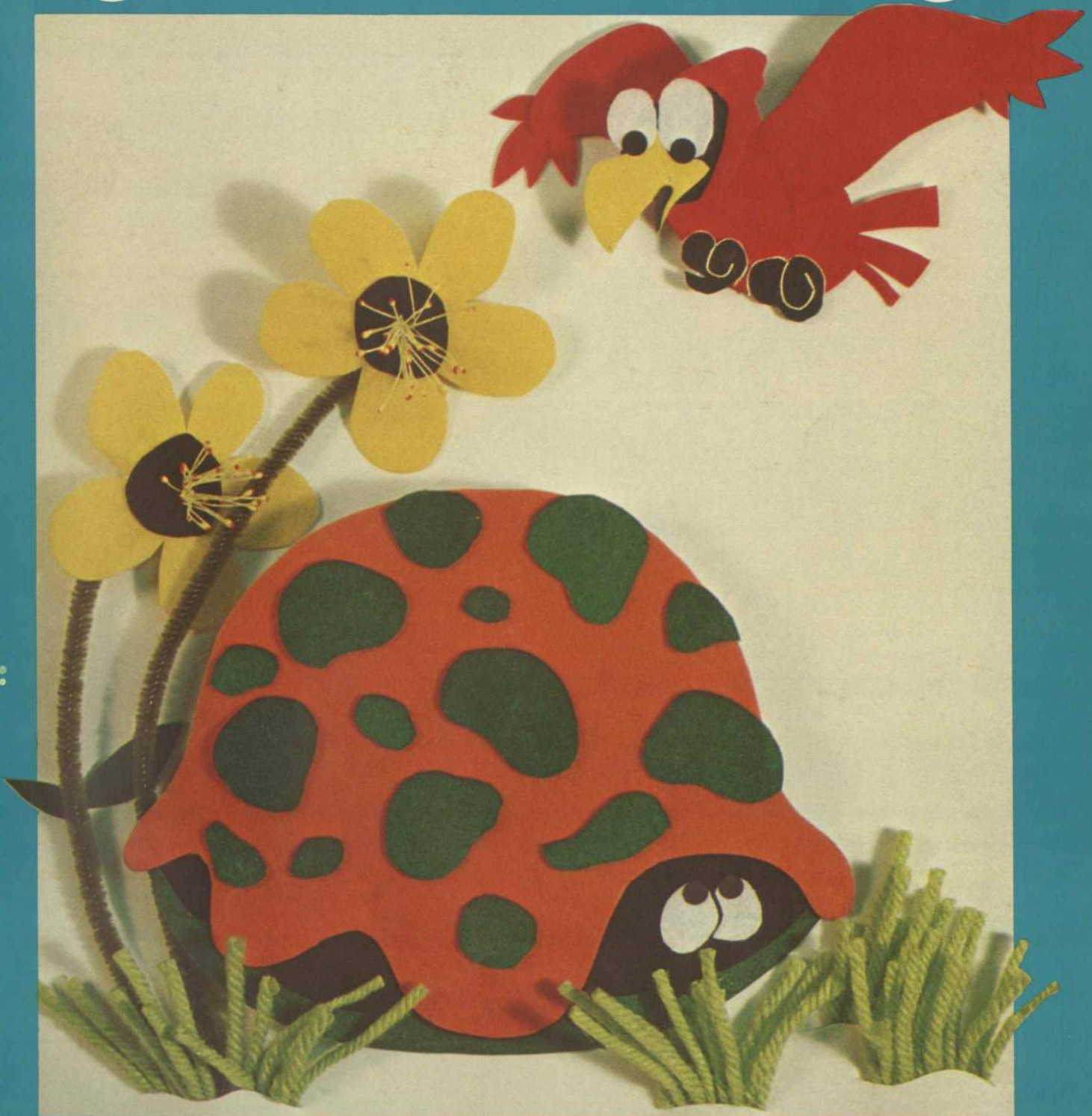


# new wine

APRIL 1980



**Building a Healthy  
Self-image**





# This Month

## in new wine magazine

APRIL 1980 VOL. 12, NO. 4



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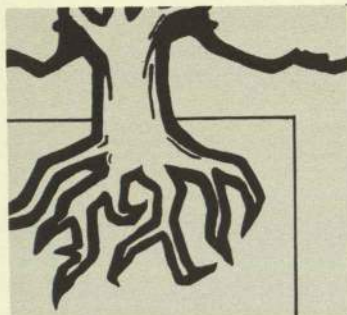
Dealing with the dwarf within is one way God brings us to maturity. Who this "dwarf" is and how to effectively deal with him is revealed in Don's article.

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with our  
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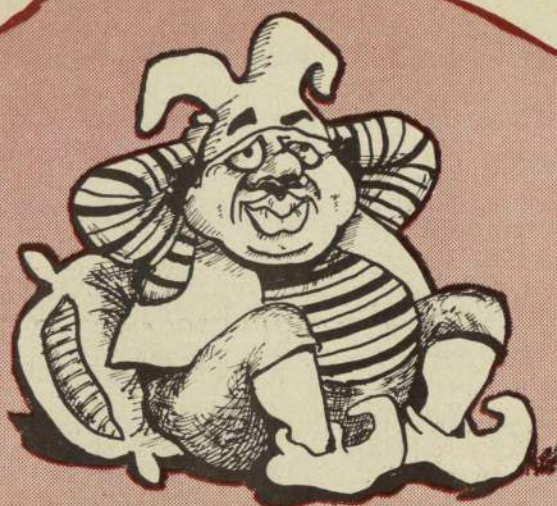
God is calling His people to return to Him and put their full confidence in Him. Derek, in this article, details for us the way to confidence in God and in our fellow believers.

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# The Dwarf Within

by  
**Don Basham**

**IT'S NOT NEWS** to any of us that we are in the midst of a war between two kingdoms: the Kingdom of God and the kingdom of Satan.

Neither is it news to us that *we* are the battleground.

More particularly, the major focal point of the battle is our mind. There the battle rages at its greatest intensity, because the war is a struggle for our hearts and our loyalties—the very souls and lives of men.

This fact is highly relevant to the subject I will deal with in this article—the dwarf that dwells within us. By “dwarf” I don’t mean a demonic entity; I mean that unregenerate part of our personality which the Bible refers to as “the old man,” “the carnal

mind,” or the “natural man.” It is that force within us that opposes what God wants for us and tries to keep us from living the Christian life.

We need to be able to identify the dwarf and become familiar with his tactics in order to spoil his plans and thwart his ambitions to keep us from gaining the life in Christ that we seek.

## Defining the Dwarf

The Scriptures abundantly confirm what we’re talking about. Paul speaks of the dwarf, or the “old man” in Romans 6.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

For if we have been planted

together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:3,5-6, KJV).

We know *doctrinally* that this crucifixion of the old man *has taken place*. But Paul goes on to say in verse 11: “Likewise *reckon* ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” In other words, there’s a difference between *knowing* crucifixion has happened doctrinally and actually *experiencing* it. There’s a difference between *imputed* righteousness and *imparted* righ-



teousness. That which is imputed to us is legally ours: that which is imparted to us is in our actual possession. Knowing that you are legally an heir to an inheritance is different from actually possessing that which you have inherited.

In the 8th chapter of Romans, Paul refers to the dwarf as "the carnal mind" which he says, "... is enmity against God" (vs. 7).

In 1 Corinthians 2:14, Paul calls the dwarf "the natural man" and says, "But the natural man receiveth not the things of the Spirit of God." In Greek the word used here for "natural" means "soulish" as compared to "spiritual." The spiritual man—the new man born in us as a result of our experience in Christ—stands in contrast to the "natural man," "the unregenerate man," or "the carnal mind." These expressions are all biblical references to the dwarf.

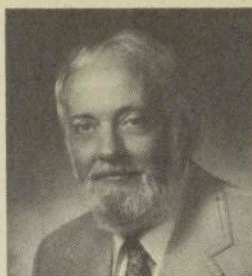
Within each of us resides a dwarf that we all have to struggle against—sinner and saint alike, spiritual giant or spiritual pygmy, mature Christian or new Christian.

He's inside us and he's out to do us in, keeping us from the joy, the growth and the maturity that God intends us to have.

### The Nature of the Dwarf

Now I want to talk in more detail about how the dwarf behaves and what he does. Since the dwarf is rebellious by nature, he causes us to stand against authority. He prompts us to be prideful. He drives us to sinful behavior, demanding that we indulge the appetites of the flesh. He plays on our various personality weaknesses and, being in league with the devil, he goads us into behaving ways that we know are not godly. Those are the more obvious things that this dwarfish, carnal nature prompts us to do.

But there is something more subtle that he tries to do. The dwarf is constantly thrusting upon



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us a perverted and distorted view of who and what we are. He continually pulls us down into low self-esteem and low estimations of who we are in God. This is the crux of what I want to communicate in this message, because that's where so much of our agony and strain comes from.

The dwarf within prompts us to set up an unreasonable set of standards for ourselves. I'm going to list five such standards, and since they are standards which we're often not even conscious of, you may at first want to question their validity. But most Christians do suffer from them.

We set up rules for ourselves which are neither scriptural nor practical—that is, they don't work in life. By establishing rules which we cannot fully obey or conditions that we can't fully meet, we set ourselves up for disappointment, disillusionment, dependency and low self-esteem.

1) The first unreasonable standard the dwarf prompts us to set up is: *Everyone should love me, and they should act like it all the time.* Of course, the truth is everyone doesn't love us, but because we *want* to be loved and accepted by everyone, we are crushed when we aren't. Because of this unreasonable standard, we

react negatively when someone expresses hostility toward us.

2) The second unreasonable standard is: *I must never fail.* When we do fail, as we are bound to occasionally, this standard leads us to think that we are no good. "If I was really any good, I wouldn't have failed."

3) The third unreasonable standard is: *I should always be treated fairly.* The truth is that because we live in an unjust world, we can count on the fact that we will not always be treated fairly.

4) The fourth unreasonable standard is: *I must always behave perfectly.* This rule demands that we always act in a way that is completely acceptable, or else our friends will not love us.

5) The final unreasonable standard says: *I should never have to experience pain.* Often this standard has been deeply ingrained in our personalities by so-called "faith teachers" who say, "Any time you are ill or face a tragedy, it is caused by a lack of your faith. If you were really living victoriously as a Christian, you wouldn't have that problem."

The worst aspect of having such unreasonable standards is the guilt they produce. In every case the reaction to failing to fulfill the standards is self-recrimination, which allows the dwarf to drive us to low self-esteem and a lack of the proper self-respect. The more you try to make those irrational rules apply, the more disappointed and guilt laden you become. The facts are, everyone is *not* going to love you; you *will* fail; you'll not always be treated fairly; you'll not always perform perfectly; and you certainly will *not* go through life without pain.

Let me point out another negative aspect of these five unreasonable standards: every one of them has a great big "I" in it. They center around the ego. "Everyone should love *me*. I must never fail. I should always be treated fairly. I must always per-



form perfectly. *I* should never have to feel pain.”

The whole picture is one of preoccupation with self. These standards describe a person who views the world only as it revolves around himself.

Most of the time, because of the inverted way we look at things when the dwarf is in control, we are far more conscious of being hurt than of hurting. We are far more aware of how we are mistreated than we are of any wounds we inflict on others. So to try to live by these five unreasonable standards that the dwarf sets for us causes us to live in a very self-centered world.

When the dwarf continually dominates us within, there are some obvious outward symptoms which I will list without additional comment.

When the dwarf is in the driver's seat, 1) we are filled with gloom, 2) we tend to be cynical and suspicious, 3) we suffer physical exhaustion that is emotionally based, 4) we feel like quitting, like giving up, 5) we are depressed and 6) we overreact to any difficult or unpleasant circumstance, and are constantly seeking for a refuge where nothing will rock the boat. All of these are

are seven steps to what I call “dethroning the dwarf.”

The first step is: *Get “saved all over again.”*

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

To the praise of the glory of his grace, wherein he hath made us accepted in the beloved (Eph. 1:3,6, KJV).

Ephesians reminds us of what Jesus has done for us: He has made us accepted in the beloved. If we can truly believe that we are already accepted in Him, it is the first step toward dethroning that dwarf.

In the second chapter of Ephesians Paul reaffirms the basis of our born-again experience and of our standing in Jesus Christ.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8,9).

When the dwarf is in control, we tend to lose our understanding of justification by faith. At any place in our walk with the Lord, when we stop and ask, “On what

in the dirt and the devil is jumping on top of us, it's hard for us to believe at that moment that we are saved. But we are.

Perhaps it will help to see this principle in terms of the way we are with children. I learned a lot about God's nature after I became a father. To your little child of one or two years you are omniscient and omnipotent: you know it all and you have it all. At the same time, as a parent, you know that you love your children greatly, regardless of their behavior. As far as your love and commitment to them is concerned, it's just the same when one of them is throwing a temper tantrum as when he is angelically reciting some little poem that you taught him. Basically, your love for the child is the same in either case. Although the comparison is pale, it is accurate.

