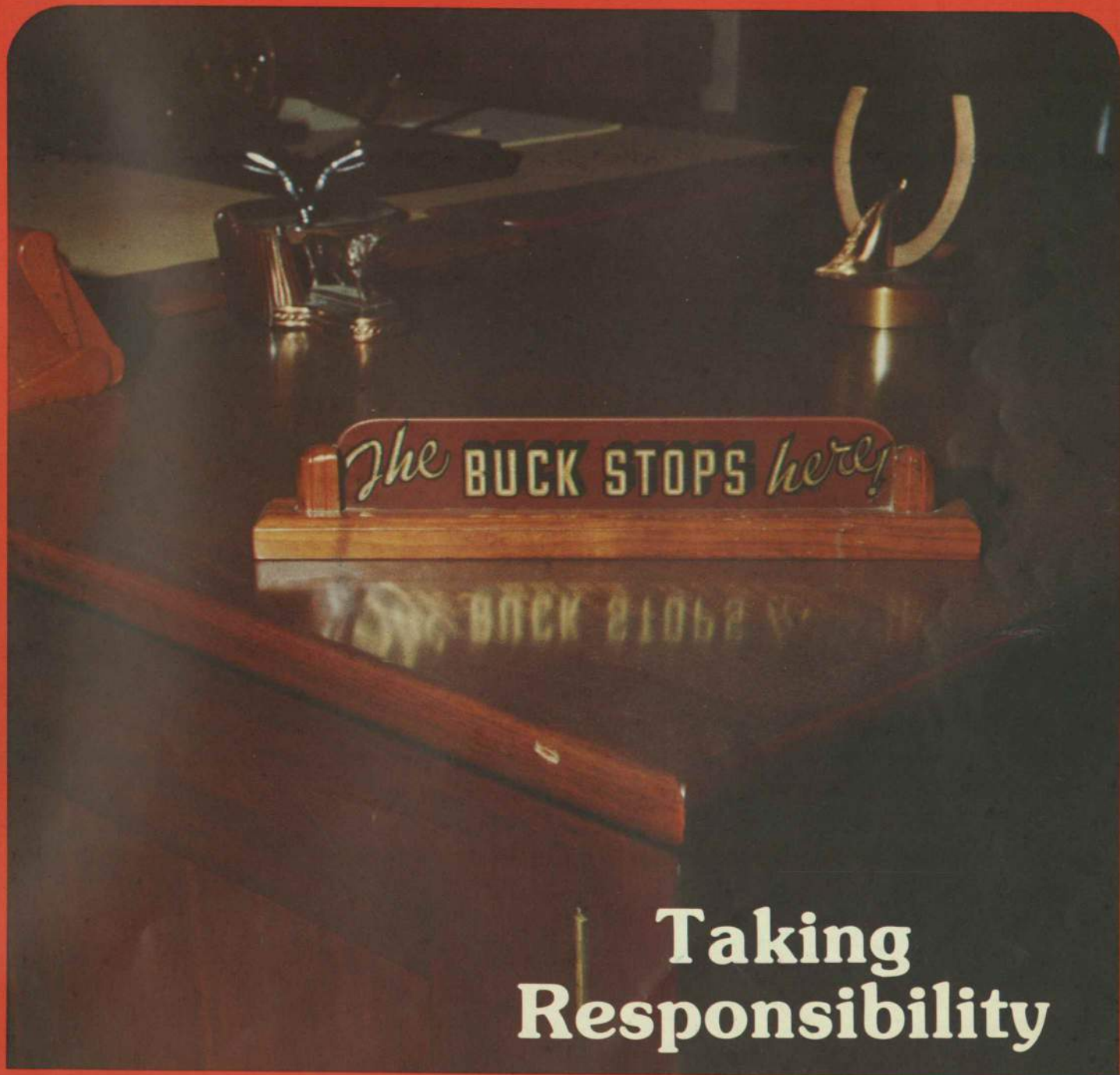


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JUNE 1980



**Taking  
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# This Month in new wine magazine

June 1980 Vol. 12, No. 6



3

## THE STEWARD— GOD'S ADMINISTRATOR by Bruce Longstreth

Being faithful stewards brings us many opportunities to minister the riches of the Father's wealth to a needy world.

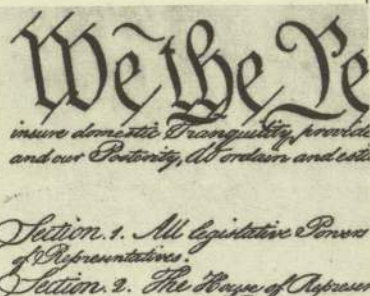
## other features

Editorial . . . . .	8
Administrator's Letter . . . . .	14
Update . . . . .	18
Thy Word Is Truth . . . . .	21
Gov. James' Interview . . . . .	28
Intercessor's Report . . . . .	32
Dear New Wine	34

15

## RIGHTS VS. RESPONSIBILITIES by Don Basham

With everyone clamoring for their rights, this article brings to our attention the pressing need of accepting our responsibilities.



22

## THE 1830 APOSTOLIC MOVEMENT by Larry Christenson

The Roots series this month gives an in-depth view of the apostolic movement of the early 1800s.

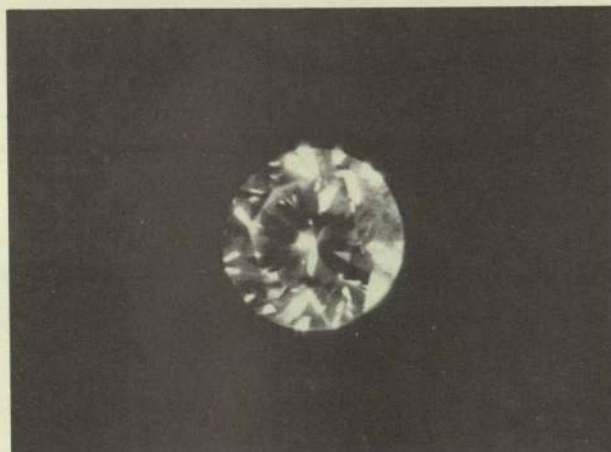


Cover Photo: The desk of U.S. President Harry Truman, showing the sign for which he was famous. Photo by courtesy of the Harry S. Truman Library in Independence, Missouri.

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9

## DEDICATION TO EXCELLENCE by Ron Milton

When we dedicate ourselves to excellence, we will find that the working of Jesus' life within us manifests itself in everything we do.



27

## REDEEMING OUR GOVERNMENT Interview with Bob Woosley

Challenged by humanism, all Christians need to lay down doctrinal differences and join forces to fight this common enemy.



# The Steward—God's Administrator

## by Bruce Longstreth

**RENEWAL IN THE BODY** of Christ brings renewal in our terminology as well, and one word that is being used with fresh definition is the word "stewardship." Stewardship means much more than tithing or giving money. We need to broaden the horizon of our stewardship to cover all of God's creation and graces entrusted to us, for stewardship, properly defined, is the wise administration of God's creation and grace. In this article, we want to examine some basic principles concerning this very important area of our Christian lives.

*1. Stewardship is delegated oversight of another's possessions, or authority with accountability.*

Throughout Scripture, God appointed men to rule over His universe and to take His possessions and administrate them. We read in the New Testament that God has made us stewards of the mysteries of God, or stewards of the manifold grace of God. That little word "steward" is a combination of two words. It means "house-administrator." The picture is that of a very wealthy person, who had one steward in charge of his whole house. That steward administrated all the wealth. The wealth did not belong to the steward; it belonged to the master of the house. But that steward had been given so much power and authority that he could invest or choose not to invest all of the master's wealth because he was a person of great responsibility.

