

# new wine

® MAY 1980

A close-up portrait of Edith Schaeffer, an older woman with short, dark hair, wearing glasses on her head and a patterned blouse. She is looking slightly to the left with a gentle expression.

An Interview with  
Edith Schaeffer

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The Pruning  
Process

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Principles  
of Pruning

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Enduring  
under Trials

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Diagnosing Sin in  
Its Earliest Stages

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NFL Coaches'  
Interview

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ENDURANCE





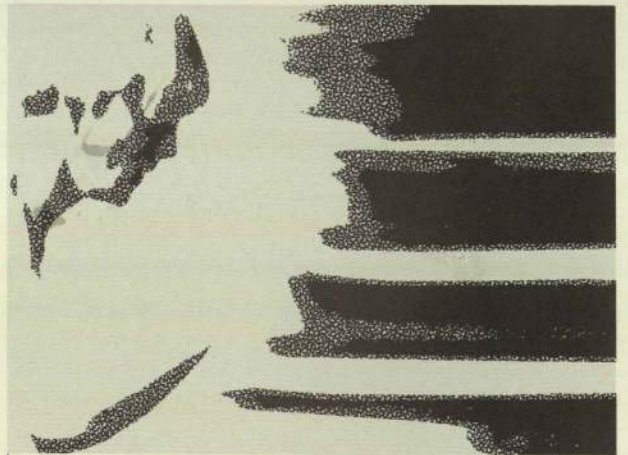
# This Month in new wine magazine

May 1980 Vol. 12, No. 5



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Edith Schaeffer discusses her husband's continuing bout with a serious illness and how it brought their family together.



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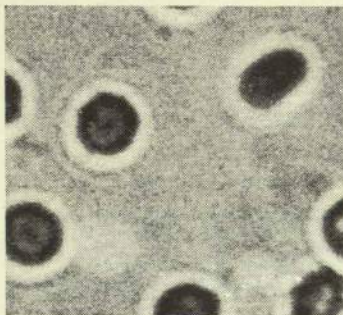
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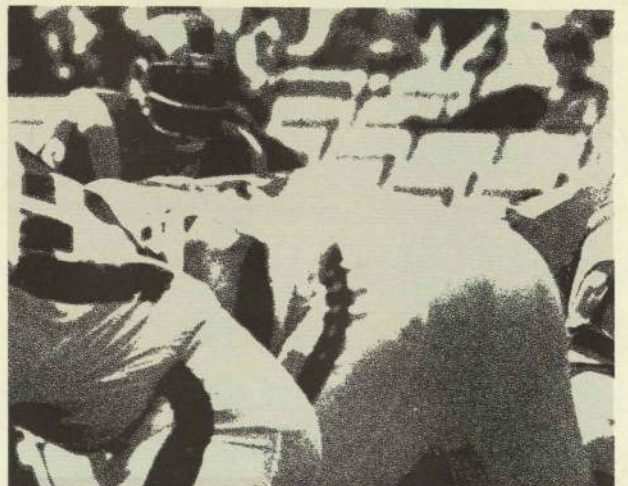
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# Enduring as a Family

## An interview with Edith Schaeffer

**NW:** *What is your personal background?*

**ES:** For twenty years, my parents were missionaries in China, so my earliest memories are of that land. I learned to speak Chinese and would preach the gospel to my playmates in their own language. Even as a three or four year old I knew the Bible as truth and did my best to convince my friends. I remember very vividly how exuberant I was to explain the Bible's teaching. But when I was five years old my family returned to America on furlough, and never went back to China.

**NW:** *How did you and Francis meet?*

**ES:** That's an interesting story. I was seventeen and he was twenty at the time. My family had just moved from Canada to Philadelphia.

I was going to Young People's Society at a pretty liberal Presbyterian church. I didn't agree at all with the liberal teaching of this church, but somebody had told me that a handsome boy I had seen in high school went to that church. So I thought I would go and meet him. After the meetings, everyone would go to someone's house for something to eat and to have a good time together.

On Sunday mornings I would go with my parents to their church where the Bible was preached. Then on Sunday nights I went to this church to be with these young people. This went on for three or four months. When June came around, the college-aged students returned for the summer and started to meet with the Young People's Society.

The first night the college students were there, the leader for the meeting was a fellow who had left the Presbyterian Church to join the Unitarian Church. He didn't believe Jesus Christ was the Son of God, and his topic was, "How I Know that Jesus Christ Is Not the Son of God and the Bible Is Not the Word of God." The longer he elucidated on this

topic, the angrier I got.

When he ended his talk, I jumped up to protest. At the same time, on the other side of the room, a young man also jumped up. I sat back down to listen to this fellow, who began by saying he had been going to that church for a long time, but he had never known until he read the Bible that it had the answers no philosophy had given him. He had thought the Bible was no different from the Greek mythology he was studying. He was about to throw the Bible away, to be honest and be openly an agnostic, but decided that it wouldn't be honest to throw it away without reading it first. During that time of reading it, he had come to see that the Bible gives us truth, and it had changed his life. I was impressed by this person and asked a friend, "Who is that? I didn't know anybody in this church believed anything."

She answered, "Oh, he's Francis Schaeffer. He's just come back from college, and his parents are giving him a hard time because he wants to be a minister."

After he finished speaking, I jumped to my feet and spoke of some of the things I had learned from theological discussions with seminary professors and missionaries around my parents' table at meals.

Later I learned that while I was talking, Fran had asked the boy next to him, "Who is that girl? Where did she come from? I didn't know that anybody in this church knew that sort of thing."

His friend told him, "That's Edith Seville. She just moved here from Canada."

Fran asked somebody to introduce us (in those days you got introduced), and then he asked me, "Can I take you home?"

I said, "I'm sorry, but I have a date."

"Why don't you break it," he asked.

I responded, "Well, I guess I will."



I broke my date, and we started that evening talking about basic Christian beliefs. We met as soldiers on the battlefield, really, and we have fought side by side on it ever since. Before that summer was over and he went back to school, we were with each other every day.

By New Year's Eve we were engaged. He had broken off with me New Year's Eve afternoon by saying he was getting too serious. He thought we ought not to see each other anymore because he felt sure God was going to take him where no woman could follow. Needless to say, there were tears in my tomato soup at supper that night. But since it was New Year's Eve, when another fellow called me up, I agreed to go out with him at nine o'clock.

Then, at seven o'clock, the phone rang. It was Fran. He said that the two hours our relationship had been broken off had been too long. He couldn't bear life without me, and he needed to see me. By the time he left my house, we were engaged. Nevertheless, I did keep my promise to go out with the other fellow at nine o'clock, and Fran, who had promised to spend the evening with his parents, kept his word to them. Imagine the surprise of the other fellow when I told him at the start of our date that I had become engaged between the time he had called



for a date and the time he picked me up.

It was three years later that Fran and I were finally married. We were married a few days after his graduation, and we were together throughout the time he attended seminary. So we've been married for 44 years, and we've known each other for 47 years.

**NW: Can you tell us about your family?**

**ES:** Fran and I have four children, along with thirteen grandchildren who range in age from eighteen down to three. Everyone loves to get together for reunions or whenever any occasion arises for us to spend time all together.

Our oldest son, Franky, and his wife have two children. When Franky was fifteen, we helped him buy the barn that is near our home. It was his dream come true. Since then it has been converted into a beautiful home where he and his family live.

Priscilla, our eldest daughter, and her husband,

who is the treasurer of L'Abri, have three children.

Our second eldest daughter is Susan. Her husband, Ranald, is the head of the L'Abri in England. Susan, Ranald and their four children all live in England.

Our youngest daughter, Debby, and her husband, Udo, have four little girls. They are in Swiss L'Abri work.

**NW: How has your family dealt with Francis' ongoing bout with cancer?**

**ES:** As I mentioned, our family is very close. It seems to me that one of the best things you can do for a family is not try to make them all independent by preparing them for separation: "You must be ready to make it alone if one of us dies," or "What if something happens to break up that pattern—we'll all fall into pieces." Well, I don't feel that. I think that the *greater closeness* you can give, the *greater protection* you have against the in-roads of "anti-family" forces that are in the world.

When we were informed that the cancer had invaded Fran's bone marrow to thirty percent and that the mass of lymph nodes between his intestines and his back was the size of a watermelon, we had no idea whether he would be with us for three weeks or three months or whether he would have time to return home with us. The prognosis certainly wasn't very good. As soon as Fran found out the test results, he telephoned home and told each of the children individually that the doctor had said that he had a malignancy and there would be more tests to follow.

Throughout those six months, while Fran underwent chemotherapy, the family continued to be involved. The first thing that happened was that Franky just left everything and came to be with us in Rochester, Minnesota (the location of the Mayo Clinic where Fran was treated) and Debby came right after. Since Franky and Debby came first, our other two daughters decided they would come when Debby and Franky had to leave. They told Fran they wanted to "have someone with you as long as you need us."

Their being with us meant that Franky's wife and the girls' husbands had to be just as sacrificial as our children. When Debby came, her husband Udo had four children to care for—the youngest was two and the oldest was nine. He had to get them up and ready for school, feed and take care of them and so forth. Besides the children, he had a household of sixteen students to cook for. There were student helpers, but Udo was putting the meals together and discussing subjects at the head of the table, and giving his lectures and so forth. So he had two people's work piled upon him. He did this willingly because he wanted Debby to be with me at her father's bedside.



In Rochester we could have simply waited in a hotel or boarding house, or gone to stay at someone's house and not done anything. But I felt we needed to do more than this, and my children joined in with me on it because we had brought them up to recognize the importance of the immediate moment.

At Debby's suggestion, we decided to make a home for Dad in Rochester for as long as he would be there—so that he would have a home surrounding him and not just a boarding house with a feeling of temporariness. That way we would all feel we were at a new beginning and not at an end.

People came and helped us find a little townhouse that was stacked up like a child's building blocks for three floors, with other houses connected. It was adequate for what we needed, but very dingy. So we got a painter right away and had the place painted white.

While Franky sat with his Dad, Debby and I went out from early morning till late at night shopping for furniture, curtains, materials, and plants. We worked like Trojans until, in a span of three hard-working days, we had the whole place looking very much like home.

On the last day of fixing up the townhouse, Franky disappeared. He wasn't with his Dad and we thought, "What in the world is Franky doing? He's not helping us, and he's not sitting with Dad. Why isn't he joining in on this?" In the evening he called us to his room at the hotel. When we arrived, he said, "I want you to see what I've done, Dad. Come here." We went into the room and there were four original oil paintings of Franky's along with four black-and-white drawings.

When Fran saw them, he said, "Franky, how did you get them over here?" He thought Franky had brought them from Switzerland.

Franky responded, "Dad, smell, and look again." Franky had painted them himself in a matter of hours—after not having painted at all for the last four years. Of course, the place was reeking with turpentine from the brushes being cleaned.

I said, "Franky, you couldn't have done it! There hasn't been enough time. How could you possibly have done those four major paintings? There was hardly enough time just to cover the canvas with paint, let alone do such works of art."

He answered, "I prayed, 'God, help me do that which will make Dad's home a real home before I go back to Switzerland,' " and the Lord enabled him to do it. He also added, "I haven't made any improvement in the four years that I haven't been painting, but at least it's as good as my work was when I stopped painting." And it was. It was just as good as his last work.

We hung the pictures, and the home was

home—with plants, furniture and Franky's paintings.

After Franky and Debby went home, Susan and Priscilla came. They were all joining together to live this time through *together*, and to make it good, whether it was Fran's last few months of life, or whether he was going to get better again.

We have found that the way you treat your children and your family as a whole really does come back to you—either to help you or to haunt you. We saw this take place in that time at Rochester.

**NW:** *What other effects of Fran's illness did you see?*

**ES:** Through that time together, God did a number of things, similar to the chapter in my book *Affliction* called "Affliction with Evangelism." We had an amazing time at the Mayo Clinic in Rochester, Minnesota where Fran was treated. Several doctors said they have never known anybody who has ever been in Rochester that affected the town as much in such a short time. Fran was asked to speak to the Medical Association and then to the medical students and then to the chaplains. Then they had a Sunday-night showing of the film series based on Fran's book *Whatever Happened to the Human Race*. Sixteen



hundred people came to that high school auditorium in bitter, minus twenty-seven degree weather. And there is now a L'Abri conference scheduled in Rochester for June.