When we are the most sure that we are not worth anything—that we are lower than dirt—at that moment, we are still “accepted in the beloved.” That's why I say we need to “get saved all over again,” i.e., reaffirm our salvation is by grace through faith!

Of course, God expects us to live a good, holy life, but we are talking now about the basis of our relationship to the Lord Jesus. It is only by His grace that we are accepted in the beloved. All we can do is believe it and receive it. So the first of the seven steps to dethroning the dwarf is to “get saved all over again”: to reaffirm the fact that you are a child of God because Jesus died for you, and you are accepted in the beloved on that basis. The other six steps stem from this first and most important step.

The second step to dethroning the dwarf is: *Make peace with your own humanity.* Recognize and accept your human frailties and weaknesses. You are not perfect; you never will be. For example, as you grow older, you begin to realize that your body

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## When the dwarf is in control, we tend to lose our understanding of justification by faith.

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symptoms which appear when the dwarf is in control.

### Dethroning the Dwarf

We've talked about who the dwarf is, what his standards are and how he affects us. Now we want to talk about how to defeat him. *Truth* is what will defeat him. Jesus says, “You will know the truth and the truth will set you free.” Truth infuriates the dwarf but it liberates the person. Here

basis do I have a relationship with Jesus Christ?” the answer is always the same: We are accepted in the beloved because of what *He* did, not because of what *we* did.

Yet at one time or another, all of us fall into the trap of thinking that somehow we have to earn our salvation. Especially when we aren't doing well and we have this low self-esteem, we feel that God could not possibly love us. When the dwarf within is pounding us down



doesn't function quite the way it did when you were younger. You begin to have aches, pains, and shortness of breath. While you still feel like the same person internally, you find that the body you inhabit is becoming more frail, and you have to learn to adjust to that fact.

We need to make peace with the fact that we are in a carnal body, and even though we are redeemed, we are still clothed with flesh. This means there are certain areas we will probably never completely get victory over in this life. That is not reason for despair; it's reason for us to draw closer to God and become more dependent on Him. In a situation like that, say to the Lord, "You know that I always have trouble in this area. You are always going to have to give me special help here, and if I don't get it, I'm going to make a mess of things."

Adjust to the frailty and don't condemn yourself for it. When you slip and fall, or when you lose your temper or when you revert momentarily to some petty unchristian behavior, repent, confess it and receive forgiveness, and then *get on with your life*. That's what I mean by making peace with your humanity. Don't set impossible standards for yourself.

I recommend a little devotional booklet by Brother Lawrence, a 14th century monk, called *The Practice of the Presence of God*. In the book he talks about how he learned to stay in the conscious presence of God. When he would momentarily fall out of God's will and do something stupid, he would say in essence, "See there, God? That's what happens when You don't hold me close."

I think that is an extremely healthy way to look at your human weaknesses and frailties. It is not blaming God, it is a way of expressing your dependence on the grace of the Lord.

The third step is: *Lower your expectations of others and*

*heighten your appreciation for them*. Most of us tend to put people on pedestals. Then when they fall off, we tell ourselves that we don't have to be loving or appreciative because, after all, they have disappointed us. This happens quite frequently with husbands and wives, and once the habit starts, it can go on for years.

Most of us enter marriage expecting too much of each other. For example, a wife gets uptight because her husband always drops his dirty clothes on the floor instead of putting them in the laundry hamper. He's been doing it for six years, and she just waits to see him do it again. And sure enough, he doesn't disappoint her—he does it again. Thirty years from now she will probably have that same unfulfilled expectation.

Ladies, you might think it's a small thing to expect from you husband, but if he doesn't pick up his clothes now, he may never do it.

To continue expecting it from him is to set yourself up for disappointment, inner distress, anger and hostility.

You have the ability to correct the situation. Don't nag your husband or try to change him, simply accept with grace that he is the man God gave you. Show your appreciation for him; pick up his clothes and put them in the hamper—you are going to do the laundry for him anyway. It will create a lot more peace in the house.

The same principle applies to husbands. Men, let us accept the fact that most wives are not mechanically minded; they are apt to forget to fill the car with gas. Instead of waiting to get upset when she calls you because she's stranded on the road out of gas, why not keep the car filled up yourself? That would be an act of love and appreciation for her that would cover her in her frailty, and it would save a lot of heartache as well. It's a lot simpler than expecting her to keep the car filled up herself and then becoming angry if she doesn't.

These examples are what I mean by high expectations and low appreciation. You can set yourself up for misery the rest of your life by setting unreasonable standards for others, or you can lower your expectations of others and increase your appreciation for them. That will help defeat the dwarf and what he is trying to do.

The fourth step toward dealing with the dwarf within is fairly simple: *Shift to a war-time footing in your thinking*. Many of you may be too young to remember World War II, but I can recall the sense of dedication in our nation. Selfishness was laid aside and sacrifice was the name of the game. We cheerfully accepted gas rationing and meat rationing because we were committed to winning the war. The whole nation made a psychological adjustment to the fact that they had a job



to do, and they did it, gladly making all the necessary sacrifices.

Now if we can make a shift in our thinking to get on war-time footing, we will stop expecting some things that are unreasonable to expect. It is unreasonable to expect that we won't be tempted by the enemy or that we won't have to deal with suspicions and with mental fears. All of those are tactics of the enemy and are a part of the war we are in.

David must have realized the extent of spiritual warfare when in Psalm 23 he said, "Thou preparest a table before me *in the presence of mine enemies*." We need to learn to eat from the table of the Lord and enjoy what God has put before us even with the enemy looking on. I don't say that to be morbid, but rather to be practical so we can find a measure of peace and security. After all, we already know that we are on the winning side.

The fifth step is: *Strive to control your thought life.*

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things (Phil. 4:8).

You may say, "But that's psychotherapy." You bet it is. The Bible has a lot of suggestions that could be identified as psychotherapy. It is not the only thing we can do to dethrone the dwarf, but it is one that helps.

We can make this step even more practical. Because we know that the battleground for this spiritual war is the mind, we can deliberately decide to discipline ourselves to counter every negative thought with a positive one. We may be unable to stop the negative thoughts from coming, but at least we can neutralize their effect with positive thoughts.

A second way to control your thought life is to regularly look for and treasure small, happy moments. Collect beautiful little experiences that you can file in your memory. Later, you can recall those memories and rejoice in them when you are feeling blue or when things aren't going well. They can turn your attitude and your spirit all the way around.

I remember one such incident when I was pastoring in Toronto, Canada. It wasn't an easy time: the kids were small, work in the church was not going very well, and we were not too happy to be outside the United States. One afternoon we were all out in the front yard of the parsonage, and I was sitting on the steps. It was one of those beautiful autumn afternoons when the sun bathed everything in gold. At a moment when I was feeling grateful for everything, our son Glenn, who was only two or three at the time,

came and crawled up in my lap and whispered, "I want to show you something, Daddy." He opened his little hand, and there was a small colored pebble—a tiny treasure he had found that he wanted to share with me. Then he leaned his head against my chest and said, "I love you, Daddy." Then he ran back out into the yard, trailing my heart after him.

It is still a very vivid and precious memory to me. I can look back past 20 years to that moment and relive a little bit of heaven that was manifested in the front yard of the parsonage that day. Such treasures no one can take away once you secure them in your memory. And something like that happens nearly every day. I call storing such memories "stacking the deck against the devil."

The sixth step toward dethroning the dwarf is: *Maintain mental and physical activity.* The devil can make a lot out of boredom, idleness and inactivity. When you are inactive, it is very easy to feel blue and to let this dwarf within get into the driver's seat. But if you work toward even modest goals that you set for yourself, or maintain activities that you look forward to, you will be giving a continuity and direction to your life, and you will be robbing the devil of ammunition at the same time.

It is important to stay active and to exercise. Doctors say that when you exercise effectively, it actually releases a chemical substance in your body that gives you a lift. So maintain mental and physical activity.

The seventh and final step is: *Give yourself to serving and doing for others.* Those five irrational standards that we listed earlier all revolve around ourselves. Part of the antidote to that is to give yourself to serving and doing for others and get away from your egocentric approach to life. The dwarf within hates to see you happy, and the best way to be happy is  
(Continued on pg. 32)



# Do you know anyone experiencing pain or hardship?



## **Endurance: The power of continuing under pain or hardship without being overcome—Webster**

Do you know a family having difficulty making ends meet on a fixed income? Do you know anyone who has a prolonged illness? How about a neighbor living alone? Or a family in turmoil due to marital problems? All of these situations require endurance.

In the May issue of *New Wine* we will examine endurance and why it is so important in all our lives.

We'll feature an interview with Edith Schaeffer, whose husband, author Francis Schaeffer, recently endured a time of serious illness.

We'll also interview "Bum" Phillips, head coach of the Houston Oilers, and Tom Landry, head coach of the Dallas Cowboys. You'll read their views on the importance of endurance on and off the sports field.

Take this special opportunity to introduce a friend to *New Wine*.

Make a special effort in April to introduce us to any of your friends, especially those who might be undergoing hardship. You can help us offset the expense of sending *New Wine* by enclosing a tax-deductible contribution for each name you submit.\* In turn, we'll make the special effort necessary to insure that these new readers receive the May issue.

Set a goal! Send us the names and addresses of two friends by April 11, 1980.

**We don't want anyone to miss this special issue on endurance!**

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

Please send *New Wine*

To: name \_\_\_\_\_  
address \_\_\_\_\_  
city/state/zip \_\_\_\_\_

& name \_\_\_\_\_  
address \_\_\_\_\_  
city/state/zip \_\_\_\_\_

Tell them it's a gift

From: name \_\_\_\_\_  
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city/state/zip \_\_\_\_\_

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



IN RESPONSE to Israel's persistent clamoring (1 Sam. 8-16), God finally gave them a king, even though their request was offensive and repugnant to Him. He even selected the man to fill the office—one who, by external standards, had everything going for him. Saul was the tallest, most handsome, most outstanding man in all Israel. Yet he had a number of underlying flaws in his character, one of which was a serious problem with self-image.

The first indication of Saul's poor self-image appeared when the prophet Samuel informed Saul that Israel would be looking to him as their leader. To that Saul responded, "But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?" (1 Sam. 9:21, NIV). He considered himself too insignificant for such a position.

As a matter of fact, Saul was so insecure with himself that when he was about to be presented to all Israel as their new king, no one could find him because he was hiding himself among some piles of baggage.

Then, after only a short while as king, Saul's character flaws became evident in the serious mistakes he made. When the Lord finally rejected him as king over Israel, his response was further confirmation that his problems were due in part to his insecurity and low self-esteem.

Samuel said, "Although you were once *small in your own eyes*, did you not become the head of the tribes of Israel?"

Then Saul said to Samuel, "I have sinned. I violated the Lord's command and your instructions. I was *afraid of the people* and so I gave in to them." (1 Sam. 15:17, 24).

Saul's low self-image resulted in his being dominated and manipulated into disobedience by the fear of man and popular opinion. Eventually, his fear and insecurity, particularly concerning his successor David, led to his absolute downfall and death.

Having a bad self-image may not have as serious consequences for us as it did for Saul, but it certainly won't benefit us. Two things are clear from Saul's life. First, insecurity and the fear of man (inseparable partners of a bad self-image) will often prompt us to disobey what we know is right and to disregard what God has commanded us to do. Popular opinion is a powerful motivator—it can pressure us into doing things we know are wrong. The most effective antidote to that pressure is a clear con-

fidence of who we are in God and an unwavering resolve not to be swayed by what people think of us.

Secondly, a low self-estimate is a flat denial of God's purpose for our lives. It accuses God of making a mistake in choosing us. Like Saul, we shrink back from God's purposes for us, saying, "I'm too insignificant. God couldn't possibly use me." Not only is that a rejection of God's original handiwork in creating us in a unique way, but it is also an insulting denial of His continuing ability to redeem and restore us for His purpose. When low self-esteem would prompt us to hide like Saul amidst the baggage, we must see that God has never been reluctant to use that which the world would ridicule, including us with all our weaknesses, to accomplish His goals.

It's remarkable to consider the contrast between the low self-image of Saul and the godly confidence of his successor. David had every right to be insecure about himself, being a back-hills shepherd boy and the youngest of Jesse's eight sons (a fact his brothers never let him forget). And yet, he pushed beyond his lowly outward estate to accomplish much for the Lord.

The choice is ours. We, like Saul, can be overcome by our own insignificance and weaknesses and frustrate God's desire for us—or like David, we can trust in God's acceptance of us as we are and take our place in His plans with this hope and confidence: "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is *marvelous in our eyes* (Mt. 21:42, KJV). ♥

*Dick Reggott*





**HAVING JUST RETURNED**  
from a wonderful vacation, I realize that I am again hankering to move to the West. Both my wife, Neta, and I grew up there among the mountains, not far from the sea. And though we've lived in the Chicago area for twelve years, we still remember California, Oregon and Washington for their beauty and space, tending to forget that they too have smog, busy freeways and urban sprawl. Somewhere out there, almost anywhere, is where I belong—and it doesn't take anything more than a quick trip out there to visit relatives and old friends to stir up those feelings: "If only . . . ."

