williams, and his expulsion from Massachusetts greatly altered American history.

Williams was himself an Anglican who had become a Puritan

shortly before his arrival in America. From his English studies and travels, however, he had become familiar with English Baptist and Anabaptist teaching. He soon

brought them intense persecution in both England and Massachusetts. While operating initially from Rhode Island in evangelizing the colonies, they later became promi-

"We covenant with the Lord and with one another; and do bind ourselves in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed Word."

found himself a Separatist and finally a Baptist, which is why he was banished by the Puritans. He immediately formed a colony of his own, named it Rhode Island, and granted religious freedom to all groups.

In addition, Williams forged a written Constitution granting freedom of the press as well as freedom of speech and religion. He was convinced that only through such freedom could a non-believer arrive at true repentance. The similarity between his views and those of traditional Anabaptism should be evident.

While many came to Rhode Island to enjoy its freedom, one group in particular—the Quakers—found it a most welcome haven. Founded by George Fox in 1647, this zealous missionary group minimized the liturgical and teaching functions of an ordained ministry. Instead, they asserted that religion rested on every man's inner being. God could directly communicate with and guide each believer without the assistance of Scripture or ministry. This view

was prominent in Pennsylvania. William Penn, himself a Quaker, established the colony specifically as a refuge for all persecuted religious groups.

Pennsylvania therefore became the home for the Mennonites, Amish, Moravians, German Reformed, Dunkers, and various other Anabaptist immigrants. The Moravians were best known for having lived in communities where all property and possessions were held for the common good. The Amish refused to meet in church buildings, choosing rather to meet in homes. The Dunkers, later known as the Church of the Brethren, baptized their believers through immersion three times forward.

The presence of so many groups throughout the colonies prevented any one group from becoming dominant. But their common belief, especially on the role of government in religious affairs, proved to be the most important factor in establishing a land where all men could be free to serve God as his Christian conscience directed. Without this common freedom, many of the other basic tenets discussed here may never have found their way into American Christianity as it exists today.

Further reading on these subjects may be found in *The Reformers and Their Stepchildren* by Leonard Verduin, *The Anabaptist Story* by William R. Estep, and *Religion in Colonial America* by William W. Sweet. ♣



John Stanko received the bachelors and masters degrees in economics from Duquesne University.

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I am a Catholic charismatic and have had a deep love and burden for the whole Body of Christ. I am very glad to receive the *New Wine* because it helps me feel closer to my separated brethren. Since I attended the 1977 Kansas City Conference I am all the more eager to hear about the rest of my family. Thank you all for your faith in the Lord's provision by offering your magazine free of charge to those who can't make an offering.

Mary Alice Perat
Euclid, Ohio

An Alternative

I really appreciate your printing Dr. Koop's article "The Perils of a Convenient Society." I feel



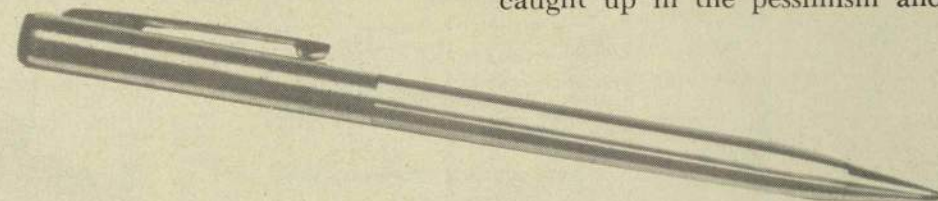
your readers will be blessed greatly and encouraged to know that there is an alternative to the situations we encounter in life. Trusting in Jesus is that alternative.

Jill Noblitt
Tarpon Springs, Florida

Practical Living

How I enjoyed the entire December issue of *New Wine* Magazine. Each and every article was so relevant and spoke directly

to the Church concerning our present social and economic situations. I especially enjoyed Bob Mumford's and Charles Simpson's articles. They were both practical and realistic concerning the Body of Christ in these days. I'm so grateful God has raised up *New Wine* to be a voice to the Church during this time. It brings hope and encouragement to my heart. Thank you all that you're so will-



ing to share what God has given you.

P. Smith
Pasadena, California

Change of Address

I started receiving *New Wine* when I first came to prison in 1973. The teachings I received from them is one of the reasons I am the man I am today. I have every copy you ever sent me and they serve to be a continual source

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.

of edification to me. On January 29th of 1980 I will be released from prison and I would like to continue to receive *New Wine*. Thanks again for all the *New Wines* you sent me even though I was unable to make any financial contributions.

Jim Newson
Gainesville, Florida

Christian Tragedy

For several years I have been both informed and edified by *New Wine* without ever writing an actual letter of appreciation.

Your excellent December issue has prompted me to write. I felt especially touched by Bob Mumford's "Hit by a Greyhound Bus," perhaps because it deals with a subject I have recently been forced to come to grips with. It certainly is a tragedy when Christians are caught up in the pessimism and

escapism which he described.

The article reinforces my view of your magazine as a timely and bold voice for Christ. Keep up the good work. And, while we would live with the expectation that our Lord may come for us at any hour, let us also work to build His Kingdom as if He intends to delay His coming a hundred years.

Rob Stroud
Tulsa, Oklahoma

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