The following passage in Genesis 24:1-9 illustrates what we're talking about in terms of a steward.

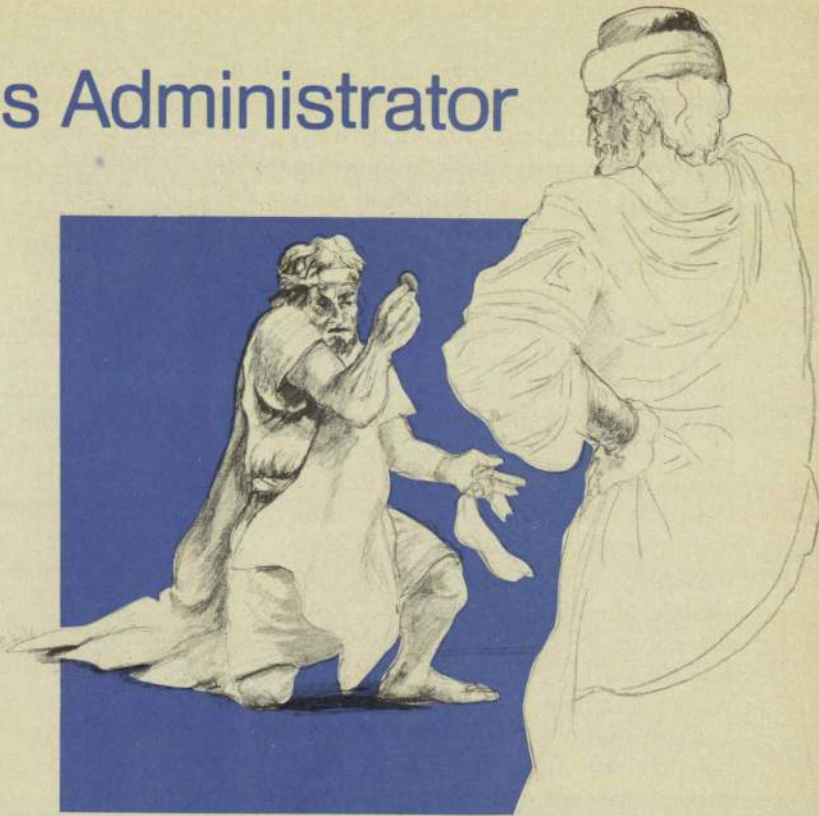
Now Abraham was old, advanced in age; and the Lord had blessed Abraham in every way.

And Abraham said to his servant, the oldest of his household, who had charge of all that he owned [That's a good definition of a steward—a man who was trusted enough to be in charge of "all that he owned."] "Please place your hand under my thigh,

and I will make you swear by the Lord, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,

but you shall go to my country and to my relatives, and take a wife for my son Isaac."

Now, you have to admit that this servant was a well-trusted man. Not only that, this household steward really had to have good taste and good judgment.



ment. As Abraham sent off the trusted steward, he probably said, "Now, I want you to go and pick out a wife for my son. You're to go into a far country, and I'm trusting you to come back with a real honey! He's a high-class kid and he's gotta have a high-class wife. I don't want him marrying any of these Canaanites. They're not God's people." Now, that's a lot of trust.

And the servant said to him, "Suppose the woman will not be willing to follow me to this land; should I take your son back to the land from where you came?"

Then Abraham said to him, "Beware lest you take my son back there!

"The Lord, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me, and who swore to me, saying, 'To your descendants I will give this land,' He will send His angel before you, and you will take a wife for my son from there."

"But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there."

So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Most of us know the ending of the story. The Lord honors this steward and gives him insight and wisdom. The woman does exactly as he asks, the marriage is arranged, he brings her back, and Isaac and Rebekah love one another.



That's a great story, but what an awesome responsibility! A man that you could trust so much, with all of your possessions, including your only son—the heir of all that God had promised!

There are several other illustrations in Scripture which we can look at. In Genesis 39 we find the story of Joseph. Most of us know the story of how he was sold into slavery and went through many trials until he finally became an administrator in the house of Potiphar. Scripture says he was over everything in his house. There was only one thing he wasn't in charge of—Potiphar's wife. Now, she thought that he ought to be, but he said, "No, that's one area where I'm not the steward. God has not given me that right." And because of her dishonesty and deceit, he got into trouble. But even when he was thrown into jail, he became the steward of the jail. You just can't keep a good man down! You throw him in jail and they make him the head jailer! Ultimately, God exalted Joseph to an even higher position, and he became the second most powerful man in Egypt—second only to Pharaoh himself.

There's a principle here we need to be aware of. If God's people, wherever they go, pay attention and are aware of this principle of stewardship, they will have many opportunities to administer the wealth of their heavenly Father. It's bound to happen. And that's an exciting aspect to me about the Christian life.

Matthew 28:16-20 gives us a picture of the stewardship God has entrusted to His people.

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

And when they saw Him, they worshipped Him; but some were doubtful.

And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

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"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and Son and the Holy Spirit,

"teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

"All authority is given unto Me, and I'm telling you to go and I'll be with you. What I want you to do is to bring all nations under your oversight and your rule." Have we done this? Obviously not. If we understand the principle of stewardship though, it's within the realm of possibility. And not only is it a possibility—it's *going* to happen! God has ordained that we shall reign with Him on the earth. All things will be put under His feet, and *we* are going to be the "putter-underers" of all things—with Him.

That fact brings an excitement to the Christian life that many of us never knew before, for it's obvious that God intends much more for the Christian than just getting saved and going to heaven. He says, "I want you to go into all the world and be stewards over all nations. I want you to administrate the Kingdom wherever you go, and I'll give you the authority to do it."

The Father had put Jesus over the whole thing. The Father was the sole owner of it all, but He made it subject to Jesus. Jesus in turn says to us, "You go, and I'll

make it subject to you." Now that is fantastic!

You say, "Even weak, little anemic me?" Yes, especially weak, anemic you! That's why He called you. He says, "You go and I'll be with you, backing you up with My power." That's God's purpose for us—stewardship in the earth.

*II. The responsibilities involved in stewardship are determined by the owner rather than the steward.*

The relationship between the Father and His Son Jesus demonstrates the most definitive case of stewardship. Jesus said, "I do nothing on My own. What I see the Father do, I do; what I hear Him speak, I speak. I say nothing, do nothing, go no place except that the Father sends Me. I follow Him and do explicitly what He says. I am faithful [in the words of Hebrews 3] over all of His house."

The Father determined what should take place. Jesus said, "My Father works; and I work. As I see Him working; I'm working." The steward never does anything on his own initiative.

Most of us have some kind of estimation of what success is, and we try to build everything according to that success pattern. But in the Kingdom the only thing that matters is the will of the Father. By our terms of success, Jesus was not very successful as a steward because He died doing what He did. And you will probably die doing what you do. All they who live righteously and godly will suffer the same kind of treatment that He suffered. But He obeyed explicitly. In the garden, He said, "Father, I want to make sure that we're seeing things exactly the same way. About this matter of the cross—if it's Your will, could We bypass the cross, and do something different?"

No answer from heaven. Jesus said, "Nevertheless, Thy will be done." And He went to the cross. It was the will of the Father—expressed in the Son—that Jesus should die as God's only means of



reconciliation and salvation.

*III. A steward's wisdom, ability and faithfulness will ultimately determine the measure of his responsibility.*

Joseph was faithful even in the simplest task, and God continued to advance him. "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also

the capacity to give it away and let it multiply. "And I'll give this man over here five. He has five times the capacity to get rid of what I give him."