Something happened in Rochester. There has been an effect—similar to what God did with Paul in the Philippian prison. However, it is not necessary to say, "God gave Francis Schaeffer cancer so he could evangelize in Rochester," although God was obviously weaving things together, just as He did with Joseph in Egypt. He still does that.

We have learned to look with expectancy to the Lord when we go to a place like a hospital. We don't say, "You've brought me here to evangelize the nurses." Instead we say, "Lord, in spite of Satan's thrust at me, give me the grace to continue to trust You, even though I must have this untimely operation (or whatever). In the middle of it, may I be used in some way in this hospital?" Pray that God will use you in His timing in the middle of affliction.



NW: Do you think that the element of trust—trusting that God is really in control—is the key to that?

ES: I think it is in a variety of ways. I don't believe you have to trust God so that you can be a Pollyanna about your cancer (or whatever the affliction). I think you have a perfect right to say, "Thank You, Lord, for showing me that behind the scenes in the book of Job, Satan was attacking You by saying that Job only loved the good things. Help me to defeat Satan if he is attacking You through me right now. Help me to defeat Satan and bring You victory, Lord, by trusting You and loving You in the midst of this."

NW: What is the current status of your husband's health?

ES: In the test last May there was no cancer left in the bone marrow and no mass behind his intestines. It had disbursed. But now the lymphoma has reappeared and he is on chemotherapy treatments again. However, he has continued during the chemotherapy to keep his entire schedule in Pittsburgh, Washington (where he spoke to leaders) and other places, and now looks forward to doing the full seminar tour for the film *Whatever Happened to the Human Race?* and the introduction of that book in its English edition throughout the British Isles from April 15th to May 5th. He will have his chemotherapy treatment at that time in London, but expects to maintain his schedule regardless.

He really feels the Lord is giving him special strength to continue his schedule during this period of chemotherapy, which needs to be given every twenty-one days. Please continue praying for him during these weeks ahead.

NW: When we wrote your husband to let him know

our staff was praying for him, he said in his letter of reply, "I'm really grateful for a theology that doesn't discount good medicine along with prayer."

ES: As Fran often puts it, we need to have a theology in which there is no tension between believing in prayer—that God is able to heal you—and in using good medicine and sensible nutrition. I feel that people were praying, and that the Lord heard. But Jesus also uses natural methods, much like the mud he placed on the blind man's eyes. It is not necessary to try to distinguish between medicine and prayer. Let God be God. He can tell us someday how it all worked out. We don't have to know. Too often I think people feel they've got to resolve questions like, "How much of my recovery was medical and how much was God?"

NW: We talked in our December 1979 issue with C. Everett Koop about the principle of inconvenience being one of the root reasons for abortion, infanticide, and euthanasia. Could you comment on how you regard our society and their penchant for that which is convenient?

ES: In my book *Affliction* I mention the attitude too many people have that "If anything troubles you, just get rid of it; abort it." So the abortion issue has developed to the extent that an amniosyntheses test can be run on a fetus to determine its sex. If it happens to be a boy, and the parents want a girl, they can just abort this one and the next one and the next one until they get a child with the gender they want.

Not only is it a matter of aborting an inconvenient child; it's the desire to abort the affliction that goes along with it. For instance, it is the affliction of the parents who don't want to admit their unmarried daughter is going to have a child. They don't want

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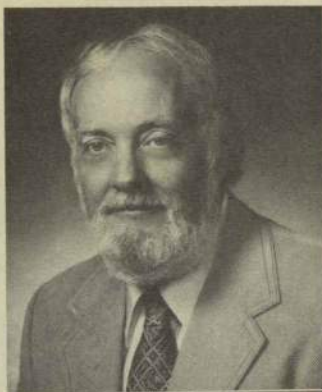
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Thank you,  
A.L. from Oklahoma





# EDITORIAL

I ONCE KNEW an elderly man whose wife was committed to keeping him on a proper diet, even though it contained certain foods which he didn't like. He had a forceful way of indicating his disapproval. Any time she put a cooked green vegetable on his plate, he'd take his knife and scrape it off onto the tablecloth. But she was persistent; she'd dish out another helping. He'd scrape that one off and she'd dish out still another.

Eventually, he would give in and eat what he didn't like, but his end of the table stayed awfully messy. Had he been willing to do the right thing earlier, dining would have been more pleasant for both of them.

Many of us first began to feel enthusiastic about the Christian life because of the exciting and appetizing dishes we discovered being served by the Lord. We rejoiced at His banqueting table, feasting on the tasty appetizers of prophecy, entrees of joyful worship and communion, exotic side dishes of miracles and rich pastries of close fellowship, accompanied by the sparkling wine of revelation.

But being the Divine Nutritionist that He is, our God knows that rich and exciting foods alone provide an imbalanced diet. We also need other vital food, equally nutritious but less exciting to the taste—the plain green vegetables of the Christian life which God also expects us to swallow for our own good. Those plain green vegetables are the hard experiences and painful situations we encounter which defy quick resolution, demanding every ounce of our

patience and perseverance to endure. These are items in our spiritual diet designed to make us strong and healthy—not just fat.

The question is: How do we handle those unappetizing items that God serves up according to His own unique menu? Do we swallow them faithfully or do we try to scrape them off onto the tablecloth? In other words, how does God view our end of the banquet table?

This issue of *New Wine* concentrates on one of the healthy but plain “green vegetables” of the Christian's balanced diet. It's called *endurance*. Though not as pleasing to the spiritual appetite as some more exotic entree or rich dessert, it is nevertheless as necessary for proper spiritual nutrition in the long run. *Bon appetit!* ♥

*Ron Baham*





# The Pruning Process

**WHILE TRAVELING ON** an airplane some time ago, I was leafing through a copy of the in-flight magazine. My attention was captured by an advertisement of a wine company entitled "Pruning as a Means to a Nearly Perfect Fruit," and as I read the ad, the insights I gained from it about pruning were phenomenal. After years in the ministry, I began to see the positive effects Jesus intends for pruning to have in our lives. I started to realize the benefits it has for us, for the vine, for the growers and for the winemakers.

After reading the advertisement, I decided to find out what the Bible had to say about pruning. My main interests during the last several years have centered around relationships and shep-

herding, and I was amazed to discover that the Bible says more about vines and pruning than it does sheep and shepherding.

The classic passage about pruning is John 15:

I am the true vine, and My Father is the vinedresser.

Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.

I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and they are burned.

By this is My Father glorified, that you bear much fruit, and so prove to be My disciples (vss. 1-2, 4-6, 8, NAS).

One of the truths that I learned from this passage was that God expects us to cooperate with Him in the maturation, or pruning process.

A pastor I know went into a hospital to pray for one of his parishoners. She was lying there, not too cheerfully, with tubes in her nose, and all kinds of hospital apparatus attached to her. He asked her how she was feeling, and she replied that she was miserable and wanted to go home. He began

**Joseph  
Marlington**



to talk to her about all that was being accomplished by those tubes, bottles, gadgets, and needles stuck in her arms. He said, "You need to learn to cooperate with this process that is going on, because it is ultimately designed to help you." Now that was sound advice, and perhaps she was able to relate to it, but it probably didn't make her hurt any less.

I can share an illustration of this from an experience with my own family. When Barbara and I were married, she brought three sons into the relationship. Their father had been killed in an automobile accident, and the boys had been very attached to him. Only one of the boys wanted to call me "Dad"—the others didn't because I wasn't their real father. I didn't want to offend them, so I tried to establish a good relationship by playing ball and rapping with them. Still, they would not call me "Dad."

It was a painful experience. They wanted to know if they could call me "Joe." I said, "No, you can't call me 'Joe.'" We finally decided that they could call me "Reverend Garlington." Most of the time, however, they just called me "him," which they thought was funny. They would say, "Tell him" or "Go get him for dinner."



*Joseph Garlington is an elder in Gulf Coast Covenant Church in Mobile, Alabama. A talented vocalist and well-travelled conference speaker,*

*Joseph is also known for his pointed sense of humor. He and his wife Barbara and three sons reside in Mobile.*

After four months or so of walking on eggshells, I finally decided they had pushed the issue too far. I had been careful not to lean on them too hard, but it was time for them to get a whipping.

I called them together and brought out the Bible to read them all the scriptures in Proverbs regarding discipline because I didn't want to be solely responsible for my decision to correct them. I said, "The Bible says I am to whip you because I love you. By doing this I will save your souls from hell. Do you understand that, sons?" Each one had his Bible open and knew what was going on. They knew God was on my side. Then we went down into the game room and when I was finished, the next day they began to call me "Dad."

The experience was painful for them and for me. It was painful for me because I was seeking to avoid my responsibility to adjust them. It was painful to them for obvious reasons. Yet through the painful process of their being disciplined, God's purpose was accomplished.

Learning to cooperate with what God is doing, even though it is painful, helps us to go on with Him. When we resist Him, we are like the hospital patient resisting medication or the needle in her arm or the tubes entering her body. Even though all that is a painful process, the end result is improved health.

As I continued my study of pruning, I came to see that there are seven clear-cut principles of pruning, and I want to share them with you in the remainder of this article.

### Principles of Pruning

The first principle is: *Pruning is inevitable.* Jesus is the Vine, and if you are a branch on that Vine, you will be pruned. No matter how hard you try to avoid it, you will be pruned. If a branch doesn't bear fruit, He cuts it off. If it does bear fruit, He prunes it back. You get cut if you are good, and you get cut if you are bad. It makes no dif-

IN THE DAYS of our Lord, when wine-making was an ordinary occupation, and wine a common commodity, the majority of the people were familiar with the pruning practices needed to keep grapevines producing maximum yields of high-quality fruit.

Today, however, few people have any knowledge of grapevine pruning. With our diversity of life and fast pace, even people living in grape-growing areas have seldom, if ever, considered the severity with which grapevines are regularly pruned. Fewer yet have ever considered it in the light of John 15.

# The Principles of Pruning

by T.E. Whitmore

*T.E. Whitmore is a graduate of the University of Florida where he majored in agriculture. He is a Technical Sales Representative for a fertilizer company, working with fruit and vegetable growers. He and his wife Joy are members of Agape Fellowship in Kalamazoo, Michigan where they and their three children live.*

Photos taken at Perdido Vineyards in Perdido, Alabama.



ference. You cannot avoid the cutting.

Though the cutting is painful, it is much worse if nobody comes with the pruning shears. The

## There is only one way for God to make His vine fruitful.

branch gets bushy and fat, and begins to flourish. It appears to be growing and maturing in the Lord, but all it really has is branches and leaves and no fruit.

Another example, again from my family, illustrates this principle of pruning. My wife and I learned a long time ago that when we talked to the boys, it was essential to have them repeat our instructions. One time I said to them, "Now listen, guys. Your mother and I want no ball playing in the family room. Do you understand?"

"Yes, sir."

"That means no kicking, no throwing, no sitting on the floor at each end of the family room and rolling the ball to one another. That means no balled up socks thrown around in the room. Don't do *anything* that relates in any way to ball playing in the family room. Do you understand?"

"Yes, sir."

"Okay, tell me what I said."

I am the true vine, and My Father is the vinedresser.

Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.

You are already clean because of the word which I have spoken to you.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.

I am the vine, you are the branches; he who abides in Me, and I in him, He bears much fruit; for apart from Me you can do nothing.

If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast

They repeated my instructions word for word.

I came home a week later to be told by my wife that while they were playing ball in the family

room, the boys had broken the lamp. I went downstairs and sure enough, the lamp was broken. I couldn't believe they were playing ball down there, so I asked one of them, "Were you playing ball?"

"Dad, let me explain."

I said, "I don't want an explanation; I just want an answer. Were you playing ball?"

"But Dad, just let me explain."

Tears began to well up in his eyes as he saw the inevitability of what was to come.

I said, "I don't want your explanation," and I administered some biblical discipline.

Through that experience, I began to realize what my son already knew: just as there was nothing he could do to prevent me from using the rod, there is nothing we can do to prevent the Lord from pruning.

We like to think we can avoid certain painful things in the Kingdom. But because there is

only one way for God to make His vine fruitful—by removing all those branches that don't bear fruit and pruning those that do—pruning is unavoidable.

The second principle is: *You can't explain pruning.* We would all like to understand why certain people get pruned and others don't. You may ask, "Lord, why did You prune that person instead of the other?" But you probably won't get an answer. The Lord knows which ones need pruning at a certain time and which ones don't.