But thinking about living someplace else is not the only time I have that "if-only" feeling. It comes often enough in connection with other matters that I'm beginning to recognize its approach. I've also become somewhat suspicious of the feeling when I realize that it centers on an object or change which I know won't really bring the fulfillment I desire. Although I don't really consider myself a discontented person, I still have "if only" feelings.

In the Christian community where I live, I've noticed that I am not the only person to have these feelings. Almost everyone has them in some form or another. Some people practically tune them out; others are quite aware and troubled that they have them. The object of the "if-only" feelings varies greatly, depending on who the person is. For some within our community it might be "If only I lived out on my own . . . ." Or for those not part of a Christian community, "If only I had a loving and supportive environment like you have." For some it is nostalgia for a time gone by—for others a fantasy about the future. Still others pine for a friendship, a career or a marriage that they feel will finally fulfill them.

**The Source of "If-Only" Feelings**  
Where *do* these longings come

# Unspeakable Longings

by Dave Jackson





from and how exactly should we regard them? Although they find expression in a variety of ways from the trivial to the serious, I think they come from a single source. I'm not speaking of desires that are overtly wrong—lust, greed, envy, etc.—nor of legitimate needs for emotional healing. Neither am I talking about the discontented person who has not made his peace with the life the Lord has given him. I'm speaking rather of something more universal—those unspeakable longings that persist for the righteous as well as the unrighteous, the secure person as well as the troubled.

In his essay, "The Weight of Glory," C. S. Lewis identifies the object of this longing as heaven and all the rewards promised in the gospel to the faithful. He suggests that it is a desire for something we cannot describe fully because we have never experienced it. Even though we some-

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times substitute temporal things for the real object of our desires, our longing is an echo of a tune we've never heard, the memory of a place we've never seen, the feeling of an acceptance and unity we've never known.

If this is true, our understanding of the source of these longings will help us manage them. In fact, I think we will not try to squelch them, or fear them or try to satiate them with ineffective pacifiers. Instead, I believe we will come to prize them as useful

motivation for following the Lord.

God has planted these longings in every person, and as Lewis points out, the Scriptures appeal to them frequently and openly with rewards far beyond anything we could envision on our own—rewards which come in the context of our self-denial.

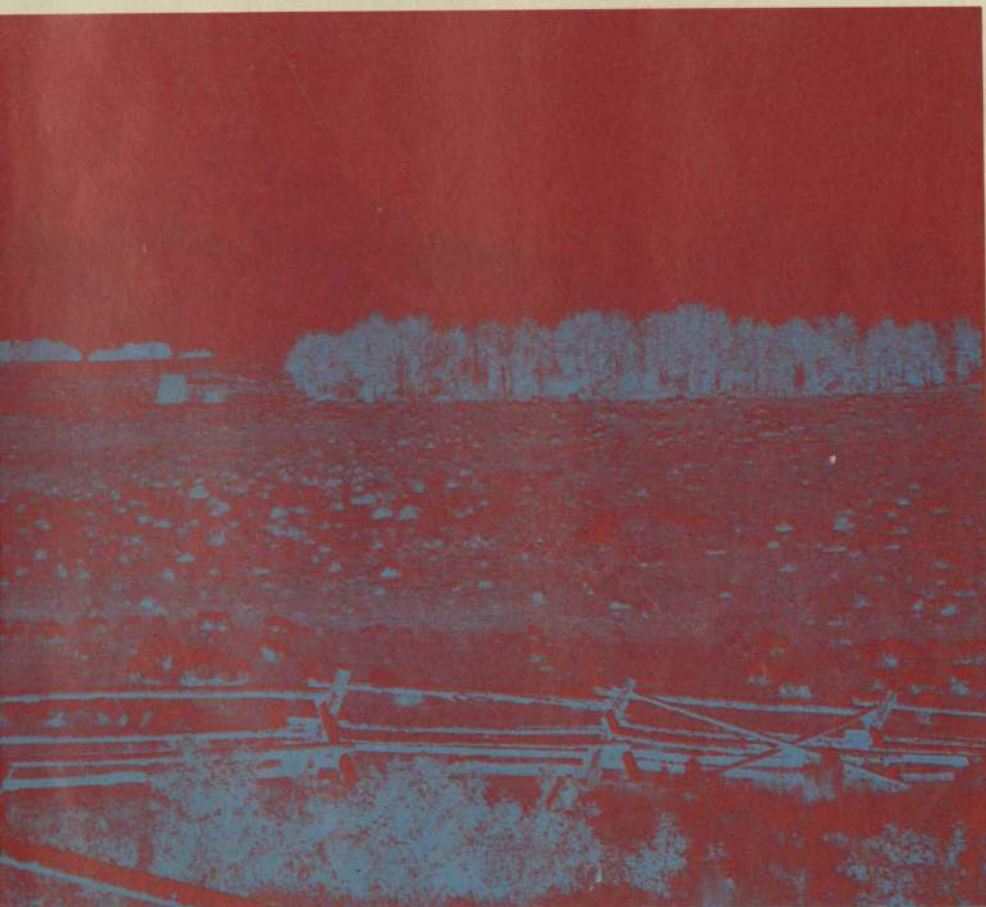
Sometimes we get the erroneous notion that to desire our own good is a bad thing, yet the many instructions to lay down our lives and take up the cross of Jesus almost always include an appeal to our desires. We are to "fix our eyes on Jesus, the author and perfecter of our faith, *who for the joy set before him* endured the cross, scorning its shame" (Heb. 12:2). Lewis suggests that our Lord did not consider our desires too strong, but rather too weak and misdirected: we fiddle around with temporal things while He offers more precious eternal treasures.

### Appropriate Rewards

Is God trying to bribe us with "pie in the sky" when He says such things as "Rejoice and be glad, because great is your reward in heaven" (Mt. 5:12), or, "But store up for yourselves treasures in heaven" (Mt. 6:20), or when He commends Moses because he "regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward" (Heb. 11:26)?

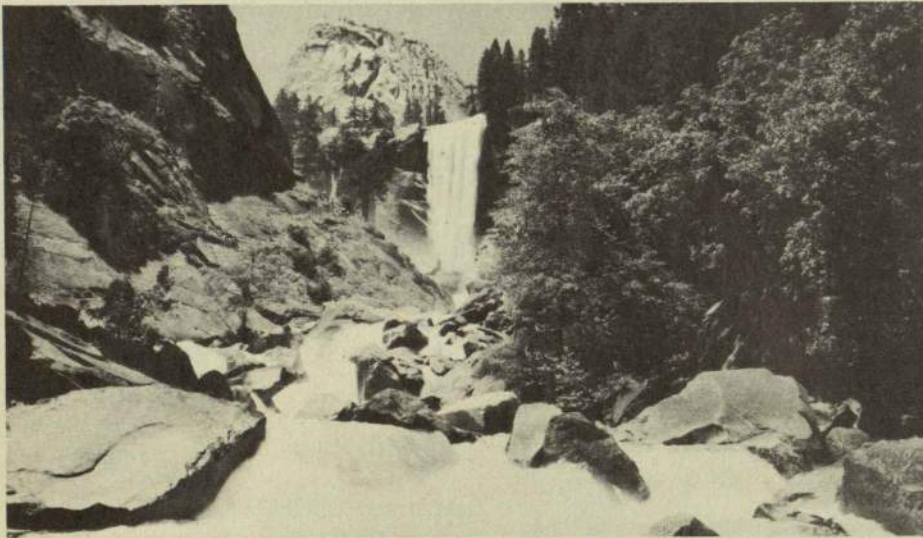
No, God is not bribing us. A bribe is a surreptitious payoff for evil deeds and is *not* the natural consequence of the deed whereas the rewards of heaven *are* the natural result of righteous living. Lewis offers the example of marriage: "Money is not the natural reward of love; that is why we call a man mercenary if he marries a woman for the sake of her money. But marriage is the proper reward for a real lover, and he is not mercenary for desiring it."

Christians who have gone on to heaven are very much like a couple





enjoying a good marriage. They know their reward is not a bribe for their faithfulness, just as the couple realizes that marriage is the joyful consequence of their love. But we who have not yet experienced heaven must rely on the promises of Scripture until our understanding grows and we start to enjoy the firstfruits of obedience.



### Motivation for Growth

Part of our growth and maturing into the image of Christ involves the transformation of our tastes and desires. Such growth comes through steps of faith and obedience. Understanding that our unspeakable longings will not realize their fulfillment in temporal things, but rather in heaven, is one step in the transformation of our tastes.

As a preface to the financial guidelines for our community, I wrote an allegory about a man who arrived in heaven without having experienced the transformation of his desires. He thought heaven would indulge his every temporal wish. But when the mansions he had greedily expected turned out to be cabins in a meadow, and the streets of gold turned out to be paths of buttercups, he was quite discontented. In the parable, the true citizens of heaven considered themselves rich and happy, while the newcomer,

who had never accepted the gift of simplicity, chose to leave heaven for a place where he could consume everything he wanted and enjoy the prosperity (as he understood it) that he thought God owed him.

The purpose of the story is to encourage openness in our hearts to God's transforming work. Our reward may involve the *conversion* of our appetites as much as the

*fulfillment* of them. Jesus said, "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Mt. 5:6). Jesus actually commends that hunger, that longing, that yearning which He has planted within us, but He wants it focused in the right direction. In fact, it is our Lord and Maker who alone knows what will truly satisfy that hunger.

The fact that a man gets hungry indicates he is the kind of creature which eats, and it gives a strong indication that there is such a thing as food. But the experience of hunger does not in itself tell one much about the nature of food. Horses also get hungry, but their hunger can be satisfied by hay. Likewise, the hunger in the hearts of men and women everywhere after this unspeakable longing is evidence that we were made for its fulfillment, and furthermore it suggests that such a fulfillment is possible. But we must look outside ourselves to find a description of

that fulfillment.

The claims of some advertisements take advantage of our need for external definition of the object of our desires. You may read in a magazine that "happiness is a new Chevette." Or on another page a very suave-looking man holding up a pack of cigarettes may tell you, "Taste is everything." Few people would admit to believing that stuff; yet the ads work because they speak subconsciously to that deeper level of need in people. It is one of the cruel claims of our secular society that those longings can be filled by any temporal thing. Even people who know that the taste of a cigarette does not constitute the totality of meaning in life may be less sure about more elaborate dreams. Some strongly advocate that self-actualization, unlimited freedom, purposeful careers or meaningful relationships will fill the void.

However, if we are willing to go outside human experience and listen to our Creator, we get a different answer about the fulfillment of those unspeakable longings. And yet, even that answer is earthbound. Since we have not experienced anything to which God can compare His promise, His descriptions are in symbols, words selected from our experience which cannot encompass the fullness of the far country for which we yearn. Paul wrote, "Now we see but a poor reflection; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Cor. 13:12). Nonetheless, this symbolic glimpse is the most reliable insight into the object of our unspeakable longings.

### The Example of Glory

One example of the value of our Lord's promised rewards is found in C. S. Lewis's exploration of the relevance of the promise of "glory." "Either glory," Lewis says, "means to me fame, or it



means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?"

However, Lewis goes on to point out that fame with God can be quite different from fame with our fellow human beings.

Among men, fame is achieved by rising above them. But with God it is to have a good report, approval, or to be appreciated. It does not presume being better than others, but being righteous before God. Because God is infinite, He can appreciate all who are righteous. We don't need to scramble to be above others in order for Him to notice us.

Actually, the Bible says that in order to enter the Kingdom of Heaven we must become as little children, and there is nothing so humble and pure as the joy of a child who has pleased his parents,

the master said to one of his servants, "Well done, good and faithful servant" (Mt. 25:21), it is appropriate that each of us desires to hear the same commendation when we meet our Master.

If the "glory" promised by the Lord means a good report with God, acceptance by God, response, acknowledgment and welcome by Him, that partly explains why our unspeakable longings are occasionally expressed as acceptance anxieties. We are actually wondering, "Will God receive us? Will we have fame with Him? Will He grant us glory?" Our unrefined desires may focus that worry on peer acceptance, when our true concern is the Lord's acceptance.

That, of course, is not an idle concern. For Jesus tells us that when He comes into His glory, all people will be brought before Him to be judged in one of two ways. He will either say, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world" (Matt.

as a shining scene of great splendor and brightness. All of this, too, is what we long for, whether we know it or not—to be an integral part of dazzling beauty. That is glory.

We don't merely want to *see* beauty, or paint it, or live among it, or make music—as fine as all that is. "We want something more which can hardly be put into words. We want to be eternally united with it, pass into it, receive it into ourselves," as Lewis says, "to bathe in it, to become part of it."

Someday, God willing, we will. In fact, someday we will be fresher and purer than a country morning, brighter than the sun, richer than a symphony. For we are destined to do more than just be absorbed into nature. While nature is only a reflection of God's glory, we will pass beyond nature; we will outlive the sun. When the whole universe has stopped its outward fling and been rolled back up into its glorious Source, we will be just beginning. For we will be taken to be with our Lord forever.

Of course, the example of glory is only one of the many rewards that the Lord promises us, but to look at how it can fulfill some aspects of our unspeakable longings shows that what we truly want lies over in that heavenly direction, and it helps us see why those longings are unspeakable: we long for that which is quite beyond our experience and ability to express.