Now, the stewardship of God is almost like manna. Whatever He gives you, you've got to administrate and get it working or it'll get wormy. If I become the steward of all that God gives me

trusted five talents to me; see, I have gained five more talents" (vss. 17-20).

There's a unique attitude about this guy. When his master comes back, he comes rushing up with *productivity*. The master doesn't have to hunt for him.

The one also who had received the two talents came up and said, "Master, you entrusted to me two talents; see, I have gained two more talents."

His master said to him, "Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things; enter into the joy of your master."

And the one also who had received the one talent came up and said, "Master [he's very theological], I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed.

And I was afraid, and went away and hid your talent in the ground; see, you have what is yours."

But his master answered and said to him, "You wicked, lazy slave, you knew that I reap where I did not sow, and gather where I scattered no seed.

Then you ought to have put my money in the bank, and on my arrival I would have received my money back with interest.

Therefore take away the talent from him, and give it to the one who has the ten talents.

For to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away.

And cast out the worthless slave into the outer darkness; in that place there shall be weeping and gnashing of teeth" (vss. 22-30).

In Luke's account of this parable, when the master comes back to reward these men for their faithfulness, or lack of it, he says, "Rule over ten cities." That excites me! The Lord rewards faithful stewardship with administration in the earth. Conversely, the pro-

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## The Lord rewards faithful stewardship with administration in the earth.

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in much" (Lk. 16:10). God is concerned that we be successful with the minutest form of stewardship on the earth so that He might entrust more to us. When God saw Jesus tempted in all points such as we are, yet without sinning, God continued to entrust the fulness of stewardship to the Son. This kind of progressive entrustment is like the parable of the talents found in Matthew 25:14-30.

For it is just like a man about to go on a journey, who called his own slaves, and entrusted his possessions to them.

And to one he gave five talents, to another, two, and to another, one, each according to his own ability; and he went on his journey (vss. 14 & 15).

Now, this is my own interpretation of that scripture, but I believe the Lord gives to us according to our capacity to wisely get rid of and use up what He gives us. In this parable, I think the Lord looked at one man and He said, "This guy only has the capacity to hang onto everything I give him, never administrating it and causing it to grow. I'm going to give him one talent." To another man He gave two because he had twice

and I hang onto it, it begins to rot and stink and the worms crawl all over it. If He gives you one little talent and you hang onto it, you'll choke the very life out of it. One thing I have learned is that if God ever gives anything to you, you'd better get rid of it. Give it somewhere, almost anywhere. Just get rid of it, because there's a whole truckload of provision waiting, and what you're holding is in its way . . . unless you administrate it.

Back in Matthew 25, the master goes on his journey. "Immediately the one who received five talents went and traded with them and gained five more talents." Notice the word "immediately." Whatever God gives you, begin to look for ways of using it.

In the same manner [immediately] the one who had received the two talents gained two more.

But he who received the one talent went away and dug in the ground, and hid his master's money.

Now after a long time the master of those slaves came and settled accounts with them.

And the one who had received the five talents came up and brought five more talents, saying, "Master, you en-



nouncement to the faithless was, "And you who don't have the capacity to rule over anything—even the simplest thing—*away with you.*"

Stewardship begins with the simplest thing—the very simplest. I've often heard Charles Simpson use the illustration about his own children where he says to his son, "I'll make you the steward over your room. You're the steward over the wastebasket, the desk, your bed, and all your dirty clothes. I appoint you steward." "Today your room. Tomorrow the Kingdom." Now that may seem like kind of a silly thing. It isn't a real high honor, but it's where you *begin*—and after he has become a good steward over that he says, "OK. We'll make you steward over the den and the kitchen and the living room, and finally you'll get responsibility for the whole front and backyard, the dog, the cat, the parrot and everything else. Then someday, a job . . . a business." That's where it begins.

I've watched men fail in the simplest tasks. A man will come and say, "Bless God! I'm called of God to serve on the foreign field. I'm gonna be a missionary. Hallelujah! Got three visions, two revelations, a prophecy and all kinds of confirmation from all over everywhere."

Then someone says to him, "Would you mind helping me work on my car?"

"What? A five-star apostle

work on the car? You can't be serious."

"He that is faithful in that which is least is faithful also in much and he that is unjust in the least . . . ." Show me a little wisdom while working on your car; then I'll tell you whether you can rule on the foreign field. Show me a little wisdom in ruling your wife and your kids, and then I'll tell you if the Lord will entrust five cities to you. That's where it begins. "Go home. Rule in your house. Raise your children. Love your wife. Then we'll assign you some *big* job somewhere."

Do you know when you find out all about God? When you raise your family. When you have to make things work. "If any of you lack wisdom, let him ask of God, who gives to all men liberally and does not hold back" (see Jas. 1:5). "Lord God, I need wisdom in this simple job of running my household. Then I can run Your household. You'll make me a steward over Your house if I can learn how to run this little house of mine." And He will.

I believe that the Lord knows a faithful man. When He sees a man who is faithful over that which is least, He knows he can succeed in anything! God is a practical God.

*IV. Stewardship is based upon the realization that God owns all things.*

"The earth is the Lord's, and all it contains" (Ps. 24:1). It all belongs to Him. First, because He

created it. "In the beginning God created the heavens and the earth" (Gen. 1:1). God spoke and it was so. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him; and apart from Him nothing came into being that has come into being" (Jn. 1:1-3). He made it. He owns it. He makes it work.

Now, I was raised with the mentality that somehow the devil got the whole thing and that the earth belongs to "the prince of the power of the air" and "the god of this world." No, it doesn't! Read the book of Revelation. Jesus wins! God owns it all and He gives it to whom He wills. He has the right to appoint stewards over creation based on His purpose and their faithfulness, regardless of moral, religious, or other considerations.

Let's look at three people in the Scripture whom God raised up to rule in the earth.

Isaiah 44:24 to 45:7 talks about Cyrus, the Persian king whom God put in charge of the earth. In Isaiah, the prophet called Cyrus God's shepherd. That's astounding, to think God would raise up a heathen king to accomplish His purposes in the earth. God says, "I will raise up Cyrus, My shepherd, and he is to rule over the whole thing by My divine appointment."

In Daniel 4:28-37, we discover that Nebuchadnezzar ruled by God's divine appointment.

If we think of the Kingdom of God as a democracy, we are falling short in our thinking. There's only one vote—and it's God's. He says, "I'm going to appoint you, Nebuchadnezzar, and you're going to be the king and you're going to rule, and I'll establish you in all the earth. And I'll give you wisdom and power and might and majesty." He promised it to him and it happened. Then when Nebuchadnezzar started thinking that he had done it himself, God said, "I'll take it from you."





God took the kingdom from Nebuchadnezzar by allowing him to lose his mind for a season. We read in Daniel chapter four that he lived in the wilderness, ate grass like a cow, had long hair all over his body, and his fingernails grew like bird claws.

At the end of this humbling experience, Nebuchadnezzar repented and blessed the God of heaven as the only source of all kingdoms and powers and confessed that God was fully able to “humble those who walk in pride.”

If we look again in Daniel, we find that Belshazzar, Nebuchadnezzar’s son, had the same problem with pride that his father did, and so God also smote him in an instant and took away his kingdom.