Besides, have you ever tried to get an explanation from God when He did not want to give you one? God doesn't always explain His doings because it is in His nature to hide such things. Isaiah 45:15 says, "Truly, Thou art a God who hides Himself, O God of Israel, Saviour!" and Proverbs 25:2 says, "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter." It is God's glory to hide whatever He pleases, and for that reason we'll never completely understand the pruning process.

God does not delight in giving a lot of answers; rather He delights in hiding them. How many times have you walked through an impossible situation, and you could





not tell what the Lord was doing until the situation was resolved? If God had to explain everything He does in our lives, He wouldn't really be sovereign. So pruning is inexplicable; you cannot explain it.

The third principle of pruning is: *It reveals God's sovereignty.* Because God is sovereign, He will prune us when He wants and where He wants. We talk about Jesus as Lord, but I wonder if we really understand what the word "Lord" implies. It does not mean "buddy"; it means "benevolent dictator." When He tells you what to do, you do it. Isaiah 43 tells us about God's sovereignty.

I, even I, am the Lord; and there is no saviour besides Me.

It is I who have declared and saved and proclaimed, and there was no strange god among you; so you are My witnesses declares the Lord, And I am God.

Even from eternity I am He; and there is none who can deliver out of My hand; I act and who can reverse it? (vss. 11-13.)

The Bible says that nobody can deliver you out of God's hand. Who can you turn to when you get in trouble with the Lord?

When God begins to exercise

His will and purpose in the Church and the pruning starts to take place, no one can tell God who needs cutting. You may say, "God, please! Enough already!" But God is sovereign, and no one can tell Him what to do. God knows *exactly* what He is doing, and we do not have the right to instruct Him.

The fourth principle is: *Pruning is often unrecognizable.* Sometimes, when God is pruning and we don't realize it, we say, "The devil is busy," and that may not be entirely wrong. When God begins to prune, one of His tools is the enemy. For instance, God commissioned the Jerusalem church to be witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the earth. But when God began to bless them, they forgot all about God's ultimate purpose of witnessing to the world. For thirteen years the Jerusalem church sat where it was and grew. It finally got so big that it began to develop internal problems and experience persecution. This was God's way of saying, "If you will not go on your own, I'll give you the incentive." In Acts 8:4 we read that those who were scattered went about preaching the word.

When Saul began to wreak havoc all over the place, most of

the church suddenly "felt led" to emigrate into other communities, taking the seed of the gospel with them. They were going into all the world, just like the Lord had told them to do thirteen years earlier. The reason they went was that this wild man was chasing them. Do you think many of these people could see God's hand in this pruning? I doubt it. But that is a lesson to us that the person God uses to prune us may not always be someone that we can discern as God's instrument.

The persecution and subsequent scattering of the early church was the devil doing what the Lord allowed him to do, and even though no one recognized it as pruning, it eventually worked out the purpose of God.

That brings us to our next principle, which is: *Pruning has purpose.* The following is a quote from the advertisement I read on the plane: "Pruning is to direct our vines to grow fewer, but better grapes—grapes of optimum maturity and with the full potential of their variety."

When you prune, you train the vines to grow fewer but better grapes. The world's psychology is that *more* is better, but that's not God's psychology. More is not better—more is qualitatively worse!

them into the fire, and they are burned.

If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.

By this is My Father glorified, that you bear much fruit, and so prove to be My disciples (Jn. 15:1-8, NAS).

To the uninformed, pruning appears to work against the normal growth processes. On the contrary, pruning actually benefits the vine by modifying its size and form, thus rendering it more productive of high-quality, good-sized fruit. In addition, pruning aids in maintaining enough vegetative vigor in the vine to bring high







When you prune, the idea is to cut off some branches in order to increase the quality of the fruit the plant will produce later on. Pruning does not mean cutting the bush into the shape of Mickey Mouse—that's hedge trimming. I used to think that God would trim His people into a beautiful shape for the world to see, but this simply is not the case. Pruning is not pretty—it will often leave the look of death where it has taken place.

yields in future crops.

Before pruning, mature vines have several hundred buds, more than half of which are capable of producing fruiting shoots. (A single shoot grows from each bud, and each shoot produces one to three clusters of grapes.) If the vines were to go unpruned and all the buds were to remain, the vines would over-produce, resulting in delayed fruit maturity and smaller fruit. Of even greater significance, unpruned vines do not produce enough good fruiting wood for the next year, causing a low-yield crop.

On the other hand, if the vines are pruned too much, the current

But after the initial shock, the branches will come back and bear an even more abundant crop.

Dick Coleman, a pastor in Florida, told me that when he and his wife moved into their new home, they had all kinds of fruit trees and grape vines in their backyard. He bought some fertilizer and bug spray and all kinds of neat items for the vines. As it turned out, he wasted a lot of time and money, because one vine yielded only twenty grapes, and the other only thirty. He decided he didn't have time to fool with them anymore, so he chopped them down to ground level and forgot about them. The next year, with no help, the grapes grew in huge clusters. He ate grapes, canned grapes, gave away grapes, made grape jelly, and drank grape juice. He came to the conclusion that if something needs to be pruned, you have to nearly kill it if you want results. You cannot exercise compassion when you prune. You have to be deliberate and calculating if you want the purpose of your pruning to be realized.

The sixth principle is: *Pruning is a paradox* or a seeming contradiction. There are many paradoxes in the Kingdom. For instance, Jesus says, "If you want to be great in the Kingdom, learn to

season's crop is reduced, and the new growth will be too vigorous. Such over-vigorous growth also produces poor fruiting wood for the next season.

Vines with excessive vigor will produce a greater percentage of crowded, and therefore shaded leaves, resulting in low-quality fruit with low sugar and high acid content. Vines with too little vigor may also produce fruit with low sugar, due to poor leaf growth which is not adequate to support the amount of fruit the vine is carrying.

Therefore, proper pruning is the key to balanced growth. Too much or too little pruning will

be a servant. If you want to receive, you must learn to give." "If a man will humble himself, he will be exalted. If he refuses to humble himself, he will be abased."

Pruning is a paradox as well. "Every branch in Me that brings forth fruit, I prune it so it will bring forth more fruit." More and more comes from less and less.

Have you ever discovered in your walk with the Lord that sometimes there is just too much of you? John the Baptist said it this way, "He must increase and I must decrease." If there is going to be more of Him, there must be less of me. God's plan is to get more from less. If you say to God, "I want to serve You. I want to give my all to You. I want You to use me," then He will go through your life with His clippers and cut you back so you can be used by Him.

In the past I have asked, "God, if this tree is fruitful, why cut it? It glorifies your name. Please, let it grow." But God says, "If it is fruitful, let's cut it back."

Imagine a conversation between the vinedresser and the vine in John 15:

"Have you got fruit?"

"Yes." Snip.

"Have you got more fruit now?"

"Yes." Snip. Snip.

cause either a deficiency or an excess of good fruiting wood, which will, in turn, adversely affect fruit production.

Each vine is an individual and must be pruned according to its own fruiting potential. Evaluation of the previous year's yield, fruit size, maturity and quality, characteristics of the fruiting wood, and position and quality of canes (thick, woody stems of the vine) all tell the vinedresser how many buds to keep. The rest he prunes away.

Strong canes with good growth characteristics that originate near the main trunk and that are positioned to grow vines and leaves



"Do you have much fruit?"

"Yes." Snip. Snip. Snip.

The more productive you are, the more you will be cut. God's goal is abundance and the cutting will not stop until you produce. And even when you produce, you still will not avoid the pruning shears!

The seventh and final principle is: *Pruning is painful*. I find little joy in being cut back, and I doubt you do either. I recently read that Dr. Karl Menninger, of the Menninger Psychiatric Institute said, "All people regard all change as loss, and it is followed by anger."

When I read that, I said to myself, "That is a revelation. Now

I know why people react to new truth that is brought into the church." When I looked at the whole matter of change, pain, loss, and anger, I said, "God, if all people regard change as loss, is that why we get the kind of reaction from people we get? Is that why we react? Because of change?"

When God says it is time to change, though we feel it will cost us something, God doesn't see it as losing, but as gaining. If I see loss instead of gain, then I have missed God. Paul says, "For me to live is Christ, but to die is gain." What most people think is a loss becomes a gain when God gets hold of it.

with maximum exposure to sunlight, will produce good yields of quality fruit, plus ample fruiting wood for the following year, provided they are pruned properly.

which is among the trees of the forest?

Can wood be taken from it to make anything, or can men take a peg from it on which to hang any vessel?

If it has been put into the fire for

Pruning and its pain do not excite us, but eventually the pain is exchanged for fruit. Hebrews says, "Chastisement for the present is not joyous, but grievous, but afterwards it yields the peaceable fruit of righteousness." If we can receive that truth, then we will not only stand up to pruning; we will actually embrace it and submit to what God is doing with appreciation. If we can learn how to adjust to the change that pruning brings, accepting it as a necessary part of our spiritual growth, then we will ultimately find ourselves enjoying the "peaceable fruit of righteousness." ♥

made into anything. How much less, when the fire has consumed it and it is charred . . . (Ez. 15:2-5, NAS).

In conclusion, it is clear that pruning, in the spiritual aspect as well as in the vineyard, is beneficial—even vital. It is just as clear that we as Christians must strive for fruitfulness and maturity in the Lord. We need to embrace pruning for the sake of the fruit which will follow, lest we, like the branches pruned away, find ourselves cast off and useless in the sight of God. ♥

## Pruning, in the spiritual aspect as well as in the vineyard, is . . . vital.

An interesting characteristic of plants is their ability to prune themselves. Plants do not waste energy on parts which no longer function supportively. When a leaf becomes heavily diseased, overly infested with pests, or excessively damaged or shaded, the plant will form what is called an "abscission layer," or layer of cells walling off the leaf stem from the branch or twig, therefore cutting off its food supply. The leaf will then die and drop to the ground.

Likewise, the plant will stop sustaining a branch or twig that becomes excessively shaded or damaged. It will die back to a main branch and eventually drop to the ground.

No use has ever been found for the prunings of the grapevine. As the Lord said through the prophet Ezekiel:

Son of man, how is the wood of the vine better than any wood of a branch

fuel, and the fire has consumed both of its ends, and its middle part has been charred, is it then useful for anything?

Behold, while it is intact, it is not

## For our readers in Colorado

Don Basham will be speaking on June 2, 1980 in Denver. We encourage you to attend this meeting if you are in the area.

When: 7:00 P.M.      Sponsored by: Rocky Mountain Fellowship  
Where: Sheraton Inn at Denver Tech Center      James Morriss, pastor  
(take Bellview exit off I-25)

For information, contact:

James Morriss  
PO Box 302  
Littleton, CO. 80160  
(303) 979-5757



# Update

## Charles Simpson



**NW:** *Brother Charles, can you tell us what is happening in your life?*

**CS:** As you know, I am continuing to live in Mobile and relate to the local church here, Gulf Coast Covenant Church. Serving the church as senior pastor is one of my primary responsibilities.

In addition to those duties I continue to work with Don Basham, Editor of *New Wine*. Our church is excited about *New Wine's* location here and the growth of the magazine.

**NW:** *You recently made a very exciting announcement to the local church. Would you care to share it with the New Wine readers?*

**CS:** Yes. I told our church that Ern and Ruth Baxter would be moving to Mobile in the near future. They were most happy to hear this. Ern pastored a large church in Western Canada for many years, and served as a Bible teacher for conferences all over the world. He now serves as a pastoral leader to many leaders across America and in other nations as well.

Ern will be coming here to do more writing, and especially to assist us in training pastoral leaders. He is presently working on a curriculum which can be presented in several locations by a team of teachers. He will also continue to travel some in international ministry. We are happy to have him and Ruth come to Mobile.

**NW:** *What about your writing ministry?*

**CS:** I have recently completed a book on the charismatic and discipleship controversies as they relate to our local problems. I am not sure if I will publish it. Currently I am using it for dialogue and reconciliation. If I feel it is God's will and my fellow pastors concur, then I will publish it soon.

I am also working on another book, dealing with God's covenants recorded in the scriptures.

**NW:** *I know you are interested in reconciliation. What is happening to bring the church together?*

**CS:** Much is happening in the world, by way of opposition against the church. But it is causing Christian leaders to seek unity. Believe me, we need each

other!

I have recently dialogued with nondenominational and denominational leaders. I had an especially good session with an outstanding Catholic leader. I have several impressions: 1) Ecumenism is not at the lowest common denominator—it is around the Lordship of Jesus and His covenant blood. 2) "Unity" is what God is saying today, and it is not just meeting together and saying, "I love you." We've got to review some history and make some things right. 3) We don't have a long time to decide whether or not we will obey God.