### Handling Our Unspeakable Longings

What, then, are we to do with those longings? Should a Christian not have them? Should we suppress them? Should we try to satiate them? No. I think that we can live with them once we know what they are. Jesus promised that we would know the truth and the truth would make us free. Our freedom will not be a freedom *from* those unspeakable longings,

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**Someday we will be fresher and purer  
than a country morning, . . .  
richer than a symphony.  
For we are destined to . . . outlive the sun.**

---

of a student who has done well before his teacher. It is only as we grow more worldly that we take those moments of delight and warp them into an excuse for acting superior to others. As Lewis says, "To please God . . . to be a real ingredient in the divine happiness . . . to be loved by God, not merely pitied, but delighted in as an artist delights in his work or a father in a son—it seems impossible," but that is our deepest desire as well as God's desire for us. As in the parable of the talents, when

25:34). Or He will say those awful words, "I never knew you. Away from me, you evildoers" (Mt. 7:23). No wonder man's heart quakes with an anxiety that won't be quieted by any temporal security.

Lewis also comments on that other aspect of glory, glory as luminosity or brilliance. We are to shine as the sun; we are to be given the Morning Star. We are to become pillars in the temple of God. The Revelation of John portrays the saints arrayed in heaven



but a freedom from a futile scramble to satiate them.

When our longings come out as acceptance anxiety, it is right to examine whether we need further healing in that area; but if we discover no foundation for our anxiety, we can conclude that our feelings come from a source common to all men. It is the question of acceptance by God.

There is a *certain* answer to that anxiety. Jesus said, "Whoever comes to me I will never drive away" (Jn. 6:37). Paul said, "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:38,39). That is a big promise. We can know by faith that we are received by God. It was by this same faith that the saints of old had acceptance with God. Some even died: not having received "the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them." (Heb. 11:13-16). Though they did not see the promise, their faith remained alive and strong, and God accepted them.

Once we have accepted our unspeakable longings for what they are—our desire for heaven in the presence of our Lord—the next step is to claim by faith the promises God has given us that our longings will be fulfilled.

But the Lord would like to lead us into an even deeper level of insight. In Romans 8:22,23 we read,

"We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies." We are all part of the creation that will continue to groan until the great day of Jesus Christ. The fact that we still experience those unspeakable longings proves that we still have life within us. For it is the spiritually dead person who has quenched those feelings, who has blocked them from his mind and told himself that they are all illusions which cannot be fulfilled. We who are alive still hear the call, and praise God that we do.

Furthermore, according to Romans, we have experienced the firstfruits of the Spirit. When you eat an appetizer, you enjoy it, but you don't feel satisfied; you are

only all the more hungry for the dinner which is to come. I believe that as we live the Christian life together and experience the firstfruits of the Kingdom with all the accompanying blessings and joy, we will become even more desirous of the ultimate rewards promised by our Lord.

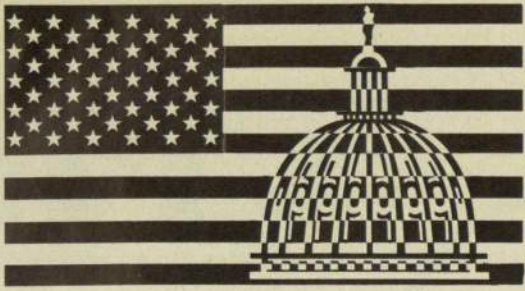
Those desires will become our friends to motivate us toward more righteous living. They will send us back to the Sermon on the Mount to hear again how Jesus said we should live in His Kingdom.

So we should not expect our unspeakable longings to be satiated or to melt away. Expect that they will grow stronger, but know what their true object is. Then we can embrace them with joy. We can know that what we truly long for is the Kingdom of God and His presence. When we know that, we can give ourselves singlemindedly to seeking the Kingdom and its righteousness. ♥

## To Our Foreign Readers

It is becoming increasingly difficult for us to exchange foreign contributions and payments for U.S. dollars. Many times the checks we receive are "uncollectable" for various reasons, and we have to pay a collection charge and an exchange rate on those that are collectable. It would help us greatly if our foreign readers would send future contributions and payments in the form of a check made out in U.S. dollars drawn on a United States bank. (This includes our Canadian contributors.) We greatly appreciate your continued support of New Wine Magazine.





## Intercessors Report

**IN EIGHT MONTHS**, we will elect our next President. Primaries, caucuses, candidates and conventions dominate the news. What should we think as believers when we hear reports on these events?

*It's important to God.* "For there is no (governing) authority except from God, and those which exist are established by God" (Rom. 13:1). If it's important to God, it should be important to His people!

*It's important to us.* "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn" (Prov. 29:2).

*We have a choice* of who will serve as leaders. Most people in the world don't. *The freedom of choice* is a God-given freedom; it reflects His nature. "... choose you this day whom you will serve" (Josh. 24:15) describes that freedom, but reminds us that responsibility goes with it.

*God's doing is tied to our praying:* By prayer, King Hezekiah, whose heart was toward God, was healed and his reign extended (2 Kings 20) and the captivity of a whole nation was ended (Daniel 10). God will show us how to pray.

Here are ways we can pray that are pleasing to God:

- ✓ That God raise up the righteous, and put down the wicked (Job 20:4,5; Job 34:24).
- ✓ That God expose the hidden motives and evil in unrighteous candidates.
- ✓ That those seeking office would

fully and truthfully declare their positions on such key issues as abortion, sexual permissiveness, homosexuality, national defense, and prayer in schools.

✓ That media would not cause candidates' positions to be distorted.

✓ That Christians would realize that apathy is a curse, and would rise to the opportunity God is giving us.

Finally, let us boldly put our confidence in God. The election won't be determined by CBS, the "eastern establishment," by organized labor, or what happens in the Middle East. In *Thee*, oh Lord, do we put our trust!

### White House Conference on the Family

President Carter has designated 1980 as the year for the White House Conference on Families (WHCF). The \$3 million WHCF program is supposed to collect ideas on strengthening the American family by reaching out "not only to scholars and to experts, but to many thousands of Americans around the country who know from their own experience what makes a family strong."

"But in fact," reports Jo Ann Gasper, editor of a congressional newsletter for women and families, "the conference is a tool with which antifamily forces are trying to use the federal government to break down traditional family values."

"Look at who's in charge. The

quasi-public coalition . . . guiding the conference includes such liberal organizations as the National Gay Task Force, Planned Parenthood, the National Alliance for Optional Parenthood, Women's Action Alliance, Inc., Non-Sexist Child Development Project, and Zero Population Growth."

Jim Guy Tucker, a pro-abortionist and a former congressman from Arkansas who defines a family as "one or more adults living together with or without children," was named by President Carter to head the federally financed National Advisory Committee on the WHCF.

According to Mrs. Gasper, "The game plan of the antifamily forces . . . is to hold state conferences that develop 'agendas,' which will then be touted as coming from the people of America. The agendas will stress 'gay rights,' kiddie lib, women's lib and expanded government bureaucracy."

The assault on the family in America continues. If antifamily forces gain control of the WHCF, they can lobby our legislators with "documented" claims that their views are those of grassroots America, and those views may be incorporated into our laws.

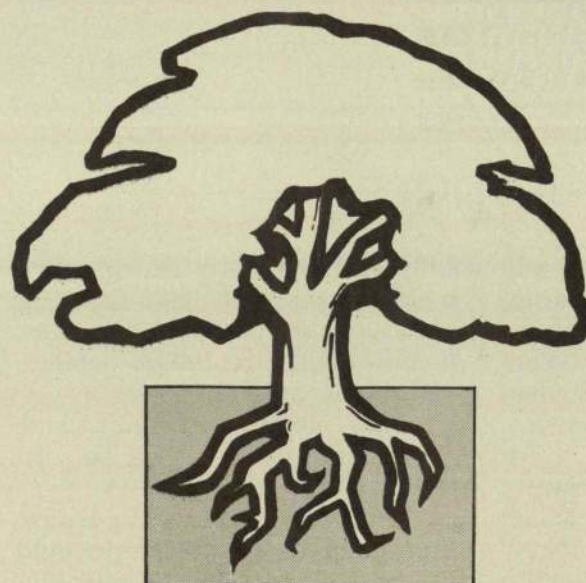
We recommend that you: (1.) Learn all you can about the local WHCF meetings and get organized before you go. (2.) Join efforts with other pro-family groups and individuals. (3.) Nominate only enough candidates for the number of delegates to be elected. (4.) Make a list of the ten major items you want included in the agenda, and insist that your wording is exactly the same on the conference agenda. (Contact the National Pro-Family Coalition on WHCF, 418 C. St. NE, Washington, D.C. 20002, 202/544-4086 for their "Statement of Principles.")

For more information, write:

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# The Eig Cen



ROOTS SERIES

IN 1648, the Peace of Westphalia ended thirty years of religious war which had ravaged Europe, and in which ten million of Germany's sixteen million people had been killed. Although nothing seemed to have changed religiously or politically, in reality one of the great upheavals of Christian history had begun. Religion's iron grip on all of culture was broken, and society and thought began to be secularized. The standards of revelation and doctrine were largely replaced by standards derived from nature and reason. Church orthodoxy and institutional religion were moved to the back burner of public consciousness.

In spite of spiritual men like Johann Sebastian Bach, John Milton and John Bunyan, it was an age when creeds were more important than personal experience, sermons were mere moral lectures and religion was separated from daily life. More and more people were untouched or unmoved by religion.

Then, as "a root out of dry ground," a spiritual awakening was born that still exerts strong influence on the church in this century. Men like John Wesley, George Whitefield and Jonathan Edwards began to emerge, and they had their greatest effectiveness when society was supposedly least receptive to God. It seems that God usually chooses the time of greatest need, instead of the greatest likelihood, to visit us with His Spirit.

## The German Awakening

In 1670, Jakob Spener, a Lutheran pastor in Germany, began to articulate the hunger that

many people felt for a religion of personal conversion, Bible-centered faith, freedom to express personal feelings and emotions, and concern for the common needs of people. He formed people into small groups for Bible study and prayer. He urged pastors to live holy lives before their people, and to give personal care to them, for encouragement and growth. Spener taught that a right feeling in the heart was more important than minor jots and tittles of doctrine, and he encouraged every person to participate in strengthening himself and "the Body."

His best-known disciple, August Francke, was for thirty years the dominant figure at Halle University, which was graduating two hundred ministers per year. As a result, the Protestant church in Germany was infused with spiritual warmth, Bible study and an active social consciousness. Francke and his followers established orphans' homes, schools, Bible institutes and programs for the poor.

Sixty missionaries went out from Halle University. When the king of Denmark looked for missionaries for India, he found them only among Francke's students.

Perhaps the longest-lasting fruit from the German Awakening came from the Moravians. They were a remnant of the old Hussite church who sought political refuge on the estate of Count Nicolaus von Zinzendorf, and they had the same vision of church and the spiritual life as had Spener and Francke. Zinzendorf, who became their leader, hoped they could be the small zealous groups within the Lutheran church that Spener had urged. They did have an influence far out of proportion to their numbers, but they were gradually forced (though not totally against their wishes) to be a separate body. The Moravians expressed their warmth and their devotion in a rich worship tradition, memorable hymns and the consistency and impressiveness of their daily lives. No Protestant group has been more



# Eighteenth Century

by Curtis Forman

strongly committed to missions. And it was largely through his contact with Moravians that John Wesley finally found peace with God, as we will discuss later.

## American Revival

In America, beginning about 1726, stirrings of revival began to appear, at first in Dutch Reformed and Presbyterian churches. A large and continuing revival began in 1734, led by Congregational pastor Jonathan Edwards in Northampton, Massachusetts. By 1740, George Whitefield had arrived from England to preach, and New England (like the rest of the colonies) began to experience the greatest spiritual renewal in her history. Thousands were converted. Entire towns were transformed. Whitefield, perhaps the most powerful preacher in centuries, eventually spent much of his active ministry in America. It is said that at a Whitefield meeting in Philadelphia, even a skeptical Ben Franklin emptied his pockets into the offering plate.

In some ways, however, the American Awakening was almost a lesson in how not to do it. Edwards was brilliant, well educated, and totally devoted to God's service. But his followers failed to perpetuate his spirit and vision. Most churches obscured the solid positive results in individuals and society by splitting or taking sides over the emotional aspects of the revival (running, shrieking, fainting). Some people regard Whitefield's preaching as the seedbed of all English-speaking revivalism. But

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he left no framework for continuity, and no successors.

There were lasting results, of course. Public life and morality were transformed. Three universities were founded—Dartmouth, Princeton and Brown. And the spirit of the Awakening was continued in some groups, especially Baptists and Methodists.

## John Wesley

When John Wesley was born in 1703, some English believers were searching for new life. His own father had started a "society" for Bible study and service to the needy, on the model of other such societies in London. But in general, English society was sick and the church was asleep.