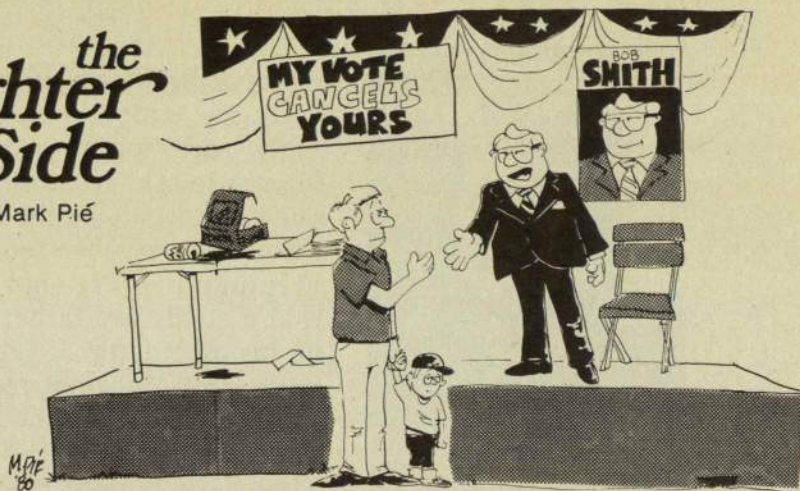
“The earth is the Lord’s and the fulness thereof.” It belongs to God first because He made it, and second because He redeemed it. We find in Genesis 3:17-19 that God has subjected the earth to a curse. “Cursed is the ground because of you; In toil you shall eat of it all the days of your life. Both thorns and thistles it shall grow for you; And you shall eat the plants of the field; By the sweat of your face you shall eat bread . . . .” But God isn’t going to leave the earth in that state.

In Romans 8:20 Paul says that the whole creation groans for “stewardship.” I put “stewardship” in there, but that’s exactly what he’s talking about. The whole creation groans for the manifestation of the sons of God, and God is raising up a people through whom He’ll restore the earth.

I see it. I see something stirring in the atmosphere. I see the people of God being brought together. I see them taking their rightful places—sons and kings and priests unto their God. You’ll have to pardon me, for I’m slightly crazy, but lately I’ve wanted to rush out into creation and run up to a tree or a

## the lighter Side

by Mark Pié



*Hello. I'm Bob Smith. I'm running for President on the American Apathy Party ticket and I don't care whether you vote for me or not.*

river and say, “Hang on—the manifestation of the sons of God isn’t far off. It’s even now beginning in the earth.”

The curse is there, but by His blood He’s removed it. In death, Jesus satisfied the claim of God’s justice against man and against creation. In resurrection, Jesus became the firstfruits of a new people who would be stewards and heirs.

Romans 5 tells us what this is all about.

For while we were still helpless, at the right time Christ died for the ungodly [all of us under a curse].

For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.

For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life (vss. 6-10).

I really believe that it is the life of Jesus Christ—the way He lived and the way He wants you and me to live it—that is our salvation. We

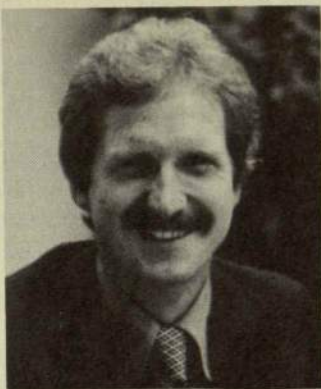
say so often, “Jesus died to save me.” In a limited sense that’s true. But have you ever considered the fact that He lived to save you, so that you might live according to the pattern? For the way He lived, and the powerful way in which He did things on the earth as the Father’s own Steward, is the way He wants you and me to live. And it is entirely possible for you and me to live the way He lived, for He’s given us an example and His Holy Spirit empowers us to do it.

I feel that the apostle Paul’s statement in Romans 5:17 probably best summarizes our study on the subject of “stewardship.”

For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

“To reign in life”—to properly steward and administrate the wealth of our heavenly Father until all things are put under His feet really makes “much more” of our Christian experience than we ever imagined it could be. “To reign in life” expands our limited stewardship concept from simply tithing or giving money to the vast opportunities and resources available to us to do the will of God in the earth. ♥





# EDITORIAL

**ONE SIGN OF PERSONAL** maturity which seems increasingly rare today is the willingness to take responsibility for one's actions. Caught in a permissive society, we tend to say, Freudian-like, "It's not my fault that I steal; my father cheated on his income tax." Confronted with some personal mistake or sin, our first tendency is to say, "The devil made me do it." That basic human reaction can be traced all the way back to the Garden of Eden where the serpent deceived Eve, and Adam refused to accept his responsibility for her. Standing naked and ashamed behind the bushes, Adam said, "It's not my fault, God—that woman You gave me tempted me to bite the apple."

It is a rare thing for someone to say, "It was wrong for me to do what I did. I accept full responsibility for my actions and whatever punishment they may bring." But I believe such a response is not only pleasing to the Lord—it also represents the level of honesty and maturity He expects each of us to walk in. Even though such legitimate factors as poor upbringing, a traumatic childhood, an overbearing parent or the influence of an indulgent society may pressure us toward sin or disobedience, ultimately we alone must take responsibility before God for our actions.

Regardless of circumstances that conspire against us, *we* are the ones who finally decide whether to give in or to resist temptation—the responsibility is ours.

Amazingly, God takes this principle even one step further. Not only does He expect us to take personal responsibility for

our own sinful actions, but also for the sins of our nation. It is difficult enough to confess our own wrongdoing, yet men like Daniel, Moses and Nehemiah provide us examples for going before God as intercessors, and assuming responsibility for the sins of our fathers and our leaders. As the record of Scripture shows, God responds to such expressions of repentance and confession with His forgiveness and His blessing.

What a challenge it is for us as Christians to be willing to assume responsibility in an age when so many are foisting their culpability on others and refusing accountability for their own actions. What a challenge to stand before God as faithful men and women and say like Nehemiah, "Let Thine ear be attentive and Thine eyes open to hear the prayer . . . which I am praying before Thee now, . . . confessing the sins of the sons of Israel which we have sinned against Thee; *I and my father's house have sinned.*" Such willingness distinguishes us before society as the people of God, and before God as people of maturity and responsibility. ♣

*Dick Reggatt*



# Dedication to Excellence



by Ron Milton

**THE BODY OF CHRIST** is in a period of restoration. That word "restoration" is being heard a lot lately among Christians, but I think few of us fully understand all its implications, partly because we also are in the process of *being* restored. God is restoring church order, church discipline, miracles,

gifts, commitment and covenant. But that is just the *beginning* of restoration—the foundation. God intends to restore many other aspects of life, but first He has to be certain that there is a foundation of strength, character and the necessary structure to retain it. Commitment, covenant and au-

thority are the necessary foundations for us to fulfill God's plan for His people. And we are just beginning.

Traditionally, Christians have tended to focus on one particular doctrine or principle, get it working well and then put a lid on it, saying, "This is the ultimate that God has for us." But God desires to put us in a place where He can pour more into our lives, and as a result, enable us to produce more.

In reviewing church history, it is obvious that one of the basic mistakes our church ancestors made was that they would go just so far, and then say, "This is it. This is as far as we're going. This is all we need." They would then make a religion out of the "now thing" that God was doing and limit anything else He might desire to do. Even though it is easy for us to see this error looking at church history, that doesn't guarantee our not making the same mistake. However, I hope that we can avoid that same mistake by staying in tune with what God is saying and continuing to be a part of His progressive plan for the earth.

Ephesians 1:15 says, "For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you . . . ." Paul was obviously impressed with the Ephesians' tremendous faith. Yet he goes on to say, ". . . remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better." What this tells us is that although Paul considered the Ephesians to be fairly mature in their faith and love, apparently he felt there was still a lot more for them to know about the Lord. They had more that needed to be restored.