Also, I recently met in Dallas with a group called "John 17:21." These people are working to bring leaders together in unity and reconciliation. Brother David Du Plessis was honorary chairman of the conference. I believe the conference helped a lot of relationships that had been injured or broken. But we've got a lot more to do.

**NW:** *Would you care to indicate what issues are of greatest concern to you in the upcoming elections?*

**CS:** I'm going to vote for the leader whom I believe can best handle our problems, such as: 1) Inflation. Inflation is immoral. It is causing more mothers and fathers to forsake family duties for more jobs and more money. It is robbing older citizens who are on a fixed income. 2) I'm deeply concerned about the family. God ordained it as society's basic unit. Present policies support its destruction. Inflation is destroying it. Abortion, besides destroying human life, removes the responsibility for procreation, and makes conception a casual occurrence.

I am upset about the proposal to register single women for the draft, partly because I have a daughter. The statistical information on women in the service gives me great cause for concern. It would be appropriate to say that I am outraged that our official government policy in so many areas is to change the role of women and destroy the family. Economic, social, and now military pressure is being brought to bear.

I can't say who I will vote for, but you can be assured that with God's help, I will vote. I hope our readers will, too. ♥



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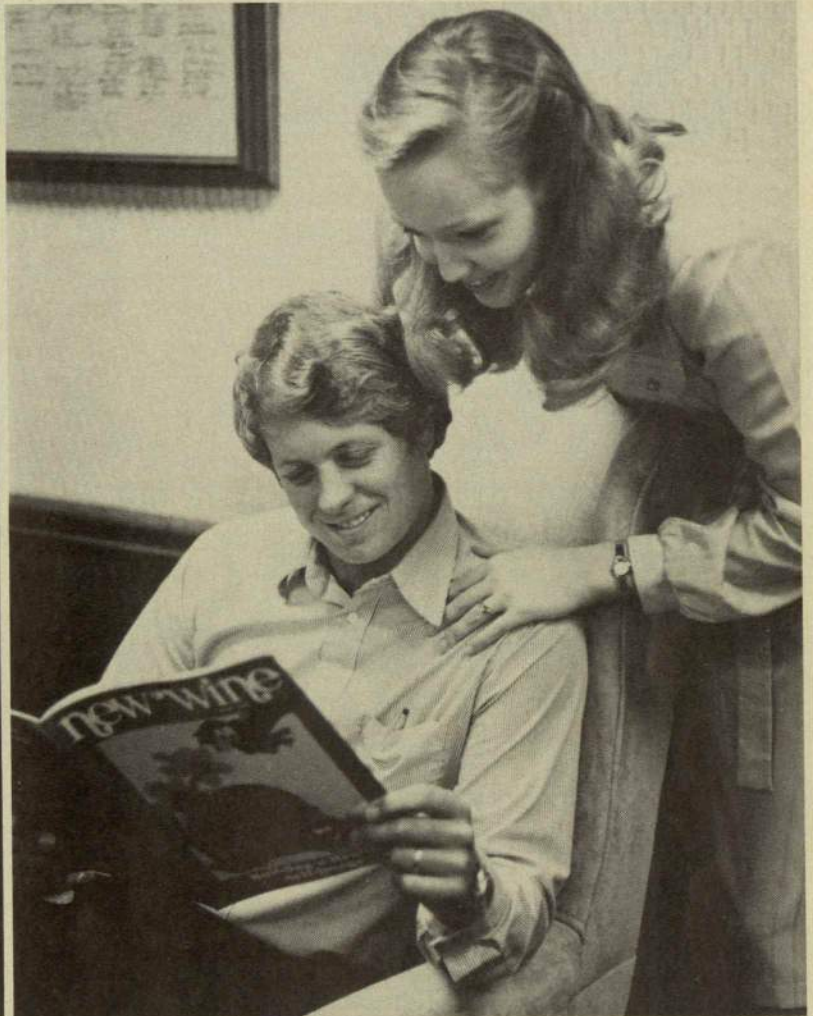
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MIN:F





# A Time to Be Reconciled

by Don Basham

FROM FEBRUARY 7th through the 9th a conference of considerable significance to all Christians involved in the charismatic renewal was held in Dallas, Texas. The conference, called the Charismatic Leadership Convocation, was initiated by David du Plessis, at the request of a group called "17:21" (based on John 17:21, the scripture passage which begins "... that we may all be one ..."). It drew together about four hundred participants from a number of various areas and levels of leadership in the charismatic renewal for the express purpose of talking and fellowshiping together. Among the items needing to be talked about were controversies that had arisen over

teaching on discipleship, over certain disagreements between classical pentecostals and those in the charismatic renewal, and over "faith teachings" by some charismatic leaders.

The initial invitation and convocation schedule which were mailed out revealed little of the exact content of the conference—only that the purpose of the convocation was "... not to sit and listen, but to *talk* to each other and to share with each other ...". The list of featured speakers on the schedule included David du Plessis (known as Mr. Pentecost), Ralph Martin (a leader in the Catholic Charismatic Renewal), Juan Carlos Ortiz (author of *Disciple*), John Johnson

(a black charismatic leader), Larry Christenson (Lutheran pastor and author of *The Christian Family*), and Bob Mumford (noted speaker and author). With this minimal information, many came to the conference not knowing exactly what to expect.

However, after a reception and dinner at which participants had the delightful opportunity to mingle and renew old acquaintances, Ron Haus, Pastor of the Church on the Hill, in Vallejo, California, and chairman of the conference, informed all present of the purpose of the gathering—"reconciliation." He then introduced David du Plessis, who shared the testimony of his many years in Pentecost and spoke on the need for unity and forgiveness.

At the morning session the following day, Ralph Martin delivered what many considered to be the keynote address for the convocation. Beginning with an examination of "the context of Pentecost," the societal conditions into which God chooses to pour out the Holy Spirit, first in the early church and then in the present charismatic renewal, he expressed his concern that the hostility and lack of loyalty which now abound in the Body of Christ are playing into the hands of forces that are out to destroy the church. "The disunity among us is bearing fruit for the other side," he said.

Ralph then cited three foundations for unity which are found in the teaching of the apostles: *redemption*, *gathering together* as the Body of Christ, and the need for *leadership* and *order* in the Body. Concluding by pointing out our need for genuine repentance, which he defined as taking responsibility for our objective actions and the injury we have brought to others, Ralph added, "We need to repent to God and be reconciled to the person we have injured."

On that note, the four hundred conferees dispersed to forty as-



signed workshops—small group sessions of approximately ten people each, in which personal sharing and discussion of concerns, grievances and opinions was en-



couraged. Many in these groups found the discussion so helpful that the planning committee scheduled an extra workshop session for further interaction. Reports of comments and conclusions from these groups were later compiled and presented to the entire convocation.

Speakers on the second day of the conference included Juan Carlos Ortiz, who spoke on the need for love and forgiveness, and Larry Christenson, who focused on the need to control the activity of "the old man" in each of our lives. Larry also provided a vivid analogy concerning the nature of unfounded rumors which had sown discord in the Body of Christ. He said that trying to substantiate and track down the "facts" behind such damaging rumors was like "trying to nail a shingle on a fog bank."

On the following day, after a film on the Cambodia refugee situation, and the final workshop sessions, one of the highlights of the convocation occurred with a joint presentation by David du Plessis and Bob Mumford concerning the discipleship controversy. David du Plessis shared how he and Bob had met together prior to a recent conference which both were to address, aired some of their differences, and committed

themselves to strive toward unity. Then Bob shared how it had never been his desire that anyone be injured or offended by the principles of discipleship that were being taught. He pointed out, however, that when any truth is being rediscovered, there is a period of "research and development" in which mistakes inevitably occur through misapplication of principles which need refining. Extending this analogy of research and development to such mistakes, Bob said, "I feel like the inventor who is working on his ninth light bulb while people are still getting electrocuted on his first." He ended with a plea for mutual trust and tolerance for those who are attempting to pioneer in fresh truths concerning the Kingdom of God.

### Reflections on the Convocation

Overall, the convocation was a positive experience characterized by love and a desire on the part of participants to work through existing difficulties to a real and viable unity. At a press conference on the second day of the convocation, David du Plessis reiterated that the purpose of the conference had been "to give people who haven't talked together for a while the opportunity to talk together,"



and by and large this took place during the conference—particularly in the workshops. Gerald Derstine added that "the fact we have gotten together is a sign of reconciliation," and David du Plessis said the attendance of so

many leaders was "an indication of a willingness to be reconciled."

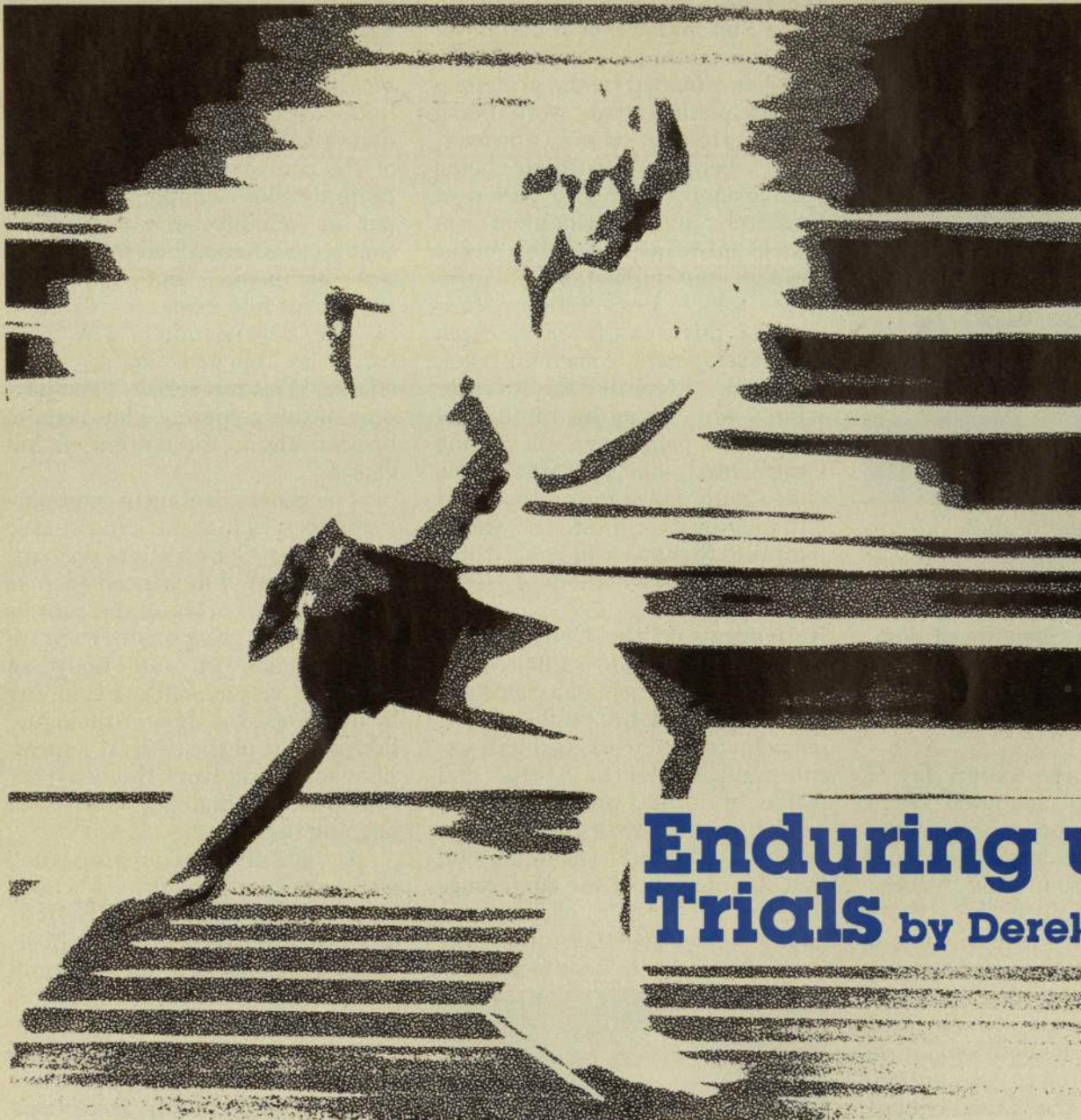
Des Evans, a Ft. Worth pastor on the John 17:21 planning committee, responded realistically to a question about the serious nature of the controversies. He said that to imply that a simple smile and a pat on your brother's back meant that reconciliation had taken place was erroneous, but something significant had been accomplished by the convocation. "The controversies opened up a great chasm," Des remarked. "The purpose of this conference has been to begin filling in the bottom of that chasm."