Wesley was an outstanding student at Oxford University, and served as an assistant to his father, an Anglican priest. He was ordained as a deacon in 1725 and as a priest in 1728, although he didn't feel that he was truly converted until 1738. Those years between his ordination and his actual conversion represent a struggle that is familiar to many people today: being in church, in service, in the ministry, but not "in Christ."

At Oxford in 1729, he became leader of a "holy club" organized by his brother Charles. The club members fasted, studied Scripture and other writings and visited prisons. In 1735, Oxford student George Whitefield joined the group, beginning a lifetime friendship with Wesley.

Wesley left Oxford that same year as a missionary to Savannah, Georgia, and returned to London three years later, still tormented by the inadequacy of his relationship with God. On the ship to Savannah, however, he was impressed by the spirit and behavior of a group of Moravians, especially when a dangerous storm terrified him but didn't disturb their peace.

While he was in Savannah, he had the famous conversation in which Moravian leader August



Spangenburg asked him, "Do you know Jesus Christ?"

Wesley replied, "I know He is the Saviour of the world."

Spangenburg then said, "True, but do you know He has saved you?"

Wesley confided in his journal: "I said that I did, but I knew that I didn't."

When he returned to London, he was, by his own description, deathly sick and afraid to die. He met another Moravian leader, Peter Bohler, who taught a self-surrendering faith, instantaneous conversion and a joy in believing. After a few weeks of discussion with Bohler, he attended an Anglican "society" meeting in Aldersgate Street and felt his "heart strangely warmed." Finally, he had a strong inner assurance of his salvation. His own conversion experience determined his approach to preaching and Christian nurture for the rest of his life.

Wesley spent several weeks visiting the Moravians in Germany, and returned to London, preaching in any open pulpit but mainly in the "societies." In April 1739, George Whitefield persuaded him to join him in open-air preaching in Bristol, despite his feelings up to that time that all preaching should be done from a church pulpit. Thus began Wesley's fifty-year career of preaching wherever people would gather, regardless of circumstances. Most pulpits were closed to him because people cried out, fainted and had convulsions as a result of his preaching.

In his own lifetime, Wesley refused to separate from the Anglican church. But his "revivalism" and his genius for organization made the break ultimately inevitable. In 1740 he began organizing societies which consisted only of converted persons. These were soon divided into classes of twelve people, each with a leader. As the number of societies grew, they

were organized into circuits. Most of Wesley's helpers were laymen, since most ministers and bishops repudiated his work.

overflowed the bounds of established forms and structures. Every man resisted separation from his own religious tradition, but all

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## They believed in an experiential, personal encounter and relationship with God.

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Wesley's appeal to common people was so strong and his life so consistent that he gained great influence. He spoke and worked persistently concerning jail conditions, public morality, social issues, good government, worker's rights, and the poor and sick. He could not see any separation between religion and daily life and behavior. He is recognized as one of the most influential men of his century.

Until his death in 1791, Wesley continued his personal supervision and awesome schedule. But when he died, the work in England and America was prepared to continue without interruption.

### A Common Heritage

Wesley, Edwards and Whitefield and these other men were unique and there were real, and sometimes sharp, differences between them. But several common factors among them have become part of our spiritual roots.

1. They believed in an experiential, personal encounter and relationship with God. They felt that the Church consisted only of those converted, and they aggressively practiced missions and outreach to bring others into that relationship with God.

2. They taught practical holiness and obedience to God in daily life. They believed that the gospel applied to all of life, for each man and for society.

3. They tried to obey the leading of God, even when it

were willing to say if necessary, "we must obey God rather than men."

4. They used singable music, which all the people could join in, to express the tenets *and the spirit* of their relationship with God. Charles Wesley alone wrote over 600 singable hymns.

5. They had a gracious, selfless spirit toward others. Whitefield was almost totally unconscious of denominational lines. He and Wesley once had sharp doctrinal differences, but quickly overcame them.

One zealous young assistant, who was aware of Wesley's dim view of jewelry, lifted up the ring and bracelet-covered hand of a young lady in a group he was addressing. When asked, "What do you think of that for a Methodist hand?" Wesley graciously replied, "It is a beautiful hand indeed."

6. They organized their people into small groups, with everyone participating and taking some responsibility. Jakob Spener used such groups from 1670 onward. John Wesley made them the basis of his organization. Such groups nurtured strong personal relationships, personal Bible study and growth, close pastoral oversight in order to produce enduring fruit.

7. They looked for ways to make disciples and pass on their heritage. They wanted to commit what they had to "faithful men, who would be able to teach others also." ♥



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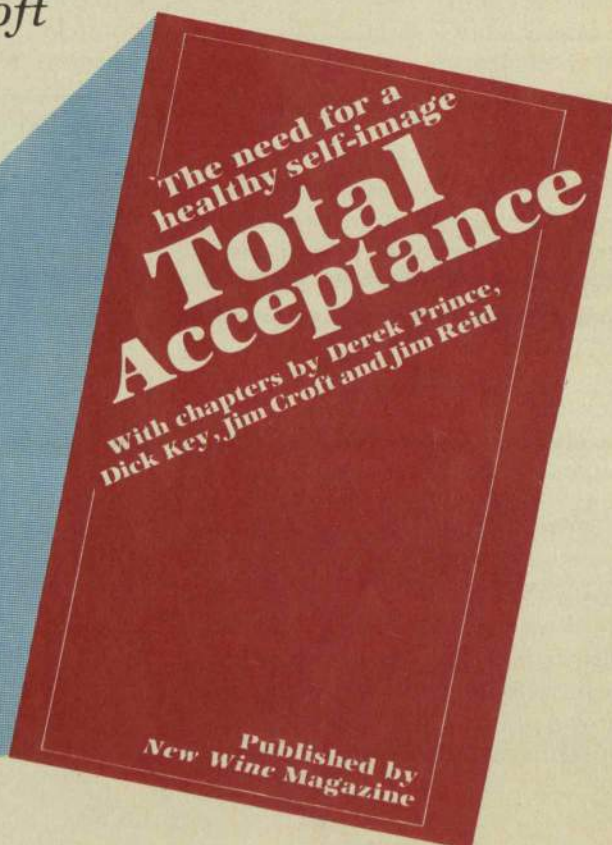
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# self love

But realize this, that in the last days difficult times will come.

For men will be *lovers of self*, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

treacherous, reckless, conceited, lovers of pleasure rather than lovers of God (2 Tim. 3:1-4).

**THE DIFFICULT TIMES** described in this passage of Scripture have come upon us. Life today, even with all the material wealth we enjoy in America, is difficult. If we were to go through the list of evils described in these verses and check off the ones we see in our day and age, all of them would be checked. We *do* find men being lovers of self and lovers of money and lovers of pleasure. These are realities in our own lifetime.

We need to recognize that it's not going to be easy for us from here on out. It's not going to be easy to walk in obedience to God. I believe we'll have great joy, great power, and abundant grace for anything we have to face. But one

thing it's *not* going to be is easy.

Unfortunately we are a nation and a society that has been built upon *ease*. "Make it easier and you'll make a million dollars." "Instant everything" is the American way of life. Our lives are centered around ease. Yet always being comfortable and always seeking comfort can be like a cancer. Because we have such ease and comfort, we have never learned to discipline ourselves. We say we believe certain principles, but we don't practice them because they require discipline and hard work. So many of us have become hypocrites.

Why do we become hypocrites? We are told again and again that we need to become like Jesus, so we *try* to be like Jesus in everything. We act. We play the role, putting on special faces or special attitudes or special ways of dressing. We often try to change outwardly, without our lives really being aligned with what we preach.

God is putting reality into our lives in these days, and He wants us to realize and accept when we are hypocrites. Often we don't like to hear the truth, but we ought to

rejoice to hear it. When the doctor says, "You have a cold," you don't reply, "Oh, doctor, why did you tell me that? I feel so guilty. My life is miserable now." You just accept it and take the medicine he prescribes.

In the same way we should accept it when God diagnoses our hypocrisy. We should be grateful that Jesus has given us a way out and that we don't have to remain a hypocrite—we don't have to stay sick.

Admitting to ourselves who we are, what we are and where we are is the beginning of change. Rather than deluding ourselves by thinking that we know a truth just because we can recite it to someone, we need to recognize that we'll never have it until we *live* it. As God brings this reality into focus, we can see that although we have had the teaching, we've never had the test. Today God is saying, "You have to pass the test. You're going to have to live and show the proof of what you have learned."

## Loving Yourself

Scripture says, "In the last days





Don't try to work it out. He wouldn't understand anyway." You lull yourself into a little more hardness of heart, wallowing in your hurt feelings and your feelings of rejection.

Even with all the dynamic teachings we have had on relationships, many of us are unable to relate well to others because of our self-love. We have a "little friend" that keeps us from really letting our husbands, wives, children, parents or friends into our lives. It keeps us alienated by playing upon our fear of being rejected or misunderstood by others. It also justifies our independence and the rebellion we display when we feel that people don't love, understand, or appreciate us.

Until we face self-love head on, we can talk forever about reconciliation and harmony in a marriage, but we'll never have it. We have to face the fact that there is only room in our heart for God and that person He has given us. If we have someone else in there (that "little friend"), we're going to push God or our loved ones out. If I and that "little friend" in me are having fellowship, there won't be room for anyone else, and if there is any room it will only be a limited amount.

Self-love will choke out what God is trying to say to us. It will make us misunderstand. Even when we know we love a person and we know he or she loves us, it just won't let us be free to accept or be secure in that. Self-love forces us to misunderstand and to be suspicious and fearful because people have hurt us in the past. It makes us think, "Yeah, they really do secretly hate me," or "They really are out to hurt me." It gives the "go ahead" to the rebellion in us which causes us to do our own thing. Self-love prevents us from relating to others including the Lord as we should.

### Spinning Our Wheels

The Scripture goes on to say in

verse seven of 2 Timothy 3: [these people are] "always learning and never able to come to the knowledge of the truth." In other words, "they're always learning, but never really getting anywhere." Have you ever felt that way? Have you felt like you have learned enough to write ten books, and yet you're really not getting anywhere? Often we revert to depending upon visible, tangible things to prove ourselves because we don't really feel that we're getting anywhere spiritually.

It's like spinning our wheels in a mud puddle. When some people get stuck in a mud puddle or off the side of the road and their tires begin to spin, they are so stubborn that they just put the accelerator to the floor and spin and spin! How many of our Christian lives are sometimes like that? We just spin. We feel if we give it a little more power, push a little harder, that somehow the wheels will catch hold and we'll get out.

Sometimes it happens, but not often. Experienced people will let off a little bit, reassess the situation, and then take action. Simply applying more pressure when we're spinning our wheels as Christians isn't the answer. We need first to ask ourselves, "Why am I not getting anywhere in my relationship with my wife or husband or children?" "Why aren't things changing?" We need to reassess why we're not having the success we want. Often the conclusion we'll reach if we're honest is that despite whatever outward attempts we have made to improve the relationship, we still have too much self-love.

### The Faith

In 2 Timothy 3 Paul goes on to talk about a very important principle:

And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith (vs. 8).

men will become lovers of self." How do you become a lover of self? It's very easy. All you have to do is come to a difficult time, fail to receive encouragement from anyone else, and turn to yourself for comfort. You love *yourself*, comfort *yourself*, encourage *yourself*, and help *yourself*. When someone rejects us or when our husband or wife or children hurt us, to whom do we turn? Sometimes we turn to the Lord, but most often we turn *straight to ourselves*.

We don't realize the danger of this kind of self-love because it doesn't seem overtly evil. It's just a nice little voice inside us saying, "Nobody else appreciates you—but *I* understand you. *I* appreciate you. *I* know your good intentions. *I* know you were sincere." The terrible thing about self-love is that it's so nice and comforting. It can often use a religious voice, and at times it even pretends to be God. But the net result is you don't change.

Self-love is the attitude you take after an argument with someone when you say to yourself: "Don't bother saying anything more.



self

I used to pray, "Lord, I'll give You everything I have, but I can't give any more than that." What I was telling Him was, "Lord, this is the limit of my ability." So many of us live our Christian lives as if they had a limit. The result is that we are living our lives, whether we want to realize it or not, *according to our own abilities*, and thus we are forcing ourselves to live by works.

Believe it or not, rejection and hurt feelings and self-pity are the giants of deception in our lives. That little bit of self-pity or self-comfort can hold back all that God wants to give us and all He wants us to accomplish. In fact, the reason we have made so little progress in reaching the nations is that we have been so busy comforting and encouraging ourselves that we haven't done what Jesus said: *to comfort and encourage one another.*

I want to examine a series of scriptures which will help explain how to get out of our self-love and



open the door for faith—how to be the people God wants.

Let's look at 1 Thessalonians 5:

But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.

For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ,

who died for us, that whether we are awake or asleep, we may live together with Him.

Therefore *encourage one another*, and *build up one another*, just as you also are doing (vss. 8-11, NAS).

A similar passage is Hebrews 10:23-25:

Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

and let us consider how to stimulate one another to love and good deeds,

not forsaking our own assembling together, as is the habit of some, but *encouraging one another*; and all the more, as you see the day drawing near.