## Christianity Is Progressive

The Christian life is pro-



gressive. The more you grow in your knowledge of the Lord—the more you understand about His ways and what He is doing—the more you realize how much He wants to accomplish in the earth. The point we are making here is this: Let's not put a limit on what God wants to do and what He can do through us. Even though we may come to a commendable degree of maturity, God's desire is to bring us even further to a greater maturity and a more complete degree of restoration.

Scripture says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9, KJV). We can't even begin to imagine the extent of what God has in store for us.

The passage in Ephesians chapter one goes on to talk about "the riches of his glorious inheritance in the saints" (vs. 18). Did you know that the Lord has an inheritance in us? One of the reasons God wants our eyes enlightened is so we can see His inheritance in us and how much He is able to do in and through us. God wants to open our eyes and increase our vision of what He wants to accomplish in our midst in very practical ways.

We have tended in the past to apply restoration in only a spiritual sense, restricting its application to

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areas in us. In 1 Thessalonians 5:23 Paul prays, "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it" (1 Thess. 5:23,24, NIV). God's plan is sanctification through and through—spirit, soul and body.

Sometimes Christians treat their minds as if they are unimportant. When they get saved, they practically throw their minds away, pretending like they don't need them. But your mind is very important to God. His plan is to renew your mind so that you have the mind of Christ; so that you think like God thinks; so that He can say to you, "Come, let us reason together" in an intellectual relationship with the Lord. In proper context, there is nothing

community expresses the Kingdom of God, and I feel the statement is central to the points I want to make.

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

When I read that statement, I felt it was inspired. The leaders of our fellowship all agreed that it sums up and embodies the goals that God has put in our hearts.

The objective of all of God's dealings is to produce His nature—His character—here on earth so that when He does return He will feel right at home. God wants the kingdom of heaven to come to earth.

Before I was a Christian, and even for a while after I became a believer, I had the impression that heaven would be a boring place. For some reason I always pictured heaven as being one long, wearisome meeting. As God began to renew my mind, I started to understand that there is far more to heaven than I realized. The more I understand what God is really after, the more I realize that heaven is a whole new life. Heaven is not just one thing—it is many things. It is the total restoration of

## The objective of all of God's dealings is to produce His nature—His character—here on earth . . . .

the spiritual realm. Sometimes those who have been baptised in the Holy Spirit have so over-emphasized the Spirit and become so super-spiritual that they are no longer normal people. But that's not what God wants. We have a spirit, soul, and body, and God's plan is to restore all three of those

wrong with that. There is a place for it. You can go overboard either way, but God wants a balance. He wants to restore spirit, soul and body.

### The Covenant Community

Don Basham recently wrote a statement of how a covenant com-



all things: the substance of everything we've hoped for. It is the sum total of all that God's creative ability and compassionate love can possibly produce in the children He loves. It is hard to describe what heaven is going to be like, but God wants to give us a taste of it here on earth.

God wants to reproduce here on earth the same kind of care and provision for His people that they will experience in heaven. He wants our life-style to far excel any other life-style produced on earth.

The world is looking for answers and not finding them. We *have* the answer, and we can make it work. I have come to the conclusion that if a covenant community achieves anything less than greatness it is actually a failure. When a committed group of people love the Lord, know God's power in their lives, and lay down their own individual rights in favor of the common good, the resulting benefits should be so great that they cannot be contained. So the covenant community will prosper and proliferate.

Don Basham said that dedication to excellence within a community produces the finest results in arts, crafts, trades and commerce, providing prosperity and abundance for all its members. We don't have to settle for second rate. We need to get away from the mentality that Christians are allowed to be second rate at anything they do.

### Reflecting Christ through Excellence

We often think that because we are doing a deed for the Lord, we can do it the cheapest, easiest way possible, believing that somehow God isn't interested in doing things excellently. Nothing could be less accurate than such a belief. He is the one who teaches us to produce true quality. That doesn't always mean we must use the most expensive way; it simply means He wants us to use the most excellent



*To handle with quality and good stewardship the possessions and tasks that God has given us demands an attitude of care.*

way. We shouldn't give God a token offering or gesture—we should work with all our heart. True obedience means seeking the Lord daily for a further understanding and revelation of His word, and then doing it with excellence.

To handle with quality and good stewardship the possessions and tasks that God has given us demands an attitude of care. It is an attitude of wanting to reflect God's glory by the way you approach and handle things, making sure you are doing things for God's glory with your whole heart.

Without meaning to be critical, I would have to say that occasionally I am embarrassed to go into a place where there are a lot of "Christian" items for sale. Often they are of very low quality and everything smacks of religion. In contrast to this, I know of some brothers who are producing works of art which are not especially religious pictures, nor are they carnal pictures. But what they produce reflects and glorifies God, whether it is a painting of a pastoral scene or a nature setting or some other subject. Whatever it is, it glorifies God because they are putting quality into their work. They are recognizing God as the source of their talent, letting God be their inspiration, and they are producing quality.

For a long time, Christian

music was second rate. But in the last few years there has been a restoration of quality music by Christians, where Christian musicians have used their God-given talents to produce first-rate music that glorifies God. What I'm saying is that Christians don't have to take the back seat. We can provide a quality product, even in the entertainment field, without having to sacrifice morality or true enjoyment. It is within our ability, by God's creative empowering, to do that, if we could get a vision for it.

The ability to be an artist doesn't come from man; it comes from God. God *is* an artist. He is creative, and creative abilities for music, art, construction and all other creative tasks come from Him. For example, who was it who told Noah how to build the ark? That ark was perfectly designed even to the point that it was impossible for it to capsize. Man still uses the proportions and design of the ark in building ships today.

But unfortunately the old phrase "throwing out the baby with the bath water" applies to the attitude among many Christians toward the arts and entertainment. Because these are areas where ethics and morality have been blatantly abused, Christians have said, "Let's forget the whole thing." But it doesn't have to be that way.





*The attitude we need is one of determination to put quality into all that we do.*

I believe God could entirely take over TV and use it for His glory. It is a great way of communicating if we could only communicate the right things. You can take TV out of your home, but that is not going to eliminate the influence it has on America. What we need to do is *change* the influence it has rather than just back off and say, "I'm not going to get involved."

In many areas of life, this is exactly what the Church has done. It has backed off, step by step. It has "not gotten involved" to the point that the world is now controlling and motivating many areas which the Church ought to control and motivate. The realm of music and the arts is an example of the Church's decreasing involvement. In the past, some of the greatest art and music of all time was inspired by the Holy Spirit. The Body of Christ doesn't have to take a second seat in anything. If we are dedicated to excellence, we will produce the finest in arts, crafts, trades and commerce—in *every* area.

1 Corinthians 10:31 says, "So whether you eat or drink or whatever you do, do it all for the glory of God." Whatever you do should be for the glory of God. Produce God's image and reflect His character, His heart, His nature in whatever you're doing.

God intends to remove the

negative image that the Church has received from the world—to allow us to break out of the stereotype that has been thrust upon us. To do so, we must be a balanced people, able to function in many different ways and capacities *with excellence*. As God's people come together in covenant love, experiencing the full power of God in their lives, they will display a quality of life that far surpasses anything the world has ever known.

### **To Whom Much Is Given . . .**

When Derek Prince taught in Kenya, a number of his students were baptized in the Holy Spirit. His attitude toward them was that they ought to do better than the other students, because they had the power that is available through the Holy Spirit. So he really required and expected more of them. If we are filled with the Holy Spirit, *more* is expected of us—not less. We should be able to do better and accomplish more.