The general feeling of most participants was that the Charismatic Leadership Convocation was the first of many which need to take place as a part of the entire process of dealing responsibly with disagreement in the Body of Christ. It was a healthy beginning in the process of honest dialogue. Perhaps one of the clearest impressions emerging from the convocation was that dialogue itself is an ongoing necessity.

An additional consensus may well have been that there is a need for a viable mechanism in the Body of Christ by which instances of irresponsible rumor, exaggerations or slander concerning a brother in Christ or cases involving misapplications or abuses of legitimate principles may be responsibly handled and adjudicated, followed by proper restitution, correction and forgiveness. As Ralph Martin stated in his message, "We've got to deal with the problems in our midst, or someone else will."

Making some concluding observations to the gathering, Charles Simpson summarized the challenge facing the conference participants and the Body of Christ at large: "Ultimately, the future will belong to those who can discern the problems facing them and solve them effectively. I pray God that the future is ours." ♥





## Enduring under Trials by Derek Prince

IN MATTHEW 24 and Mark 13 Jesus gave a prophetic preview of the situation that will exist in the world immediately prior to His return. Today we are seeing around us many of the things He predicted. But Jesus also gave directions to believers for survival in these situations. The key requirement can be stated in one word: *endurance*. Although it is often translated differently in various translations—"patience" or "long-suffering" in the King James, "perseverance" in the New American Standard Bible, "stand firm" in the New International Version—the best single translation is probably "endurance."

Let's look at two specific passages. In each in-

stance, Jesus is speaking of the breakdown of relationships and the widespread persecution of Christians. We will look first at Matthew 24:12-13:

Because iniquity [lawlessness] shall abound, the love of many shall wax cold (vs. 12).

When people become lawless, they become loveless. Too often we think of love as free and uninhibited, requiring no laws or discipline. But that is incorrect. Love and discipline go hand in hand. When discipline and law break down, love grows cold. It is significant that the word for "love" in this passage is "agape," which is essentially the love of Christians.



Jesus is not talking about the love of the *world* growing cold but rather the love of *Christians* growing cold. That is a much more serious situation.

After foretelling this lack of love, Jesus adds this admonition:

But he that shall endure unto the end, the same shall be saved (vs. 13).

In order to be saved, we must go all the way to the end—and that will require endurance on our part.

In Mark 13:12-13 we read a similar prediction and admonition:

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents and shall cause them to be put to death.

And ye shall be hated of all men for my name's sake; *but he that shall endure unto the end, the same shall be saved.*

Again, we see a very somber picture: treachery and disloyalty within family relationships, and Christians being hated by all men. That is why Jesus said we must *endure*.

I met a Swedish missionary who had worked in France for several years. He told me of a visit he made to a prison near Marseilles where the French Huguenots had been imprisoned for their faith. Many of those who went into that dungeon never came out alive. The missionary told me that one of the prisoners had engraved in the stone wall of the dungeon one single word: "Resist." That was the message he left to the others who would follow him. Resist. Don't give in. Hold out. In other words, "endure to the end." I believe that God is speaking those same words to us today.

### The Importance of Endurance

I want to point out some scriptures that speak generally about



*Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at Kings College, Cambridge. His radio program "Today with Derek Prince" is aired across the U.S. on twenty-eight radio stations. Derek and his wife Ruth spend a large portion of the year living and ministering in Israel.*

endurance and then share some tests we must all face, with some principles on *how* to endure. First, let's look at Romans 5:1-4. Keep in mind as you examine these passages that the King James Version (which we are using) often uses the word "patience" to speak of endurance.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ;

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory [rejoice, boast, exult] in tribulations also: knowing that tribulation worketh patience [i.e., produces endurance].

And patience, experience . . . [Endurance produces character that has stood the test].

In essence we are talking about the formation of our character. We can rejoice, boast, glory and exult in tribulation because tribulation is the only thing that produces endurance, and endurance, in turn, produces proven character.

There are men with whom I have walked through the lowest of valleys. I have shared with them in

opposition and tribulation. There have even been serious misunderstandings between us. But by their faithfulness through those adverse circumstances, their character has been proven to me. I know I can trust them. As the pressures build up in this age of treachery and lawlessness that can cause even Christians to betray their fellow believers, I want to associate with men that I can trust.

But it is not only in horizontal relationships that Christians are in danger of failing to endure. Scripture warns many times that some will fall away from God. One of the main themes of Hebrews is the danger of going back on our profession of Jesus Christ. We will look at three particular passages:

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end;

That you be not slothful, but followers of them who through faith and patience [endurance] inherit the promises (Heb. 6:11-12).

Some people may tell you that we only need faith to claim God's promises, but that is not true. We need faith and *endurance*. Looking on to Hebrews 10:35-36, we read:

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

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

If we have done the will of God, but have not yet received the promise, we need to endure. When we do God's will, and claim the promise, there may be a time of waiting before we receive it. There are some people who do the will of God and claim the promise, but they don't hold out. They say, "It didn't work." The truth is that faith just won't work without endurance.



In Hebrews 12:1 Paul says, "seeing we have such a great cloud of witnesses surrounding us, let us lay aside every weight and the sin that doth so easily beset us and let us run with patience [endurance] the race that is set before us." Before running a race, a runner empties his pockets and puts on the lightest, most flexible clothing he can find. He doesn't carry a single unnecessary ounce of weight. He knows that extra weight will burden him down, hold him back and exhaust his strength. By weight we do not necessarily mean sins. Anything that claims too much of our time or attention can become a weight and so keep us from effectively running the race.

"The race that is set before us" is not a sprint, but a long, slow race which requires endurance. Many people start off the Christian life as if it were a dash, and then a little while later they are panting beside the track, finished. As Ecclesiastes 9:11 says, "The race is not to the swift, nor the battle to the strong . . ." It is not speed or strength that counts—but *endurance*.

In James 1:2 we read, "My brethren, count it all *joy* when ye fall into divers temptations or trials." Do you do that? Well, if you don't, you need to. We need to praise God that He counts us worthy of the trials we go through, bearing in mind that the trial is always for our own good. James goes on to explain how this seeming paradox works:

Knowing this, that the trying of your faith worketh patience [endurance].

But let patience have her perfect work that ye may be perfect and entire, wanting nothing (Jas. 1:3-4).

What James says is that if we go through the test and hold out, it will shape every area of our character and personality. It will make us complete, fully rounded



Christians with no areas in our character that have not been dealt with.

One of the great proving grounds for our character development is the close, committed fellowship where we meet every week with the same small group of people. As we share our lives in this context, it often becomes uncomfortably clear that there are some areas in our character that have never been dealt with. Bob Mumford has said, "Suppose there are ten areas in your character that need to be changed. You can probably deal with six yourself, but the remaining four require other people to put their finger on." I think that is pretty accurate. If we don't expose ourselves to others, we can deceive ourselves about untested areas in our character, and back off every time we face a test that would expose those areas.

Somebody has said that fellowship is "Roof off, walls down." We don't mind getting the roof off because God sees through the roof anyhow, but we can get pretty uncomfortable when we let the walls down so our fellow Christians can see in. I praise God for the brothers and sisters close to me who walk with me through the

tests and trials. There is no greater proving ground for our Christian character than close, committed fellowship with believers.

In 2 Corinthians 12:12 Paul outlines the distinctive achievements that mark out a true apostle:

Truly the signs of an apostle were wrought among you in all patience [endurance], in signs, and wonders, and mighty deeds.

Most of us pass over the qualification of endurance and focus on the miracles. But Paul says the first evidence of an apostolic ministry is not miracles, but endurance. The apostle is the one who holds out when everybody else gives up.

Just before his execution by the Romans, Paul wrote to Timothy:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Only Luke is with me (2 Tim. 4:10-11).

A little further on he says:

At my first answer no man stood with me, but all men forsook



me . . . (2 Tim. 4:16).

Right at the end of Paul's life, some of his closest co-workers abandoned him in jail. They lacked *endurance*. The most striking mark of Paul as an apostle was his endurance!

### The Tests

What are the tests that we will have to go through? I want to offer one very simple outline of the tests. It is Matthew 13, the well-known parable of the sower who spread the seed. In this parable, Jesus speaks about the different kinds of soil, each representative of a different kind of person who hears the word of God.

Describing how some seed falls by the wayside and is devoured by birds before it can enter the ground, and other seed falls on rocky ground and among thorns, Jesus explains the type of person represented by each of these situations.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside (Mt. 13:19).

The seed never gains entrance into

this person's life at all, but just lies on the ground until a bird comes along and picks it up.

Jesus then goes on to describe two kinds of persons who did receive the seed and began to produce fruit. However, the fruit eventually came to nothing because they failed to pass the tests to which they were subjected. The first group were those who had "stony places"; the second group were those who had "thorns."

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful (Mt. 13:20-22).

Very simply stated, there are two kinds of tests: when life is too hard and when it is too easy. The first test is persecution; the second is prosperity. Some people cannot stand the persecution; some cannot stand the prosperity. Some people can make it when they are perse-

cuted, but when God blesses them with a beautiful home, two cars and a boat, they get much more wrapped up in the things of this world than in the Kingdom of God.

There are others who receive the word with joy, speak in tongues, give their testimony everywhere, prophesy—they bask in the blessings of God. But a few months later you can't find them because the moment opposition came, they just wilted away.

The truth is, we have to endure both tests. We will be tested by tribulation and also by success, and we must hold out through both.

### Achieving Endurance

Let me give four suggestions concerning the biblical way to achieve endurance. The first one is that we make a really firm, wholehearted commitment to Jesus Christ without any reservations. This is the way a normal Christian walk should begin.

Let me give you two scriptural exhortations to new converts. Acts 11:23 records what Barnabas says to a new group of Christians in the city of Antioch:

Who, when he came, and had seen the grace of God, was glad, and ex-

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horted them all, *that with purpose of heart they would cleave unto the Lord.*

"Purpose of heart" is the key phrase. It indicates that you must really make up your mind to stick with the Lord, regardless. If your friends don't, you will. Even if your family doesn't, you will. That is the purpose of heart we need.

Then in Acts 14:22 we find Barnabas and Paul exhorting new converts in a similar way:

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that *we must through much tribulation enter into the kingdom of God.*

New converts need to know that there is no other way into the Kingdom of God except through tribulation. In that respect, I understand the Kingdom of God in two senses. There is the future Kingdom, which Jesus will bring and establish. But there is also the Kingdom that we enter and live in now, and it is through much trib-

ulation that we come into Kingdom living. We will be subject to pressure in every area of our lives.

We owe it to people when they come to the Lord to warn them that if they are going to move into Kingdom living, it will be through tribulation and opposition. It is unfair to tell new converts that when they come to Jesus all of their problems are solved. The fact is they will have problems as Christians that they never before knew existed. A firm commitment to the Lord Jesus will be necessary to endure these trials.

The second principle of endurance is found in Hebrews 11:27, which is one of my favorite passages of Scripture. It is in reference to Moses, who grew up in Egypt, destined to inherit the throne as the son of the Pharaoh's daughter. He had education, wealth, social privilege—in fact, everything the world could offer. But at the age of forty he turned his back on it, fled from Egypt, and spent the next forty years looking after a few sheep in the

backside of the desert. The verse says of Moses:

By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

That, I believe, is the essence of endurance: *seeing Him who is invisible.*

What faculty enables us to see that which is invisible? Faith. Faith is related to the unseen—it is "a sure conviction concerning things not seen" (Heb. 11:1). If you and I are going to hold out, the unseen world must be more real to us than the seen. Otherwise, we will fall in love with the world system and turn our back on the unseen realities of God's Kingdom.

In 2 Corinthians 4:17-18, we read:

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

It is important to see that affliction only works out God's purpose for us *while we keep our eyes on the unseen.* The unseen is the eternal and it doesn't change. Take time with your Bible—read it, meditate on it, live in it, believe it, ask the Holy Spirit to make it real to you—and it will become so real to you that nothing in this world could tempt you to be disloyal to Jesus Christ.