How do we get out of self-love? There's only one way. *We take our eyes off ourselves and start to give preference to one another in honor.* The Bible says we need to see the other person as more important than ourself. That's not just a fancy doctrine; that's the gospel truth. And we might as well not expect to have much impact on the world until we do that.

It's interesting that the scripture from Hebrews says, "All the more as you see the day drawing near." When difficult times come, does the Bible say we are free to start to love and comfort and encourage ourselves? No. It says love *one another*. Encourage *one another*. Strengthen *one another*. Lay down your competition long enough to save someone's life. Look at the weak. Look at the hurting. Look at those who are

crushed in spirit and stop thinking about yourself.

Don't look at your wife as the one who misunderstands you and doesn't appreciate you as her husband. Look at her as the tender, wonderful person who had the guts to marry you. Look at that person whom you can redeem out of all his mischievousness if you will just take the time to love and encourage him.

When a person mistreats you, don't sit there and say, "I deserve better treatment. Love me. Understand me. Appreciate me." Instead, begin to say, "That person is like me. He needs to be loved and understood just as much as I do. I don't care what rejection I'm going through in my life or what excuse I can give, he needs love as much as I do."

And who has God given to love him? You.

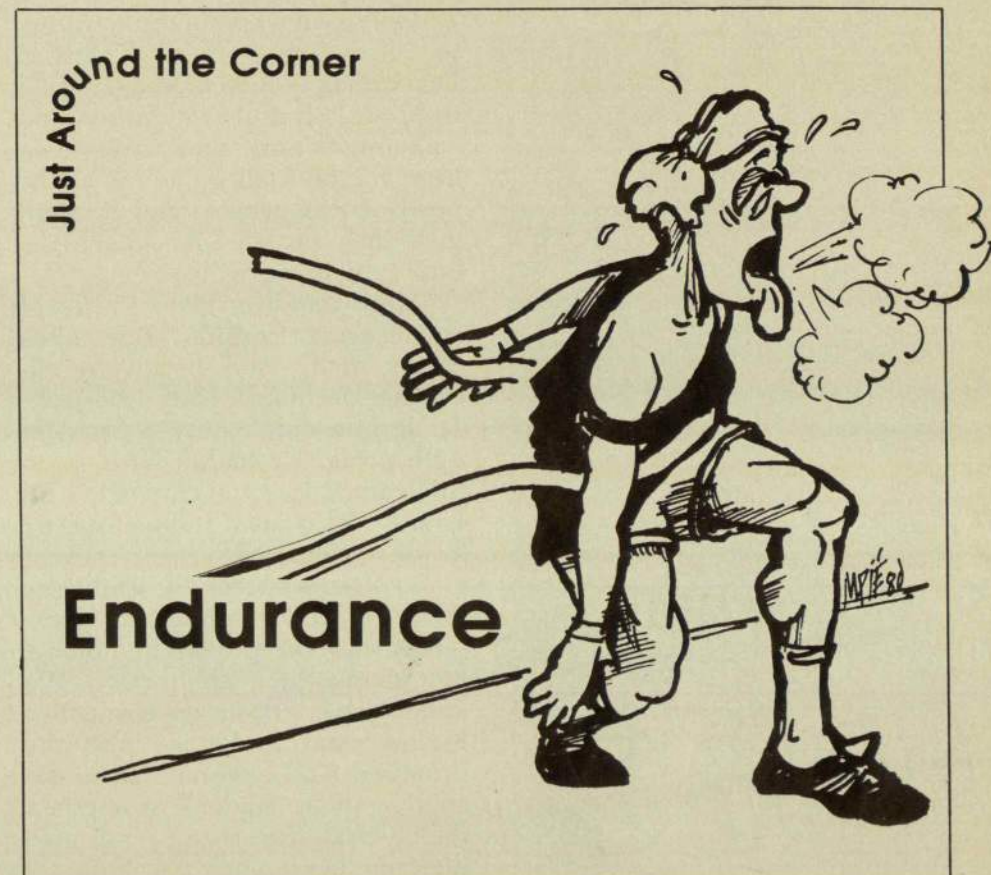
It's time we owned up to our responsibility as Christians to love other people. In fact, the closer

those people are to us—our children, our parents, our wives and husbands, our friends—the more responsibility we have to love them. We have an obligation not to love ourselves, nor to cry out, "Understand me," but to lay all that down and understand them.

We need a whole concept change in what it means to be a believer. It is not selfishly seeking to be like Jesus. It is to lay down your life that someone else may become like Jesus.

I taught for a long time that we should concentrate all our efforts on being like Jesus. We definitely should want to be like Jesus, but what should be our motivation for that? Should it come from our own competition or self-centeredness? No. It should come out of a pure and holy desire to help someone else to be more godly and Christ-like.

What did Paul the apostle say about the Jews? He said, "I'd rather be cursed myself than to see any of them cursed." How could





Selfish  
Selfish  
Selfish

love

Paul say he was willing to suffer in hell if it would save someone else? Because he cared more about them than he did himself—even people who stoned him and left him for dead; because he understood the way Jesus loved others.

Jesus had such love that He could say, "Father, forgive them, for they know not what they do," literally taking the curse upon Himself so that they would not have to go to hell for crucifying Him.

### A Revolution of Love

We need a revolution. We need to love our neighbors as ourselves. That's not a new scripture; we've all heard it. But we need to *live* it.

If we look at Deuteronomy 1:38, we see the command God gave Moses concerning Joshua:

Joshua the son of Nun, who stands before you, he shall enter there; *encourage* him, for he shall cause Israel to inherit it.

God gave a command to Moses to encourage Joshua. Then in Deuteronomy 3:28 God again says to Moses, "But charge Joshua and *encourage* him and strengthen him; for he shall go across at the head of this people, and he shall give them as an inheritance the land which you will see."

Moses had been given the job of encouraging Joshua. But after Moses died, God began to encourage Joshua directly (see Josh. 1). Joshua didn't have a problem with pride. He hadn't let it go to his head that he was chosen to lead Israel. What was Joshua's need? To be encouraged.

So often we treat our leaders as if we're God's appointed representatives to keep them humble by not giving them any praise. We almost never encourage them. But if you want to be led into the promised land, you had better encourage your leaders, strengthen them, pray for them, and give them double honor.

Jesus said through His disciples to honor all authority. Honor, put into very simple terms, is simply to give a word of loving encouragement. We ought never climb on somebody's back to hold him down and make him humble. What we need to do is uphold him, like Aaron and Hur did with Moses, lifting up his arms.

Christians are subject to a constant barrage of discouragement, fear, unbelief and timidity. We are constantly harrassed and beaten down. We need to realize that no one can defeat us from the outside if we love and encourage and lay down our lives for one another.

The only cure for self-love is to love the other person so much that we just can't love ourselves. Obviously we all have to repent of loving ourselves. We've got to stop loving ourselves and thinking of ourselves so much, lay down our lives, and love and encourage others. If we do that with the help of the Holy Spirit, the result will be an overflow of love from others. Jesus said, "Give and it shall be given you, good measure, pressed down and running over."

Let's not be foolish and selfish. It's clear that we have to do God's work. There are nations to be loved and helped. We can't be satisfied with having a five-thousand member church. It goes far beyond that. Jesus said to go into *all* the world and preach the good news to *all* creation. Within seventy years of that command, the disciples had turned the then-known world upside down. We have the same responsibility of reconciling the whole world to God.

If we want to follow Jesus and accomplish what He has commanded us to do, then we'll have to love one another and encourage one another. So when you see someone being discouraged, hold up his hands and strengthen him, appreciate him—love him more than you love yourself. ♥



# update

## Bob Mumford



After reading Ern Baxter's glowing reports of physical health and rejuvenation in *Update* in the January, *New Wine*, I find it a little embarrassing to report the Lord moving in a somewhat different direction in my own life.

Some months ago a persistent soreness developed in my throat accompanied by an annoying difficulty in swallowing. For some weeks I ignored it, believing it would "go away"—besides, I was far too pressed with a hectic traveling and ministry schedule to be annoyed by such trivial matters!

The problem not only persisted, it grew worse. Annoyance became uncertainty. Nothing raises questions like the unknown, and my imaginations produced malignancies, tumors, eventual surgery and the loss of my voice or even my life.

Finally, when I was convinced it would not yield to prayer, I went to a throat specialist prepared for the worst. With my dear wife, Judy, at hand, I eased myself into the examining chair. The specialist, who is also a fine Christian, poked and prodded, gazing from every possible angle amid several resounding minutes of absolute silence. After a long and intricate examination, he withdrew his instruments from my throat and looked me square in the eye (we were less than six inches apart eyeball to eyeball.) "There is one problem here," he said very sternly, "trying to save the whole world—with *one voice!*" His diagnosis, an ulcer on the right side of my larynx produced by prolonged stress. His prescription, a talking "fast" for thirty days. I think I would have rather fasted *food* for thirty days! Silence is, for me, the ultimate discipline.

With a few indiscreet (and regrettable!) lapses in discipline, I have tried to follow doctor's orders as closely as possible and at my last examination showed signs of considerable improvement. In spite of the inconvenience and pain, this ailment has in many ways been a blessing in disguise. The Lord has been speaking very strongly about my priorities in recent months, and with the cancellation of several ministry trips, I have been able to give myself more to writing and pastoral leadership in Ft. Lauderdale which seems to be the Lord's clear direction for me at this time.

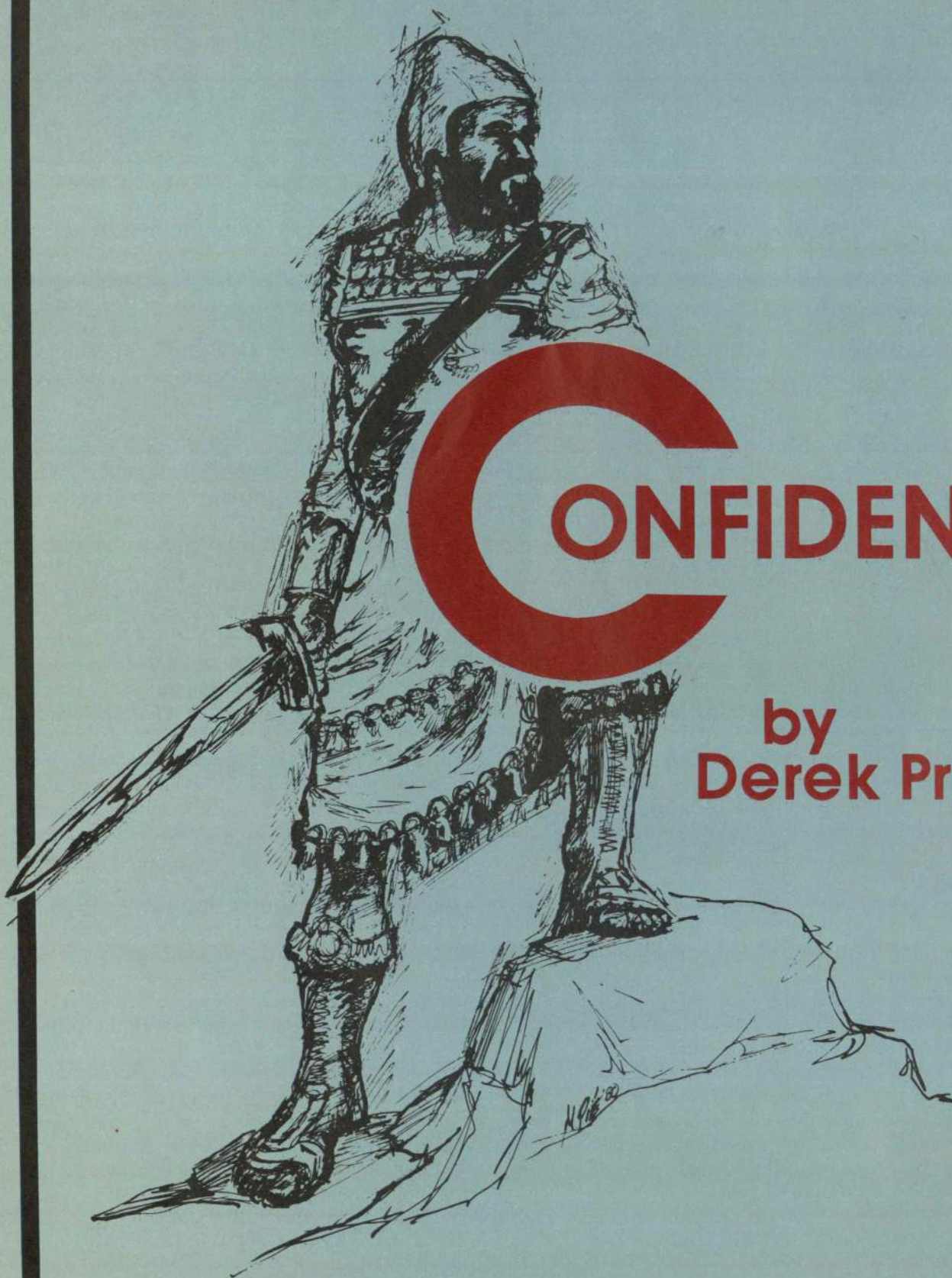
The added time and effort put into writing during the last several months seems to be bearing fruit.