One area where Christians need to display excellence is in their jobs. Ephesians 6:5-7 states, "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from

your heart. Serve wholeheartedly, as if you were serving the Lord, not men . . . ."

Throughout the Scriptures there is an emphasis placed upon dedication and diligence—doing things with your whole heart. As Christians full of the Holy Spirit, we should excel and do things as unto the Lord, not just to please the boss. The attitude we need is one of determination to put quality into all that we do. God is concerned about every area of our lives. Even those very practical areas are spiritual. God is concerned about our eating, sleeping, recreation and activities. He is concerned about entertainment and the arts.

God is concerned about such practical areas. He realizes that we live in a world that has those kinds of concerns. We have to work; we have to buy clothing and food; we have to exercise trades and skills He has given us. In the Old Testament, when the wall in Jerusalem was being rebuilt and when the temple was being built, the men who were skilled in the area of crafts and trades were considered to be inspired and filled with the Holy Spirit. Everyone recognized the Holy Spirit as the source of their ability as a carpenter or a stone mason or whatever. We too must realize that such skills are inspired by the Holy Spirit and are a reflection of the new nature.

Artists in the world such as

### *A Good Report*

*We are happy to report good results on our prayer focus in the March issue of New Wine. The Gay Rights Advocates, who brought suit against the First Orthodox Presbyterian Church of San Francisco for firing a homosexual church organist, were overruled by the court. However, we encourage you to continue praying about this matter because the case may be appealed.*



musicians exercise their talents because it meets some inner need they have, and they use art as a way of expressing some emotion or

soul and body, and the fruit that this produces in us is meant to edify others. Because we are in covenant together and under

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## Dedication to excellence will produce the finest results in all areas.

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feeling. Their goal is mainly carnal and self-centered—they are geared for self-gratification.

What God wants for us is to take the talent He has given us, learn how to yield it to Him as a servant of the Lord, and allow Him to be the source of life and motivation so that our art or music doesn't reflect our feelings, but rather the purposes of the mind and heart of God. This is what music and the arts were designed to accomplish.

The motivation, source and inspiration for our talents is not to show ourselves off, but to edify the Body by reflecting God's nature, God's plan and God's purpose.

Dedication to excellence will produce the finest results in all areas. Our eyes need to be enlightened until we can see that His inheritance in the saints will produce a quality of life on earth reflective of the quality of life in heaven.

It is very interesting that during World War II when the Jews were put in various ghettos and camps, one of the first things they did was set up theatres, orchestras, and schools. They always provided that for themselves. I believe we are being motivated by the Spirit of God in the same way to produce an environment that is supportive of our relationship with the Lord—where our talents and abilities are used to glorify the Lord, whether by singing, acting, dancing, building houses, preparing meals or selling real estate.

### Giving All to Serve the Body

God has redeemed us spirit,

authority, our talents and gifts can be channeled in the proper way for the common good. For example, in Acts when believers came together, they didn't claim things as their own, instead they put everything together and shared it. As a result, no one lacked.

This principle is eternal, but its application is temporal. The principle is that we give whatever we have—whether materials, talents, or time. God makes us all stewards of something. We are always to treat it like it's His, not ours. It is to be used for His purposes to serve His Kingdom, to edify His people for the common good.

Can you imagine the result of a community of people where all have given everything toward that goal and are allowing God to lead them? Even into areas that they haven't gone before?

I have seen what the brothers and sisters in several covenant communities have been able to accomplish. It is amazing. But it takes the right people with the right attitude and the right kind of heart. Character and attitude are first and foremost. Until someone has the proper character and attitude, they should not be launched into ministry just because of their abilities. But once the proper attitude and character is developed—the character of Christ and the character of a servant—then they should be given the liberty within their abilities to cultivate and produce the finest possible result.

Just as the Queen of Sheba in I Kings 10 saw and was overwhelmed by all the wisdom of Solomon and the palace he had built, people

should be able to see the wisdom of God and the excellence we produce. What Solomon showed the Queen of Sheba was a reflection of the image of God. People heard about his wealth, his greatness, his wisdom, and how all of Israel was living in peace, and it was really an example of the city of God: prosperity for all its members, justice for all its members, holiness, righteousness. They devoted themselves to the Lord; they obeyed the Lord; they followed the Lord.

In businesses, I think God is restoring real craftsmanship. In addition, we are seeing the power of the testimony of employees who, rather than being shoddy and irresponsible in their work and overly demanding of wages, are instead obeying the Spirit of God and dedicating themselves to His purposes by being willing to give a full day's work and not cheat their employer. Likewise, we are seeing employers who don't try to take advantage of their employees, but like a father toward his children, try to be concerned for them and provide for them.

We're seeing communities where covenant people who are talented in the area of crafts and trades are starting successful businesses. That's not to say they don't have struggles, but we believe they will succeed in time, providing prosperity for the community, employment for others, and a testimony of excellence. Those kinds of things will happen—we will provide jobs and prosperity for members of the community—plus we will be reflecting God's image to the world. In this day of impersonal service, low quality and poor craftsmanship, we can bring a restoration of excellence. It is a form of outreach and testimony which says to the world, "Living with Jesus is better in every area: in our jobs, in our homes, in our community. Everything is better because Jesus is in it." ▼



# Administrator's Letter

## The Importance of Study



I think we all would agree that study *should* have an important place in our lives. To state it simply, it's one of the major paths to Christian maturity. But why then is it such an ordeal for most of us to find the time for such an important part of our lives?

Living in the 1980s, we have been taught to subsist on a steady diet of work and entertainment. We spend much of each day at work, and after work, we look for our "just reward"—entertainment.

Our entertainment can take many forms. For most of us, it includes watching television. For some it's listening to music, while others might go out to eat. This lifestyle is common to most of us. But while entertainment is an important element in our lives, we often take it in glutinous doses. And in so doing,

we lose sight of the valid place that discipline has for us.

For many Christians the most difficult discipline of all is study. Study is not natural. Like all discipline, it requires an act of our will. Very often an item of the lowest priority captures the time each day, each week or each month that we had allotted for increasing our understanding of God and His word.

Ever since the inception of *New Wine*, study has been an important element of the message we have been communicating. However, the dilemma we often face is that it is impossible for us to treat a subject as effectively as we would like in a single month's 36-page magazine. This is why one of the consistent features of *New Wine* has been to advertise theme-related supplementary reading and listening materials. We do this so that our readers can go into more depth and have the opportunity to further apply a specific teaching in their lives.

### Our Commitment to You

Because study is central to our purpose as a Christian magazine, we felt we could encourage you to study more by communicating some goals we have set for ourselves on your behalf.

I. We will present to you only what we feel are the most significant books and tapes available on a subject. Our staff investigates numerous areas of resources.

II. We will only offer those items that we believe have practical value.

III. Through our presentation of a variety of supplementary reading and listening materials, we will encourage you to become well-rounded and broaden your perspective on Christian thought.

IV. We will feature items that we publish (such as *New Wine* books and *New Wine* Tape of the Month) at the lowest possible price.

V. Through our presentation we hope to help you come to maturity, to enhance your life, and to accomplish God's will.

### Feedback

Our purpose in offering books and tapes through *New Wine* is to serve our readers. With that in mind, we would like to encourage you to communicate with us concerning any ideas you have on how we might serve you better. Our hope is that you will join us in continuously improving this aspect of *New Wine*.