Now don't misunderstand me—I believe in enjoying life to its fullest, but I don't want to love the world nor the things that are in the world. I owe everything to my Father who has made me His child and an heir of Christ, and I appreciate His goodness. But once we begin to love the world, the love of the Father is no longer in us.





Therefore, I try to keep my eyes on that which is not seen. Although I live a very practical life, handling everyday responsibilities with both feet on the ground, my eyes are on the unseen.

In addition to the need for a firm commitment to the Lord and keeping your eyes on the unseen,

forgave and restored him. So he could say from his own experience, "Even when you fall, don't give up. God will pick you back up."

There was a man in the New Testament who fell, too. His name was Peter. Jesus spoke to Peter, knowing that he was going to deny Him three times:

## If we stand the test, we will come out like gold that has been refined by fire.

there is a third principle: *if you fail, don't give up*. One of the devil's cleverest tricks is to say, "You are a failure, you might as well give up because God has given up on you." Don't you believe him—he is a liar. In Psalm 37:23-24 David wrote:

The steps of a good man are ordered by the Lord: and he delighteth in his way.

*Though he fall, he shall not be utterly cast down:* for the Lord upholdeth him with his hand.

Remember that if you fall, you will not be utterly cast down because the Lord has your hand. David knew that. Even though he had fallen terribly and tragically in the matter of Bathsheba, God

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not (Lk. 22:31-32).

Jesus did not pray that Peter would not deny Him, but that his faith wouldn't fail. Jesus was saying to Peter, "Even though you deny me, your faith will not fail. You will fall, but you will get up again." In the same way, if *you* fall, just stretch out your hand by faith, and let the Lord pick you up. But *don't* give up; for the Lord has not given up on you.

The fourth and last principle is: *remember the prize-giving*. Not all the issues of life are settled now. There are some things that remain for the future.

Paul writes his testimony of faith from his jail cell: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). Those three things go together. If you are going to keep the faith, you must fight the fight. Faith is a fight. You can't escape the fight and keep the faith. You must fight the fight to finish your course. Paul did all three—he fought the fight, he finished the course, he kept the faith. But then he said, "From now on, I am waiting for the prize giving":

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. 4:8).

Paul was awaiting trial and probable execution at the hands of a very unjust ruler. But Paul said, "That is not the last word. There is going to be another judgment day—a prize-giving day—and the judge will be absolutely just."

Some of us will be rather surprised to see who gets the gold medal. It will not be based on the speed at which we ran, but rather the faithfulness and steadfastness with which we served. If we will stand the test, we will come out like gold that has been refined by fire. ♥

### EDITH SCHAEFFER

(Continued from page 6)

her to have the child because it would be a blot on the family reputation, so the answer is to abort the child.

I think it is founded in a dislike of anything that is inconvenient or hard or time-consuming. The whole thrust towards rights is an expectation of being "fulfilled," "having *my* rights," "*my* central desire." "I want to have the rights to my body," or "the rights to my freedom." But people who think that way end up in terrible imprisonment. They lose *all* their rights of being human. They lose their capacity to care for other people and to show compassion. People say, "I want my rights to love," but the biblical description of love is that "love suffereth long; it is patient."

You can't be patient if you have nothing to be im-

patient about. When nothing is difficult, you have no opportunity to show your love. Many people lose their opportunity for growth, personality and character that comes from persistence in a hard situation. Instead of knuckling down to do a job well and complete it—people choose to avoid going through the difficulties.

Many companies in America find that they cannot get young employees to be responsible. They quit for the slightest reason because they want to stop in the middle of a job and do that which is more fun.

NW: *Do you get the feeling that the thought of affliction and hardship is foreign and uncomfortable to most Christians?*

ES: Yes, it's foreign to a lot of them. I don't know how many Christians I've talked to who are afraid to



cry. They think the only proper reaction to affliction is to say, "Everything is going to be all right. God is in heaven. Everything is all right." They are afraid to really say, "What a terrible thing this hardship is," or "What an awful world we live in. How I hate Satan."

Jesus died so that we could be restored, and that restoration and victory is going to be complete. But it is significant to recall that Jesus stood at the tomb of Lazarus and wept. He not only sympathized with Mary and Martha, but He also wept in anger. My husband tells me the Greek description of Christ's anger is that it was against the enemy—death. When a difficulty arises, we don't have to say, "Oh, it's all lovely. Praise the Lord."

**NW:** *Christians tend to feel that if they are experiencing affliction, something must be wrong in their walk with the Lord.*

**ES:** Exactly, or else, "I don't have enough faith to be healed." I wonder what was wrong with Paul. Look at all that happened to him. Someone could easily have misconstrued his hardships and remarked: "He must not have had very much faith."



**NW:** *How do you develop a balanced approach to faith and affliction and still avoid pessimism in your outlook on life?*

**ES:** The Bible has clearly given us our hope. The prevalent hope for me, personally, is the return of Christ and the resurrection of the Body. If we are alive when He comes, we will immediately have a body like His glorious body. That kind of bubbling hope inside won't be totally washed out by the deluge of difficulties. But we also can't let that hope make us unrealistic—and this is a hard balance to maintain. We have to admit, "Yes, we live in a ghastly moment in history, and we do have great concern," without simply saying, "The Lord's coming back soon, so who cares about anything."

**NW:** *In light of the "ghastly moment in history" in which we find ourselves, are you optimistic or pessimistic about our society's future?*

**ES:** I feel some people are falsely optimistic on the basis of statistics they hear about so many people accepting Christ here and there and the other place. They assume, therefore, that everything is going to be great, not realizing that society is not actually changing.

There is not sufficient change in people's lives in politics and government and other areas to really have an influence on our society. That is not to say there isn't change going on and that there aren't some really fine Christians. For instance, the governor of Minnesota came to our seminar in Minneapolis, and really spoke courageously and strongly for Christianity and against abortion. But few governors out of the fifty would take that kind of stand. Nor do we have very many Christians in leading positions who will take a definite stand the way he did. We need more of his sort that would speak up, regardless of how it affects their political life.

If all the people who say they believe would really live their political life on the basis of what they *say* they believe as Christians, we would see our country turn around. We need to be optimistic enough to believe that God is able to use our lives. That optimism causes us to take our gifts, whatever they are, and give them to Him to see our country changed. The Christian life consists of really being willing to be cut off, to be out on the end of a limb in taking a stand on issues.

I know that Fran feels if the Church had done this in Hitler's Germany instead of saying, "It's not our affair," it might have been a different story.

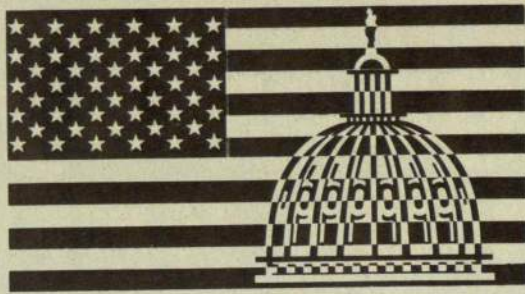
We need to be a voice. If Christianity doesn't cause us to take a stand on the issues politically, we are going to be governed by people with the same ideas the German Reich had: "Let's have only this kind of people. Eliminate all those Christians; they're a nuisance, too." It really is serious.

It isn't that we can change the political beliefs of people with new laws, but we who are living in this society ought not let them be the only voice. If the majority of Americans, the "grass-roots America," would stand up politically and say, "Hey, we don't want this," something would be done.

**NW:** *You're saying then that if the Church is the Church, then there is still reason for optimism.*

**ES:** Yes, if people will wake up to what is taking place and see how things are interwoven together, that we can't be isolated in "spiritual things" to the point that we get more and more "spiritual" and let everything else go. We've got to see that life is a whole unit, and that every area of our life is meant to be touched by our faith. I fully believe we should expect something to happen, and it has to be soon—it has to be now. ▼





by John Beckett

# Intercessors Report

Church leaders today face a basic decision which will significantly affect the future of America. They must decide whether they will *retreat*, or whether they will *advance* into hostile territory. At stake is the potential impact on our nation's destiny of up to 40 million "born again" believers.

The *retreat* attitude is appropriate if we are convinced the battle is lost. In that case, we should operate defensively, try to protect what we have, and minimize our losses. To retreat is to abandon our social, political, and economic systems and do what we can to preserve what is not yet controlled by the enemy. The ultimate phase of this approach is to go into hiding, merely to survive.

The alternative to retreat is *to advance*. It is based on a conviction that the battle is not lost, and can, in fact, be won. The question is not *whether* to go ahead; it is *how* to go ahead in order to obtain the greatest results. Attention is focused on strategy, timing, and deployment of forces. In this case, the ultimate destiny is the fulfillment of a hope, a vision, if not by the present generation, then by a future one. Advancing generally involves personal sacrifice to succeed.

Today the church is largely in a retreat mentality with regard to America. Four outstanding factors have produced this attitude, each of which needs to be examined objectively by church leaders.

First is the expectation of the *Lord's imminent return*. Many Christians today who believe the Lord will return soon have concluded it is futile to work toward social change, and have given up. It is important that people honestly ask themselves two basic questions: "What if the Lord *doesn't* return for 10 years, 100 years,

1,000 years?" And secondly, "What attitude would He be pleased to find when He does return?" We know He expects His followers to be exercising faith, which often produces the greatest victories in the midst of "hopeless" situations.

The second factor producing a retreat mentality is the prevailing view of the relationship between "*church and state*." This view, apparently shared by many national leaders, is that the state is a secular entity, the activities of which should not be influenced, directed or judged by Christian conviction or belief. It could be described as "government free from religion." The founding fathers never intended to separate the nation from its Christian heritage or from reliance on God. They feared, and with good reason, the denial of liberties if one particular religious establishment should become dominant, so they made it constitutionally impossible for any denomination to control or be controlled by the federal government. But every policy, every law, and every decision made within government is inevitably based on some philosophy or set of beliefs. Today, the prevailing philosophy or religion of the U.S. government is secular humanism, which is based on the idea that man is God. This religion is being aggressively promoted by government policy, in violation of the First Amendment.

In Psalm 33:12 we read, "Blessed is the nation whose God is the Lord . . ." This standard must become the driving force for Christians if we are to influence and shape government policy. This is both a constitutional right and a sovereign responsibility. At the same time, we must adhere to an attitude of "religion

free from government" if we are going to prevent a dilution of religious principles by subservience to state intrusion and control. This is why IRS actions against Christian schools and organizations must be vigorously opposed. The secular-humanist mentality is that the state must control everything, which directly denies the principle of religious freedom.

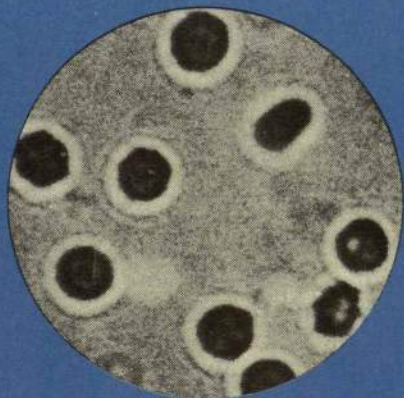
A third factor paralyzing the church and causing it to retreat is *sin*. We have paid dearly for abandoning God's standard for righteousness. The very things Jesus spoke to His followers about are rampant in the church today—strife, divisions, divorce, lust, immorality, greed—not just in liberal churches, but in all churches. In many cases, the conduct of believers is indistinguishable from that of unbelievers. Sin abounds and the world looks with disdain at our hypocrisy. "Righteousness exalts a nation, but sin is a reproach to any people" (Pr. 14:34). We cannot expect public righteousness while our own closets are full of skeletons. It's time for the Church to "clean up its act." Judgment begins at the House of God (1 Pet. 4:17). Church leaders must begin preaching repentance from dead works, from sin, and then require changed lives. It is not Christ-like love when leaders wink at sin. It is simply fraudulent leadership.

This leads to the fourth factor resulting in a retreat mentality in the church. It is *weak and divided* leadership. Many Christian leaders have failed to lead. They have been more concerned with undermining other ministries than in taking a stand which boldly maintains godly standards for right conduct. It is imperative that our church leaders start getting it together if we are going to effectively communicate with a world desperately looking for answers.