We have begun publication of a bimonthly newsletter which is designed to speak specifically to issues in the church and in society which confront us daily. The first newsletter, entitled "Hit by a Greyhound Bus," which also appeared in *New Wine Magazine*, was widely received as a pertinent word for the Body of Christ today. I followed with "The Malaise of Leadership" and just recently mailed "Paint and Wallpaper," which deals with the shallow, unscriptural understanding of our great salvation. Presently I am researching a newsletter which I trust will deal with some of the basic allegations which superficially connect the restoration of authority and discipling in the Church with various cults.

The response received thus far to these newsletters seems to emphasize the growing hunger in the Church to have real answers to real problems in a real world. This new awareness is a significant sign of maturing in the whole Church. Church history records two consistent elements that were present whenever the Church has made a significant impact on society. One was prayer; the other was intelligent, caring involvement with the problems and issues of the society of its day. Our traditional response to the deep and seemingly unsolvable problems of our nation and our world has generally been to cloister ourselves away from reality in harmless little prayer groups, believing that Jesus will deal with all the real difficulties during the millennium. As we are seeing Christ's Lordship not only over the individual, but over all of society and the world, we are understanding that the witness of the Kingdom of God is *both* to the individual and to society. That witness consists of the preaching of the gospel and the manifestation of an alternate lifestyle which is born out of the community of the redeemed.

In response to this movement, I am finding my own heart and ministry being drawn to a growing segment of the whole Church, which includes evangelicals, charismatics, mainline Protestants, as well as Roman Catholics, who are developing a deep hunger for the truth of God's Kingdom. Many have an insatiable desire to live under the demands of God's Law-Word. These will be an increasingly unifying force in the Body of Christ and will eventually have one of the deepest impacts upon our civilization of any movement in Church history. ▼





# C ONFIDENCE

by  
Derek Prince



**IF YOU COULD** convince people that our country's economy is going to collapse, and you could get everybody talking about it, what do you think the result would be? The collapse of the economy! For the simple reason that our economy has one essential foundation: confidence. The same is true of every similar system—financial, political or spiritual: if confidence is undermined, it is certain to lead to disaster.

In this article I want to examine three themes related to confidence: confidence toward God, confidence toward our fellow believers, and warnings against giving up our confidence.

### Confidence in God

First, we'll look at confidence toward God. I want to examine various examples of this, first from the Old Testament and then from the New. If you will approach these scriptures in faith, I really believe your heart will be filled with godly confidence. A tremendous note of confidence and victory is sounded in the opening verses of Psalms 27.

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be *confident* (1-3, KJV).

The secret of David's victory throughout his life was his tremendous confidence in God. No matter what happened, whether his enemies came against him to devour his flesh, or armies arose to war against him, he was absolutely confident in the Lord.

In Proverbs 3:23-26 we find another beautiful picture of confidence.



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Then shalt thou walk in thy way safely, and thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

For the Lord shall be thy confidence, and shall keep thy foot from being taken.

The Bible consistently teaches that God's people need not fear. That is why I have reservations about teaching or prophecy that imparts fear to God's people. God says here, "When the desolation of the wicked comes, it's not your problem." If you are not wicked, it's not going to strike you.

Verse 26 tells us precisely where to find confidence: "the Lord shall be thy confidence." He will keep our foot from being caught in the enemy's snare. The Lord doesn't change. He is always in control. He is never flustered. He never encounters an unexpected situation or emergency. He always has the answer.

Proverbs 14:26 says, "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." If we have a right attitude toward God, there is no need for worry. He is our shelter and place of protection.

The last Old Testament scripture I'll mention here is Isaiah 30:15-16. It says,

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

God is calling His people to return to Him, to find rest and exercise confidence in Him. Those who reject God's call to quietness, trust and confidence soon learn that their problems overwhelm them, regardless of their schemes of escape. This is evident time and time again in Israel's history. When God's people were obedient to Him, their enemies were defeated and Israel had peace; when they relied on their own strength, they were defeated and ultimately scattered throughout the nations.

In the New Testament the Greek word translated "confidence" in the King James Bible is a very strong word. It's specifically related to confidence in speech. In secular Greek usage it denoted "freedom of speech," or the right to say what you think—almost an exact equivalent to the liberty of speech guaranteed by the American Constitution. It's a very forceful word. It implies that you do not have to be silent about what you believe; you can *say* it. You have an absolute right to do so and no one can silence you. It is a "bill-of-rights" word.

The first scripture in the New Testament we'll look at deals with



having confidence toward God in prayer.

with that problem to come forward for prayer. Over 600 people

for the attitude we should have toward other Christians, the King James uses "confidence."

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## One of the basic conditions for answered prayer is confidence.

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Beloved, if our heart condemn us not, then have we confidence toward God. [We can say anything we want to God.]

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight (1 Jn. 3:21-22).

One of the basic conditions for answered prayer is confidence. When you begin praying, don't come to God hesitantly or apologetically. Come with total confidence in Him. John says, "If our heart condemns us, our prayer life is in trouble."

In chapter 5 of this epistle John again refers to confidence in prayer.

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him (vss. 14-15, KJV).

Notice again: the basic requirement for having your prayers answered is confidence. Don't let the devil rob you of your confidence. Exercise your prayer rights and the liberty of petitioning because Jesus purchased it for you. It is written into your constitution.

Another attack of the enemy which many Christians have difficulty in facing is condemnation. I was with Charles Simpson in a certain foreign country when he preached a message against condemnation and asked the people

responded. This country had been so thoroughly "evangelized" that the people had come under condemnation from the missionaries. It was quite moving to see God liberate them from this heavy burden.

Romans 8 shows us life in the Spirit as one of freedom and liberty, without a shadow of condemnation. You cannot enter or live the life presented in Romans 8 if you are living under condemnation. This essential requirement is stated in the opening verse of the chapter: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Condemnation is the great barrier to the liberty, joy, peace and power of the Holy Spirit. But a right attitude of confidence will enable us to overcome this obstacle in our lives.

### Confidence in Other Believers

The second aspect of confidence we'll discuss is that of having confidence in our fellow believers. Probably we would all agree that this is even less easy than having confidence in God.

It is interesting that the word "confidence" in the English translations comes from different Greek words, depending on whether the confidence is in God or in men. For obvious reasons God does not expect us to exercise the same kind of confidence in our fellow believers that He requires us to have toward Him, but He does expect us to exercise trust. Although "trust" more closely represents the original Greek word

It is obvious from Paul's epistles that he had the same kind of people to deal with that we have today. He had to cope with a lot of difficult people. The Corinthians were getting drunk at the Lord's table; they were misusing the gifts of the Spirit; one man was living with his father's wife; they needed instruction about finance. In fact, they had many problems!

Yet I want you to note what Paul said to those people in 2 Corinthians after he had "straightened them out" in his previous letter. Chapter 2 verse 3 says, "And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; *having confidence in you all*, that my joy is the joy of you all." That is an amazing statement when you consider the problems these people had. Paul says he has confidence in them in all things. To me that indicates that Paul was a giant of the faith.

I believe the capacity to have confidence in people is a mark of spiritual maturity. I also believe that if I have confidence in people, it does something for them. If a parent has confidence in his children, it lifts them up; if he doubts and criticizes them, it puts them down and breeds insecurity within them.

Parents who always criticize and never praise their children may think they are clever. But pointing out faults in a person doesn't prove you are clever, because a person's faults are usually obvious. To have confidence in people is far harder than to doubt them or criticize them, and it requires the power of the Holy Spirit.

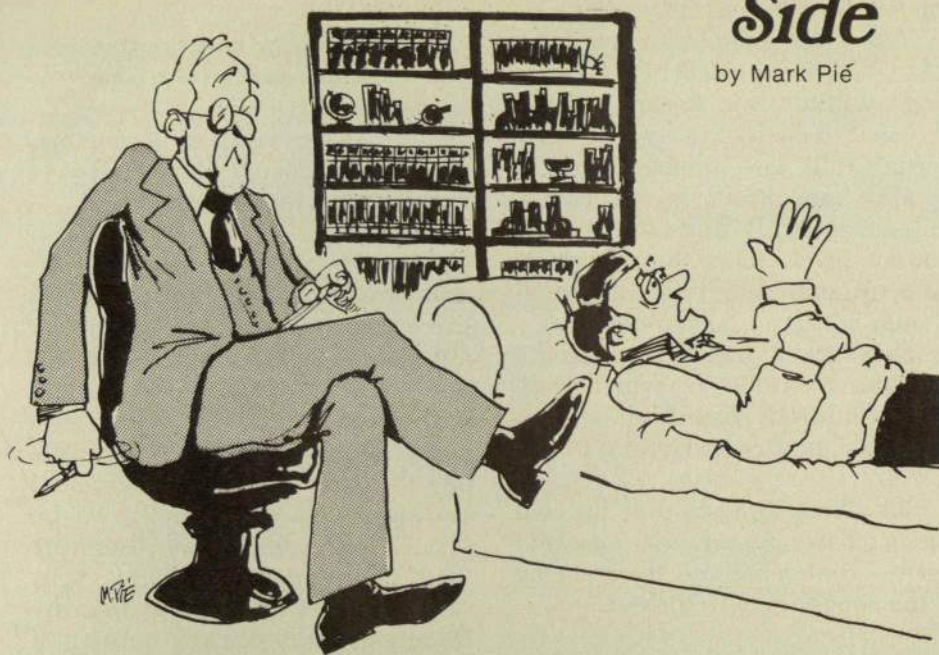
Let's look at some other scriptures about trusting our fellow believers.

I have confidence in you through the Lord, that ye will be none other-



## the lighter Side

by Mark Pié



*I'm not really paranoid. It's just that everyone's out to get me.*

wise minded: but he that troubleth you shall bear his judgment, whosoever he be (Gal. 5:10).

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6).

Can you believe that about everybody in your church? Do you really believe that the Lord will finish what He started in each one of their lives? If you do, then you will feel differently about the people with whom you fellowship. You may still be aware of their problems, but you will see them in a different context.

My conviction is that the Lord never started anything He couldn't finish. I apply this to my own case. When the Lord took me on, He took on a lot of problems. Nevertheless, He took them on in the confidence that He could deal with them.

When I was newly saved, having been a professor, scholar, philosopher, etc., I really thought the Lord was pretty fortunate to get me. But as the Lord began dealing with me, I realized that wasn't so. I came to see that when the Lord took me on, He took on a lot of problems that were going to take Him infinite patience and wisdom to deal with. But I thank God, today I share His confidence that He will finish what He started—even in me!

Paul makes another remarkable assertion in 2 Thessalonians 3:3-4. "But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you." That is another amazing statement. How many pastors can say that about the people looking to them for leadership? If you believe that about your people, do you know

what it will do for them? It will both motivate them and encourage them in the Lord. But if all you see is their problems, they will soon come under self-condemnation and discouragement.

Confidence liberates the people about whom you're confident. Jim Moore once said, "When a man quarrels with his wife, his greatest weapon against her is to bring her under condemnation." But I'll tell you, husbands, when you bring your wives under condemnation, you're just setting yourself up for a problem that you'll have to straighten out in them later. But if you encourage them by your confidence in them, you will lift them to a place of peace and security.

### Warnings about Lost Confidence

To close, let's look at the warnings against giving up our confidence. All these warnings come from the epistle to the Hebrews, because the Hebrews' greatest problem was that though they started in faith, they were going back to works. They started in the liberty of the Spirit, but they reverted to religion, ritual and rule. And there is no sufficient basis for confidence in all of these.

There are five separate warnings in this epistle, all of them written to believers. We will examine three of the five. They are some of the strongest warnings found in the New Testament. In essence the writer says, "Don't give up your confidence; don't become so religious that you can't enjoy the Lord; don't become so serious that your religion is no longer a joy." You see, we can get so preoccupied with doing what we ought to do that we lose the enjoyment of doing it.

One of the greatest assets of the spiritual life is spontaneity. We cannot afford to lose it. When I look back on my life I discover that most of the major decisions I made were arrived at by accident. That doesn't make me sound very spiritual, but it's true. For exam-



ple, my coming to the United States in 1963, which has been a major turning point in my whole life, happened by accident.

All that we can plan and arrange and work out is not enough; it won't get the job done. Plans made strictly on the level of human ability merely produce an Ishmael. Ishmael was the best Abraham could achieve without God's supernatural grace and power. And he was not good enough.

One test I have in my life for whether something is of God is to see if it was born supernaturally. If it was solely the result of my planning and arranging, I must question whether it's from God. I believe in being practical and working the thing out, but its origin must be in the supernatural.

That's the difference between Ishmael and Isaac. Ishmael was naturally originated, but Isaac was supernaturally originated. Isaac was as far above Abraham's own thinking or ability as heaven is above earth.

naturally initiated. God showed me whom I was to marry. Later Lydia and I were subjected to pressures we would never have survived if our marriage had been the result of human planning.

The same applies to my marriage with my present wife, Ruth. God's will for us in this matter was revealed to each of us by God—supernaturally and independently.