Sincerely,

George P. Gundlach  
Administrator



We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

## Circle. I.

Section 1. All legislative Power herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

*Section 2. The House of Representatives shall be composed of Members chosen every second year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.*

No Person shall be a Representative who shall not have attained to the Age of twenty-five Years, and seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

# Rights vs.

# Responsibilities

No Person shall be a Senator who shall not have attained to the full age of thirty years, and seven years a citizen of the United States, and when elected, be an inhabitant of that State in which he shall be chosen.

# Don Basham

President of the United States.

The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief Justice shall preside. And no Person shall be convicted without the Concurrence of two thirds of the Members present.

Judgment in Cases of Impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor or Profit under the United States; but the Party convicted shall nevertheless be liable and subject to indictment, Trial, Judgment and Punishment according to Law.

Impeachments shall be tried in each State by the Legislature.

# Rights vs. Responsibilities by Don Basham

**No free society can prosper without a strong streak of selflessness in its backbone, and yet such selflessness is almost non-existent today.**

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

**NOWHERE IS THE** im-  
mutability of the law of sowing  
and reaping more evident than in  
the growing degeneracy of our  
American society. Perhaps one  
single word most appropriately  
identifies the underlying reason for

the multitude of seemingly insurmountable problems of crime, rebellion, violence, pollution, moral decay, economic depression and lawlessness which plague us. That one word is *selfishness*.

When we strip away all philosophical rationalization, political double-talk and religious prating, one simple question brings the problem into focus. *Which comes first—our rights or our responsibilities?*

An honest answer to this question exposes the gravity of our national dilemma, for we live in a day when everyone is clamoring for his rights while scarcely anyone has the courage to remind us of our responsibilities.

No free society can prosper without a strong streak of selflessness in its backbone, and yet such selflessness is almost nonexistent today.



No matter how powerful or wealthy or moral a nation is, it cannot survive the economic plundering of millions of self-seeking citizens bent on sacrificing national welfare for personal benefit.

When a nation's largest city can spend itself into bankruptcy by voting itself wages, pensions and services drastically out of proportion to its revenue; when a nation's unions, by legalized blackmail, can bring a nation to its economic knees by a paralyzing industry-wide strike demanding a 30% to 40% wage increase with no promise of increased productivity; or when a nation's own legislative body insists upon allocating billions of dollars of "federal funds," raising the national budget deficit for a single year to over 75 billion dollars, it does not take divine illumination to prophesy the inevitable fate of that nation.

In a *Reader's Digest* article former medical missionary and congressman from Minnesota Dr. Walter H. Judd pointed out, to make matters worse, that powerful special-interest groups are advocating additional government handouts which would shove the federal deficit to over 100 billion dollars per year. By yielding to such selfish demands for economic "rights," our nation engages in a fiscal irresponsibility that is beyond all reason or justification.

To illustrate such folly in more personal terms, it would be as if I decided I was entitled to spend \$100,000.00 more per year on my wife and children than I currently earn. So I persuade some gullible banker to lend me the money, assuring him that the money will be repaid by my neighbors, my children and my grandchildren.

"You see," I would explain to my banker, "I have a right to a much higher standard of living!"

But what about my responsibility to my neighbor, to my children and grandchildren? Or, for that matter, what about simple



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honesty, integrity and morality?

The same *Reader's Digest* article quotes British historian Alexander Tytler as saying nearly 200 years ago:

A democracy cannot exist as a permanent form of government. It can only exist until the voters discover they can vote themselves largess out of the public treasury. From that moment on, the majority always votes for the candidates promising the most benefits from the public treasury—with the result that democracy collapses over a loose fiscal policy, always to be followed by a dictatorship.

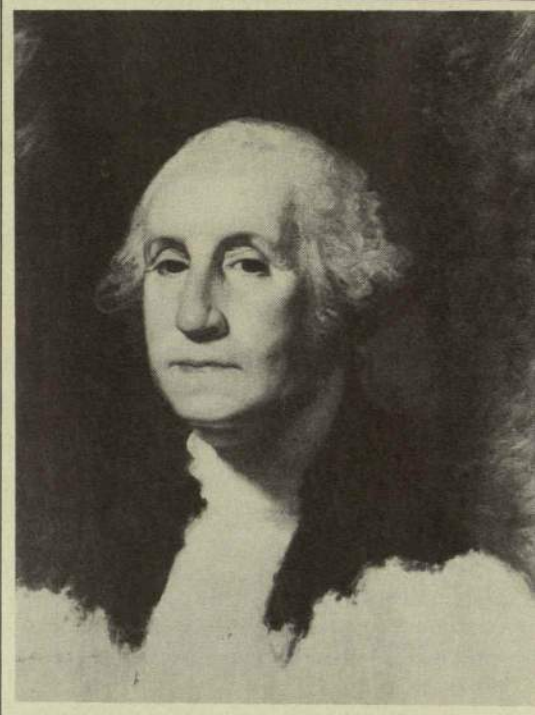
Our selfishness often blinds us to the most elemental truth. For example, the mayor of a city makes a speech informing the townspeople of a new 6-million-dollar urban renewal program designed to eliminate a slum area. All that is required of the city is that they put up 10% of the money, or \$600,000.00. The rest of the money, the mayor explains, will be provided by "federal funds." So the average citizen says to himself, "We pay only 10%. The rest we get for free!"

But can't we understand?

*There is no such thing as federal funds! There is only taxpayers' money! Your taxes and mine, and our children's and our grandchildren's! Our selfishness blinds us to the immortal truth that the government can't pay for anything! We taxpayers must pay for it all!*

### It Began in the Garden

The problem we are describing, the continuing struggle between rights and responsibilities, is as old as humanity itself. It began in the garden of Eden when the serpent tempted Eve to assert her rights and ignore her responsibility. Satan tricked Eve into believing she was entitled to more than she was getting. He insisted she had a right to the fruit of every tree in the Garden, over and above her responsibility to obey God's command to leave the forbidden fruit alone.



So Eve chose her rights over her responsibility and for centuries we have been wrestling with the disastrous result. And I suspect that every time we insist on our rights while we ignore our responsibilities we are in some measure



repeating Eve's tragic mistake.

The Scriptures themselves are replete with admonitions concerning the consequences of demanding our rights. They clearly indicate that there is a right way and a wrong way of achieving our goal. When we are inclined to demand our rights, these scriptures can keep us from assuming a warped and unchristian viewpoint.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 14:11).

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (Matt. 23:11-12).

For I say, through the grace given unto me, to every man that is among

The dilemma a Christian faces when he begins to assert his rights is that it seems impossible to avoid reviving the carnal nature which has supposedly been crucified. If the old man is dead and crucified, how then can it demand its rights? Dead men can't demand anything! And if the source of our new life is in Christ, how then can we demand anything, since the Son of God, from whom we draw our very existence, never demanded anything? Paul made this plain when he warned the Philippians:

Let nothing be done through strife or vainglory; but in lowliness of mind *let each esteem other better than themselves.*

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Phil. 2:3-8).

### A Right Way and a Wrong Way

The life of David contains two interesting illustrations concerning rights and responsibilities. The first concerns David and his struggle against Goliath; the second concerns David and his struggle against Saul.

When God rejected Saul as king, He sent Samuel to the household of Jesse where he anointed young David to be the next king. Thereafter, David's fortunes began to rise rapidly. He became the king's armor bearer as well as his personal musician. Then came the encounter with Goliath.

In this incident, it is obvious that David asserted himself with God-given confidence. When Saul protested that he would be no match for Goliath, David replied:

Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine (1 Sam. 17: 34,36-37).

Thus claiming his right to the power and protection of God, David slew Goliath. He knew by experience the power and anointing of God, and his destiny was to one day rule Israel.