These four factors, while by no means exhaustive, must be addressed in the immediate future. If we can deal with the attitudes that prevent us from taking the initiative, we will then be ready to go into battle. This will enable God to show us a course involving both spiritual warfare and Spirit-directed social action which will not only bring healing to America, but greatly magnify the Lord and accelerate the propagation of His gospel. ♥



# Diagnosing Sin in Its Earliest Stages



by Bob Mumford

"Come now, and let us reason together," says the Lord; "Though your sins are as scarlet, they will be as white as snow; though they are red like crimson, they will be like wool. If you consent and obey, you will eat the best of the land; But if you refuse and rebel, you will be devoured by the sword." Truly, the mouth of the Lord has spoken (Is. 1:18-20, NAS).

**WHEN I FIRST CAME** to the Lord, I frequently used this passage as a salvation scripture to lead others to Christ. I always thought the Lord was saying, "Even though you are an infected sinner, covered with scarlet sins, I will wash you and you will be as white and pure as snow."

I was shocked, however, when my Hebrew professor in seminary taught me that this passage of scripture had nothing to do with salvation. Rather, it was a lesson about the nature of unchecked sin. The verse was not a promise of cleansing, but a warning.

In this passage leprosy is used to illustrate sin. In the early stages, leprosy is a bright red inflammation. If the development of the disease is not checked, the flesh becomes snow white. The change from bright red to white indicates that the flesh is dying and will eventually disintegrate and fall off.

As a type of sin, leprosy is very graphic. Most sin begins as an inflammation. Nothing serious—just something irritating, uncomfortable, and perhaps unsightly. If the sin is not taken care of, however, it will progress and mature. Fully matured sin, like leprosy, will destroy everything it infects, spreading until the whole man is consumed.

So the real thrust of this scripture is that the Lord is seeking to reason with His people to help them understand that even though their sin may seem minor at first, if it is not taken care of, it can eventually destroy them.

The sin of criticism is a good example. Some people can turn

criticizing into a fine art. Have you ever seen a person in whom the critical spirit has fully matured? It may have begun early in his life—it was only an inflammation. But left unchecked, it grew into a white death that consumed his entire being.

I was once called to minister to such a man in the hospital who was dying of cancer. He was one of the most miserable persons I had ever seen. He criticized everybody and everything, at all times in all places. As I sat at his bedside, I found I had absolutely no word for him. Like leprosy, once sin has fully matured, there is little that can be done to stop the degenerative process that takes place in a human being. As I looked at him a cry went up from my heart: "Lord, I don't want to come to the end of my life with problems in me that still need to be dealt with!" In that moment it was very clear to me that the little problems—what might be called "character flaws"—could grow and eventually destroy me.



## Consent and Obey

The key phrase in this passage from Isaiah is, "If you consent and obey . . . ." Do you know that you can't do anything for someone who will not first consent? Early in my ministry I was asked to teach a class of juvenile delinquents. They were defiant, cocky and unwilling to learn. Exasperated, I finally told them, "Nobody could teach you anything!" Why? They would not *consent*.

In apposition to that phrase the Lord says, "If you refuse and rebel . . . ." *Refusal* to hear always precedes rebellion against the law of God. Refusal to yield to the Lord's healing process while sin is still in the inflammation stage leaves us open for the law of sin and death to spiral out of control.

All too often we refuse to recognize these inflammations when they first appear, usually in the form of continuing problems and conflicts with ourselves and others. These areas of conflict are most often rooted in some area of our life that does not measure up to the standards of God's word. The Lord desires to cleanse such areas if only we will consent. The conflicts and struggles are the Lord's way of calling attention to a deeper problem that exists.

Like a minor inflammation that may go unnoticed for some time, the life-destroying sins are not always the ones which suddenly ensnare us without warning. They are usually little undealt-with problems that go on year after



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discovered. By the same token, sin is more often a slow, steady leak than a gushing torrent.

### The Little Foxes

I have found that there are a few chronic "minor inflammations" which have a habit of becoming serious if not dealt with. They are:

*Procrastination.* Most wives would tell you their husbands have the *manana disease*. That means you will do everything tomorrow. (I once made a big sign that said, "Do it now!" but I never got around to putting it up.) Procrastination affects and dissipates everything in an individual's life. Jobs, marriages, plans and aspira-

reply, "I don't know . . . I'm not very good at that type of thing . . . my job has been taking a lot of time." They are rarely willing to shoulder a burden.

Others refuse to take responsibility for their own actions. "My whole family was critical. That's why I am!" "I was late because John borrowed my alarm clock." These are examples of unwillingness to accept personal responsibility for your own life and actions. The acceptance of personal responsibility is the first step in repentance and receiving God's grace for change. Until we can accept personal responsibility, we will be the prisoner of whatever we are trying to escape.

*Inability to communicate.* Certain people can never honestly, clearly, openly tell you what's going on inside them. Most of us must *learn* to communicate. It is rarely a natural ability. Some people, however, are unwilling to take the time and pain to learn how to communicate. As a result, they experience frustration, misunderstanding and, in many cases, the damage or loss of marriages, relationships and effectiveness for the Kingdom of God.

*Fear, anger, greed, impatience, perfectionism* are other little inflammations that many of us could identify with. We need to understand that *any* of these problems can be present in our lives without being an overwhelming, incapacitating force. It may only be an inflammation.

Yet the Lord said, "If you consent and obey, you will eat the best of the land: But if you refuse and rebel, you will be devoured . . . ." It is part of the Lord's purpose that we learn to overcome in each of these areas; but that requires that we first *consent* to His workings in our life. The fear of facing the truth, or our outright laziness in not wanting to change, are generally the main reasons why we refuse to embrace the Lord's healing process when we are confronted with our own weaknesses.

It is a common misunder-

## Acceptance of personal responsibility is the first step in receiving God's grace for change.

year. Scripture says, "The *little foxes* spoil the vines" (Song of Sol. 2:15). Do you realize that a hundred and fifty pound fox could never sneak into a vineyard? It is the *little foxes* that are able to dig under the wall and slither quietly out of the view of the watchman to do his damage before he is

tions begin to fall apart when procrastination is allowed to have its full effect.

*Inability to accept responsibility.* Some people refuse to accept responsibility for anything. They are the "buck passers." Ask them to take charge of raising finances for the new school, and they will



# Just Around the Corner

## Taking Responsibility

*The June issue of New Wine will consider various areas of personal responsibility. Don Basham will share how study has affected his life. Bruce Longstreth will discuss stewardship, and we will have an article by Erick Schenkel and Ray Ostendorf on our political responsibilities.*

standing to believe that because God wants us to overcome in these areas of our life, He will provide a magic formula that will totally eliminate all the difficult struggles, undesirable feelings, and temptations to do things which we know are wrong. Scripture says we must *overcome*; it does not say we must *eliminate*. Victory for the Christian means learning to deal with such problems by the empowering of the Holy Spirit, even if it means continual warfare and conflict. David Edwards, vice-president of Elim Bible College, once said while preaching about the disciples that, "Peter would *always* be Peter." That is, he would always tend to be impetuous, strong-willed, yet vacillating. The miracle was not that Peter was magically changed into a dynamic, stalwart pillar of faith, but that he learned through the heartbreak of failure the love of Christ and the empowering of the Holy Spirit to overcome and live victoriously *in spite of* those character problems inherent in his personality. Those who hunt for magic formulas will ultimately be disappointed and unchanged. Those who embrace God's design for them and are willing to change will find victory and life.

### The Journey Back

A dear pastor friend of mine was sitting with me in a restaurant some years ago. From across the table he looked and asked, "Bob, how far did man fall?"

It was more than just a theological question—he was asking from the depths of his own personal and pastoral experience with human nature. The Lord helped me to understand what was going on inside him at that moment, and I answered, "We know how far man fell when we start our journey back."

Early on in our journey back, most of us gave up the more obvious and blatant sins and habits we had acquired during our worldly years. For most of God's people adultery, drunkenness, cursing, and cheating on our income tax is not even an issue. We abandoned such things when we came to the Lord.

The real areas of conflict now are the daily habits and lifestyle patterns which are so much a part of us that they are practically indiscernible if we are left to ourselves. These are the daily conflicts and failings which, when seen, cause no great cries of alarm, nor do they scandalize anyone, and never call anyone's moral fiber into question. However, in the long run, simply because they are

daily conflicts, they can sap our strength as completely and defeat us as totally as if we were wrestling with some great temptation. It is ultimately the victory in the little things that marks the difference between those who find genuine usefulness in the Kingdom of God and those who are content just to be blessed and go to heaven.

Allow me to share with you some principles I have discovered in dealing with such areas.

1) *Examine the foundation of your life.* The first foundation stone is your *salvation*. With that I would include your fellowship with and commitment to the Lord Jesus. Is your fellowship free, flowing and joyful? Are you solidly committed to His Kingdom and seeing His will fulfilled in your life, no matter what it costs you personally? If you cannot answer "yes" to these questions, at least to say that you are growing steadily in these areas, then you will encounter some basic obstacles in reaching maturity.

Secondly, can you point to a clear, meaningful experience in *water baptism*? Our identification with the burial and resurrection of Christ through water baptism is more than symbolic. The Scriptures declare water baptism to be a point of identity with our new life in Christ and a departure from our old life and habit patterns.

The third stone of our foundation is a free-flowing *baptism in the Holy Spirit*. We should enjoy a flow of worship and praise to the Lord as part of our daily priestly ministry to Him. Our prayer language in tongues should be an active, vital part of our daily communion with the Lord. These three basic experiences—salvation, water baptism and baptism in the Holy Spirit—form our foundation with the Lord. If there are cracks or weak spots in any of these stones, we may eventually find that all we build upon them teeters in instability.

2) *Investigate the possibility of occult involvement.* Occult in-



vovement can be the source of either demonic activity or what psychologists call "compulsive behavior," which could involve gluttony, abnormal sexual appetites, anger or any of a number of oppressions or hindrances to free fellowship with the Lord. Occult involvement includes contact or interest in psychic phenomena, ouija boards, horoscopes, fortune tellers, tarot cards, or anything else in the whole gamut of occult activities. Many times when ministering to an individual in deep bondage in a particular area of his life, I have traced the root of the trouble to occult involvement. It may have been as innocent as his mother taking him to a fortune teller when he was nine years old. Yet due to spiritual principles we may not entirely understand, even an innocent brush with the occult can produce lasting and damaging effects.

The seriousness of occult activity stems from the Lord's commands in His word which connect occult practice with spiritual adultery or unfaithfulness to the Lord. When we seek help from the powers of darkness, we become enslaved by them. Any occult activity, however slight or however long ago, should be renounced as sin. You need to ask the Lord's forgiveness for seeking from the enemy what should rightfully come from Him.

3) *Make sure all your relationships are in order.* First, if you know you have not conducted yourself properly toward another person, whether parent, child, husband, wife, friend or boss, you need to ask that person's forgiveness. Whatever the situation might be, if your conscience is not clear before God about it, then go and ask forgiveness.

Second, if you have harbored feelings of resentment, anger, or hatred against anyone who has wronged you, then you need to receive forgiveness from that person for your attitude against him.

(We need to be careful not to use this situation as a chance to rehearse all the person's wrongdoings toward us. We are going to them to ask *their* forgiveness for *our* sin toward them, not the other way around.)

4) *Recognize the problem.* Recognizing the problem means that we are ready to enter into what I call "the conflict of faith." It means, "I am willing to allow the Lord to begin making some changes in me." As long as we assume that being a Christian is limited to going to heaven, speaking in tongues, and rebuking the devil, we will seldom recognize the other things that God wants to do in our life. Once we begin to recognize, however, that there are some real problems God wants to deal with, we are then pressed into the decision of "consent and obey," or "refuse and rebel."

Recognizing the problem means calling it by its real name. Schools send home report cards that say children are "under-achievers." What that really

means is *lazy!* Our society has developed a way to pad the truth so it doesn't sound too offensive. We will never deal with problems by saying, "I have a tendency to be stocky because it runs in my family." We must say, "I am too fat, and I need to quit eating so much." I have heard people say, "I am just honest about what I feel" when the truth is they are overly critical. Whatever the problem, call it by its real name—anger, procrastination, fear, self-centeredness, whatever—and take the responsibility for it yourself.

5) *Embrace the shame and humiliation without making excuses.* Embracing the difficulty of a situation and accepting personal responsibility is almost unheard of in our society today. That is one reason why many people receive little real help. The Bible says, "God gives grace to the humble, but resists the proud." When we are willing to humble ourselves and honestly admit the depth of our problem, there is grace from the Spirit of God that gives super-

## the lighter Side

by Mark Pié



*Sorry, Ace! All I got left is chips, crackers,  
and a jalopeño pepper I didn't eat from my lunch.*



natural strength and determination in our struggle. Very often, however, our personal pride will not allow us to admit that we are really just weak or undisciplined, so we put the blame on our family, our next-door neighbor, or our temperament and personality. That pride, however, draws resistance rather than help from the Lord.