Marriage itself is supernaturally initiated. It didn't start on the human level. God thought marriage up; man didn't. That's why it is such a solemn sacrament.

Now there are three specific passages in Hebrews which contain conditions based upon confidence. The first is Hebrews 3:6.

But Christ as a son over his own house; *whose house are we, if we hold fast* the confidence and the rejoicing of the hope firm unto the end.

Where it says "rejoicing" in the King James Version, the New American Standard Version says

saints." Those who do not persevere do not qualify as saints.

Finally, in looking at Hebrews 10:35-36, we find a reference taken from the military world.

Cast not away therefore your confidence, which hath great recompence of reward.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

One major piece of a soldier's armor was his shield, and in Greek literature the greatest disgrace for any soldier was to cast away his shield and run from the battlefield without it. When the writer says here, "Don't cast away," I believe he's thinking about the disgrace of casting away your shield. So he says, "Cast not away therefore your confidence," which is your shield. "Don't cast it away because there's a great reward coming if you hold on to it." We must tighten our grip on that shield of confidence and resolve not to let it go at any cost.

Looking ahead to the future, we can see that it is both challenging and frightening. In all parts of the world, peace is threatened and upheaval and uncertainty rule the day. Yet beyond this, we as Christians have a King who has a plan and an answer for our particular situation. It is He who has said that He will be our refuge in the time of the storm. The Kingdom that He rules is unshakeable and the foundation we build on cannot be moved. Therefore, we may appropriate for ourselves every one of the promises given in Proverbs 3:23-26 to those who make the Lord their confidence:

I will walk in my way safely.

When I lie down, I will not be afraid.

I will not be afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

The Lord is my confidence. ♥

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## The Kingdom that He rules is unshakeable and the foundation we build on cannot be moved.

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The Lord says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). We plan on the earthly level; God initiates on the heavenly level. That doesn't mean it isn't going to be worked out on earth; but we must be sure it originated in the heavenly realm.

The things that are a result of human planning will not survive the pressures that we have to go through. My marriage with my first wife, Lydia, was super-

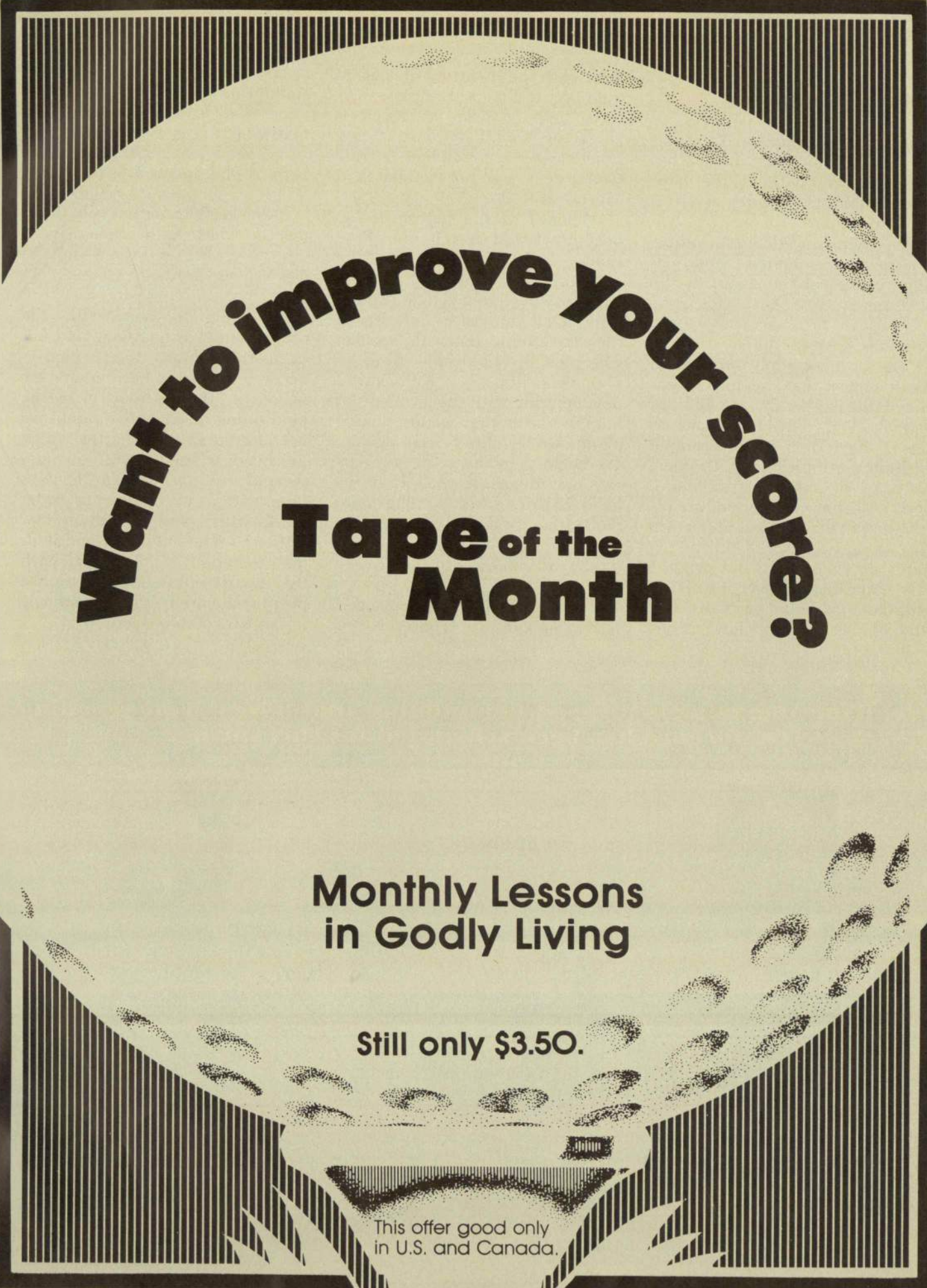
"boasting." We have already seen that "confidence" is expressed by "freedom of speech." God wants us to boast about Him. That's the condition of being the true Church: that we hold fast our confidence and boast in God until the end.

Second, Hebrews 3:14 says:

For we are made *partakers of Christ, if we hold* the beginning of our confidence steadfast unto the end.

This shows that our salvation is conditional upon our not giving up our confidence. In traditional theological terminology this is known as "the perseverance of the





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## The Dwarf Within (continued from pg. 7)

to contribute to the happiness or welfare of someone else. You can't say and do things that make other people happy without the happiness rubbing off on you—it is just impossible.

So serving and doing for others will make you happier and will help you defeat the dwarf at the same time.

### Religious Answers

The more we apply ourselves to the remedies that we have mentioned, the less the dwarf will be in control. You may have noticed that I have not offered simple spiritual platitudes like, "Brother, just pray" or "fast" or "just believe God." All those suggestions are effective at times, and it is important that we pray and seek God and exercise spiritual gifts. But what I have noticed after years of walking with the Lord is that you can do all those things and still have prob-

lems with the dwarf or the carnal man. What God is after these days is to help us form a redeemed character, so I have been giving practical steps, not on how to trust God to deliver us, but on what God expects *us* to do.

When I was a pastor in the denominational church, one of the things I hated most was the phoniness, the religiosity and the hypocrisy in church people. And in spite of all the grace and gifts in the charismatic renewal, we can still pick up that same kind of phoniness. But when we begin to deal honestly with the problems of human nature that we are talking about, we begin to be real people. We begin to get away from the irrational, dwarfish goals that we have set for ourselves. The more real and natural we become in the true spiritual sense, the less time the dwarf will have in the driver's seat.

I have deliberately avoided talking about supernatural an-

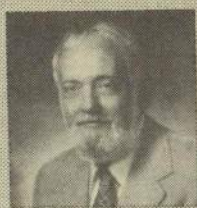
swers, but we still need to understand that in all we are talking about, God is with us and He is the One who makes us victorious.

A good concluding scripture verse is Philippians 1:6:

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

Learning to deal with the dwarf within is one way God has of working in us that which is necessary for us to become mature in Christ. It will build in us the kind of character and stamina we need for the spiritual battles which lie ahead, where we will no longer depend only on some miraculous intervention to deliver us from hard work and self-discipline. Rather, with God's help and with determination, we can deal with the dwarf within and become a people who are fit for life and rule in the Kingdom of God. ♥

**New Wine Magazine is pleased to announce that a New Wine teaching conference has been scheduled for this spring.**



Don Basham  
Editor of *New Wine Magazine*

### Speakers:



Joseph Garlington  
Elder in Gulf Coast Covenant  
Church of Mobile, AL

Where: Dothan, Alabama

When: April 11-13

At: Sheraton Motor Inn

Sponsored by:  
Dothan Covenant Church  
Jim Reid, Pastor

Jim Reid, pastor of Dothan Covenant Church, is associated with the Editorial Board of *New Wine Magazine* and has also written for the magazine. We heartily encourage you to attend these meetings if you are in the area.

For Information, Contact: Dothan Covenant Church  
P.O. Box 6193 Dothan, AL 36302 (205)793-6688



# Thy Word Is Truth

For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. *Romans 12:3*

I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. *Romans 7:18*

I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees . . . . *Ezekiel 36:26-27*

For you are a people holy to the Lord your God. Out of all the peoples on the face of the earth, the Lord has chosen you to be his treasured possession. *Deuteronomy 14:2*

. . . if anyone is in Christ, he is a new creation; the old has gone, the new has come! *2 Corinthians 5:17*

His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. *2 Peter 1:3-4*

. . . you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. *Ephesians 2:19*

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure. *1 John 3:2-3*

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



Dear New Wine,  
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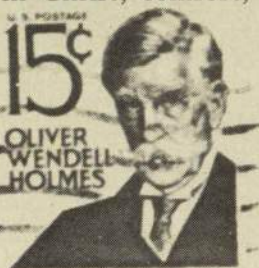
#### We Agree

Just a note to express my appreciation for your magazine. Although I don't agree with everything I've read in *New Wine* over the past three years, I enjoy most of it. (As a matter of fact, I don't know of any publication I would agree entirely with for three years!) More specifically though, I appreciated the November '79 issue, dealing with handling our situations. Thanks for your efforts.

Bill Parrott  
Manzini, Swaziland

#### Growing

*New Wine* Magazine has added to me: friendship, headship, brothers and sisters in Christ, comfort,



joy, simplicity, practicality, vision, thankfulness, understanding, patience, laughter, health, peace, love for God and man, responsibility, commitment. You have been a big part of my growth in the Lord.

Dan & Linda Ribbe  
Bismarck, Illinois

#### Set Free

Praise the Lord for His unspeakable gifts. I thank God because He has made me to read your international magazine dedicated to Christian growth. By this magazine I have started to build my Christian faith and life.

While a prisoner under the walled city, I was miraculously made to read an article—"The Prisoner of Hope"—from the *New Wine* Magazine of Jan. 1978 three times. Praise the Lord, from a hopeless prisoner He made me a "prisoner of hope" through that

spiritually inspired article.

Fuzzumberan Ghebrenegus  
Asmara, Ethiopia

#### Secular Authority

Your February issue on Prayer was excellent; however, I was disturbed by the "Root Series" quotes of John Knox. I was reminded of the pastor who exhorted Corrie ten Boom with Romans 13 when her family attempted to prevent the murder of innocent Jews.

Most articles I have read on this subject of submission to civil authority, including this one, appear one-sided. Limitations to submission to authority are rarely

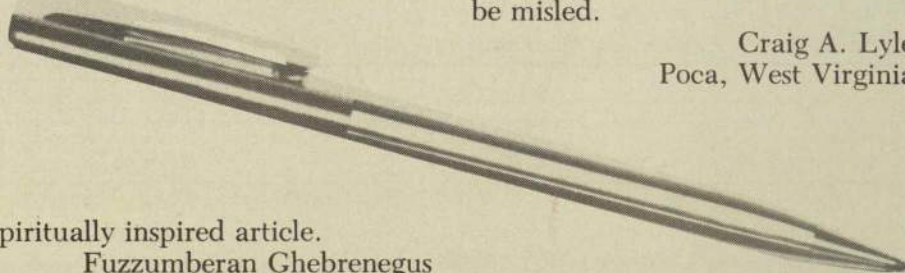
presented.

In Acts 5:29, Peter stated that we must obey God rather than men. If John Knox really practiced what he preached, he shouldn't have fled the persecution of Bloody Mary Queen of Scots, but reconverted to Catholicism and become himself a persecutor of Protestants.

As Christians in America are we to stand by and never oppose a government that endorses abortion, sodomy, secular humanism, pornography, destruction of the family and other wickedness?

We must obey God rather than men. Please present a more balanced article on submission to civil authority or many brethren could be misled.

Craig A. Lyle  
Poca, West Virginia



#### Lifeline to God

Your February issue "Prayer: The Ultimate Weapon" arrived at a time when my prayer life and communication with God was on the wane.

Thanks to all the articles, I have rededicated myself to improving my prayer life. The presence of the Lord has never left me; but I was not acknowledging His presence nor seeking His will in my life.

I believe prayer is the lifeline to God and without it Christians die.

Harold Spaun  
Upper Sandusky, Ohio

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



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