6) *Get some counsel, input or direction.* It is important to have a real pastor who cares for you while you walk out some of these problem areas in your life for two reasons. First, we need someone objective who can help us overcome the pitfalls of subjectivism. When we are struggling with a weight problem we tend to hear voices that say, "Fast for forty days!" Someone who knows us might give a more sound approach: "Fast one day a week and cut out hot fudge sundaes before you go to bed."

Second, in the midst of the warfare, we need someone who can listen, offer prayer and encouragement, and keep our feet on a straight path. The discouragement of not seeing rapid progress in the face of deeply imbedded problems often requires that we not face the battle alone.

7) *Determine to embrace the pain of change.* Once we determine to change in a given area of our life, it is inevitable that pain will result. When it happens, we

often find ourselves wishing we had never made a commitment to overcome in that particular area. We begin to question whether or not we really *want* to change. This is when determination—what the Scripture refers to as "endurance"—comes into play. Can you believe that if a man has come home from work every day of his life and isolated himself in front of a television until 10 o'clock at night that it might take some determination to change that habit? Great athletes talk about "pain barriers." The winners are the athletes who are able to go on *past* the point of pain and push themselves to victory. It is not fun, pleasant, glamorous or exciting; it is difficult. But we, as disciples of Jesus, are called upon to cultivate and develop that quality of endurance.

8) *Have a vision of the reward.* Ask the Lord to give you a vision of the success He wants you to have in those problem areas of your life. I have found that many of God's people suffer from guilt and condemnation because God *has* given them a vision or goal He wants them to meet, yet, for whatever reason, they have been unable to attain the standard the Lord has set for them. We must set our sights on that goal, knowing that if the Lord gave it to us, it is attainable and that He will grant us the grace to reach it.

9) *Guard against relapse.* It is a

subtle deception to believe that once we have overcome in an area of our life we will be forever without temptation and warfare in that area.

The Lord delivered me from cigarette smoking early in my Christian walk in a very remarkable way. About three years later, I was waiting for a bus and a man standing next to me was smoking. Suddenly, the smell of that cigarette so enticed me that I was ready to grab it right out of his hand. I realized how close I was to taking the plunge back into that habit. By God's grace, I was able to stand against the temptation and remain free.

A relapse can come at any point in our struggle to overcome a particular habit or difficulty, or after we have been free for some time. We need always to be aware that we are vulnerable in certain areas. Be on guard. If a relapse should occur, seek restoration and forgiveness immediately rather than allowing yourself to remain ensnared in it. Your pastor can help you overcome condemnation and failure, and assist you in rising to the challenge once more.

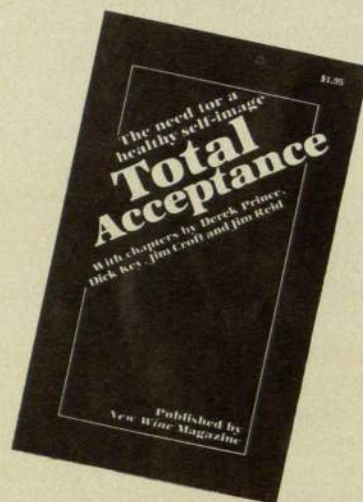
The Lord has promised that if we consent and obey, "we will eat the good of the land." The Lord's provision is a land that flows with milk and honey—that is our vision. Getting there, however, means we need to learn to milk the cows and fight off the bees! ♥

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# Thy Word Is Truth

. . . You know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything. *James 1:3-4*

Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him. *James 1:12*

Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. *Romans 12:11-12*

. . . One thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. *Philippians 3:13-14*

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us 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, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. *Hebrews 12:1-3*

. . . We do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal. 2 *Corinthians 4:16-18*

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





Tom Landry

# NFL Coaches' Interview

Around the middle of January, Mobile becomes an unofficial NFL coaches' convention due to the arrival of college football's last yearly bowl, the Senior Bowl.

On the spur of the moment, we armed ourselves with a tape recorder and went to interview some of the NFL coaches who were at the field scouting for prospective pro players. Their off-the-cuff remarks about endurance, discipline, and team play were so pertinent to our theme for this month that we felt it would be a tremendous benefit for our readers' spiritual health to include the interviews in this issue.

**NW:** *How would you compare the discipline and endurance required on the football field to the Christian life?*

**TL:** Discipline and endurance are a trademark of football. Without them, you don't have much going for you. In Romans 5:3 Paul talks about how adversity builds endurance, fortitude and character. These biblical characteristics are essential ingredients in the make-up of an athlete. As a Christian, you develop qualities that will help you in any phase of your life, especially football. Without commitment, without discipline, without the ability to come back from adversity, you have very little chance for success.

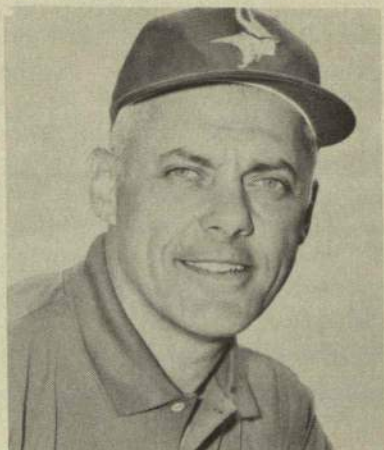


**NW:** *Since a good number of the Dallas Cowboys are Christians, how does the rest of the team react to them and what kind of influence do they have on the team?*

**TL:** The players are like most young people today. If you believe in something and you live it without hypocrisy, they accept it—whether it's Christianity or anything else. This is the way the Dallas players accept our Christian players. They have a tremendous influence on our football team by providing a stable atmosphere that is conducive to a good football team. Because football is basically teamwork, the players are interdependent upon one another. And when you have a Christian atmosphere, you have a closeness that comes from the players caring about each other. That kind of atmosphere can really help a football team.

**NW:** *The close fellowship team members have with one another, both on and off the field, is a pretty good test of the reality of what some of the Christian players are talking about, isn't it?*

**TL:** Yes. It relates to your priorities in life. If you're a committed, born-again Christian, then God takes first priority in your life. When we lose a game, we're able to handle it in a little different way. If football becomes number one in your life, then you live and die depending on the outcome of a game. So when our Christian players demonstrate that kind of control over themselves, it is appreciated by the whole team.



**Bud Grant**

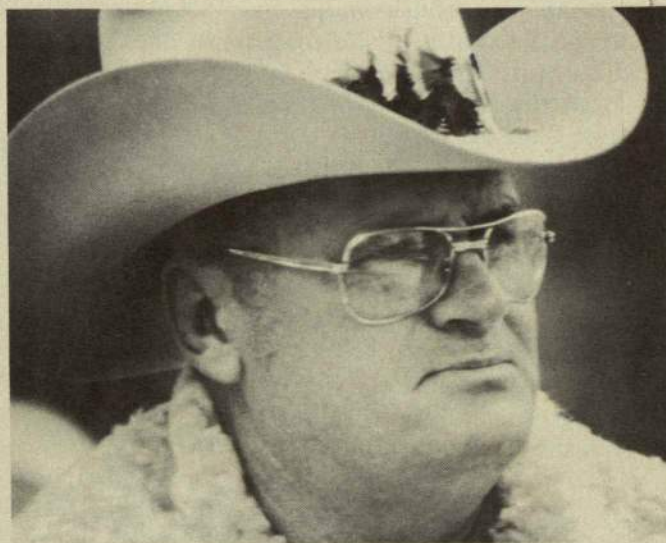
**NW:** *What is the place of discipline and endurance in the game of football and how does it apply to life in general?*

**BG:** Discipline in football is related to the fact that it's a team sport. Nobody can function without the efforts and cooperation of the other people. We are dependent on one another, and I think the discipline to put aside your personal goals or feelings for the good of the team is very important. Many times you must be more concerned for what the team does rather than what you do individually.

Endurance, conditioning and perseverance are all words that we use to describe the same thing. That is, you have to keep plugging and you can't become discouraged. You have to do your best and let the rest of the team take up any slack if you fall short.

**NW:** *What kind of person do you look for to play professional football?*

**BG:** It is the same in football as in anything else that you do. If you make a 100% commitment, you have a much better chance of getting the job done. We're looking for a determination in players that will make them do the same thing every day, even on days when they don't feel good. A team player has to go out and play every week. It doesn't do any good to play half the time.



**"Bum" Phillips**

**NW:** *What place do you feel endurance and discipline have in a football player's life? How do they contribute to the quality of the rest of his life?*

**BP:** There are two different kinds of endurance. There is first the ability to endure a ball game. That isn't really too important. Then there is the ability to endure situations when things aren't going good—that is essential. A back-up team member has to go out and endure the same hardship in practice as the starter, even though he doesn't get any of the credit. But when the time comes and the team needs him, he is ready to play. That kind of endurance benefits a person throughout his life.

You have to keep yourself prepared for that one opportunity and then take advantage of it. It's easy to go out there and prepare yourself for a football game when you know you're going to carry the ball. It takes a lot more character and discipline to go out there and prepare yourself the same way, knowing you might not even play a down in the ball game, but to be ready in case the team needs you. ♥



Dear New Wine,

P.O. Box Z

Mobile, Alabama 36616

#### Wants to see unity

I have especially enjoyed the articles on prayer and intercession in the February issue. I've been concerned as I see the antagonism and fear of the charismatics in some very fine evangelical circles. The Holy Spirit brings unity and those with the most light in their lives must lean over backwards to maintain the unity of the Spirit.

Kenneth & Frances Jones  
Portland, Oregon

#### You were there

I want to thank you for the magazine for the past two years. It has really helped me in my walk with Jesus, especially when I was first born into God's family by His



blood. I have noted that when I had a problem, a question, or a need, many times *New Wine* was there with a scriptural answer just for me. That is the thing that stands out most in my mind about *New Wine*. The teachings were always supported by scripture. At times some of your teachings were a bit too progressive for my faith, but I was able to understand the basis for the author's beliefs when he cited scripture from which his conclusion was drawn. Thanks again for your support in my Christian walk.

David Hale  
Lakewood, New Jersey

#### Keep it simple

I have been receiving your magazine for over a year now, and I have enjoyed it very much. I noticed one of your ex-subscribers mentioned that your writing had been simplified. If so, I am glad! Your writing would have been

way above my head. I thank God for your magazine and the help it has given me.

Audrey Reese  
Bunker, Missouri

#### I needed that

When the March 1980 *New Wine* came in the mail, I saw it was on "The Working Christian" and decided I would not read it as there probably would not be anything in it of interest to me. I thought, "I am a housewife and mother, and I work just as hard as anyone. I bet they don't have anything about that in there." The next day I picked it up and looked

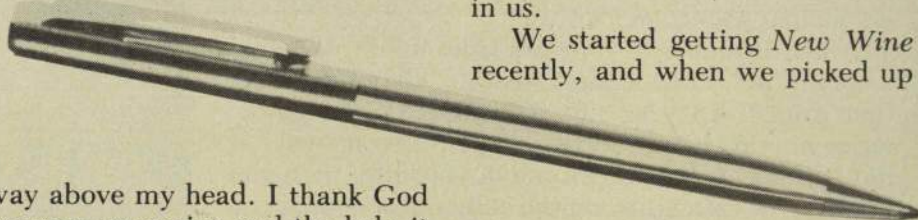
through it. What a joy to find Richard Strauss' article "The Majesty of Motherhood." It really ministered to me and proved once again, *New Wine* always has something I need.

Pearl King  
Sesser, Illinois

#### Happy ending

My wife and I have gone through a rather intense experience with the Lord in this last year. We both broke one of our legs in a motorcycle accident three weeks after we were married and had moved to a strange town. The pain, fear, depression, and frustration of that time is now ending and the life of Christ is becoming real in us.

We started getting *New Wine* recently, and when we picked up



February's issue every word went straight to our hearts as we read it together. Everything that was said about prayer met the deepest yearning in our hearts, and it became the articulation of what our spirits were struggling to say. When the March issue came, we continued to have our very heart unfolded before us. We are joyfully receiving Christ from your teaching and words cannot express our appreciation.

Silas & Sheila Dunlap  
Arcadia, Florida

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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