Not long after the encounter with Goliath, God put David to another test as to whether he would choose his rights or his responsibilities. Saul, goaded by an insane jealousy, began to seek David's life, forcing him into

You took the good things for granted—

Now you must earn them again. For every right that you cherish, you have a duty which you must fulfill. For every hope that you entertain, you have a task that you must perform. For every good that you wish to preserve, you will have to sacrifice your comfort and your ease.

There is nothing for nothing any longer.

George Washington

you, *not to think of himself* more highly than he ought to think . . . (Rom. 12:3).

For not he that commendeth himself is approved, but whom the Lord commendeth (2 Cor. 10:18).

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:



hiding. On one occasion when Saul was searching for him, David had the opportunity to kill Saul, but refused. (See 1 Sam. 24:2-7.)

In this case, responsibility triumphed over rights. Already anointed to be king, already commanding a loyal following, fully aware that Saul was no longer fit to rule, David certainly had the *right* to slay Saul. Instead, he honored the authority of God, who had made Saul king, and forbade his men to kill the sleeping ruler, waiting for the vindication of God.

How easy it would have been for David to say, "I've been chosen to rule in Saul's place. The Spirit of God no longer guides this mad man. I have a *right* to dispose of him and begin the reign God has promised. Israel needs me now!"

Providentially, he refused to assert his right and accepted the responsibility of honoring God-ordained authority. No wonder that centuries later he was still being referred to as "the man after God's own heart" (Acts 13:22) and that our Lord Jesus Christ is called "the son of David" (Luke 18:38). Such benediction was possible because David was a man who upheld responsibility over rights.

Surely, one thing must be clear: the grasping, selfish attitude we assume when we demand our rights is the very antithesis of the humble and sacrificial spirit essential to serving the Lord.

It seems to me that one sure mark of increasing spiritual maturity, one sure evidence that a man is going further and further

with the Lord, is that he demands less and less for himself.

### Painful Experience

The Bible also makes it plain that what a man is really like is as much determined by his inner attitude as by his outward behavior. We can have a demanding attitude in which inwardly we are consistently claiming our rights while ignoring our responsibilities even while we maintain an outward facade of dedication. Let me share a painful personal experience which illustrates what I mean.

Some years ago, I gave myself to writing a book dealing with a significant aspect of Christian ministry. The task required a major investment of my time and effort for over four years. My editors

## Update Don Basham

**NW:** *What activities have you mainly been involved in recently?*

**DB:** A great deal of my time has been devoted to working with the people I am pastoring, as well as the covenant groups in other cities that I have responsibility for. Also, I have been working on a book, and I could say quite a bit about that.

**NW:** *Go right ahead.*

**DB:** Well, it's been about four years since I've undertaken a real book-length writing project, but in a recent meeting with Charles Simpson, Bob Mumford, Derek Prince and Ern Baxter, I was "commissioned" to do a book about our covenant relationship, giving our side of the discipleship story.

Nearly everything that has been printed about shepherding or discipleship or covenant has been negative, written by people who don't understand or who are critical of us. So, the five of us agreed that we are at a point now where God has released us to say some things in print from our own perspective.

This book is in narrative style, the same style as *Face Up with a Miracle* and *Deliver Us from Evil*. It is a first-hand account of how we came to be joined together, the way we learned to walk together, the problems we've had, the blessings and benefits that covenant has proved to us, the struggles we've had at learning how to relate to

one another and serve the people we're related to. Also, in the book I'm addressing the very serious problem of lack of ethics and integrity among some Christians we have encountered, even some Christian leaders, and the widespread practice of Christians criticizing and condemning one another. We desperately need a more positive and redemptive way of dealing with our differences.

So you might say the book I'm working on now is going to present our side of the story. I'm only a quarter of the way through the book, so it will be well into 1981 before it's finished. But I'm enjoying working on a book again.

**NW:** *Have you been in dialogue with other Christian leaders lately?*

**DB:** Periodically we are continuing in dialogue with various leaders. We have an annual Charismatic Leaders Conference in St. Louis that the five of us teachers on the *New Wine Board* attend. That has been very helpful through the years because it has kept us in touch with other leaders with whom we have built a rapport and trust. While they don't agree with everything that we're doing, they have a confidence in us even though we have some significant differences in our approach to ministry. So we found that any place there is ongoing communication, it helps to defuse troubles in a situation.

The recent Charismatic Leadership Conference in Dallas sponsored by the John 17:21 organization provided that kind of opportunity. It was a time where leaders got together to talk about reconciliation.

I think it was a good meeting. It was a good beginning. I wouldn't want to overestimate its value, but certainly it was helpful.

**NW:** *In light of the Dallas Conference, do you see reconciliation as a growing trend in the Body of Christ?*



and publisher, and interested friends alike, encouraged me, predicting the book would become a best-seller and that I would greatly benefit financially from it. Needless to say I was delighted over the prospect of fame and fortune coming my way.

Eventually published, the book proved only moderately successful and my inflated hopes were dashed on the hard rocks of reality. Now, at times I can handle disappointment with a fair amount of maturity. But not so, this time. Inwardly, I went through a period of real struggle against bitterness. In my thoughts, I cried out that I had not been treated fairly. After all those years of hard work I was *entitled* to a best-seller! Even my editors had predicted it would be a

best-seller. Even my minister friends had predicted it would be a best-seller. I had my rights!

In my selfish concern over sales of the book I tended to forget that it was God who had called me into the ministry it described. For a while that selfishness blinded me to the fact that God wanted the book written to help people, not to make me wealthy or famous. When, in loving patience, the Holy Spirit finally convicted me of my wrong attitude, I saw how distorted my viewpoint had become.

Insisting on my rights, I had almost forgotten my responsibility as a minister of the gospel. When I repented and confessed my sin to God, things returned to their proper perspective. I became truly grateful for those who wrote to

say the book had helped them. I stopped criticizing those responsible for distributing the book. With gratitude, I accepted the modest royalties as a portion of God's provision for me and my family. Getting my eyes off my rights and onto my responsibilities brought a much-needed healing to my inner attitude.

It is difficult, if not impossible, to find anything healthy or redemptive in making demands. In fact, I learned that "demanding my rights" is more clearly the expression of an attitude of rebellion than of humble submission. From that painful experience I learned that to fall into the pattern of even thinking more about your rights than your responsibilities is spiritually dangerous.

**DB:** I think there's a growing desire and hunger for unity which will require reconciliation among the varying groups in the Body. I think a larger pressure toward unity comes from the forces of secular humanism and godlessness in our society and in our government. These are putting increasing pressure on Christians. It is becoming increasingly obvious to us that we're living in a social and political atmosphere that is hostile to the Church and to Christianity.

That comes as a real shock and surprise because for a couple hundred years in our nation, religious faith was something to be valued, and the church was respected.

But in the last decade particularly, there has been a growing, militant opposition to Christianity and to the Church. There are forces at work in our society and government that are extremely anti-Christian which are making a lot of noise and exerting a lot of influence. I believe this is galvanizing the people of God into seeking some kind of unity in order to stand against those forces.

**NW:** *On a more personal note, are there any upcoming events that you're looking forward to?*

**DB:** There are some personal events which are rather significant for us as a family. Our son, Glenn, who is a violinist, is graduating from college at North Carolina School of the Arts. He just recently auditioned for the Detroit Symphony Orchestra, and we were thrilled to hear that he was accepted and will be joining the Detroit Symphony in September.

Our youngest daughter, Laura, is graduating from high school, a milestone for any young person. Next year she will be going to work. So those are a couple major events in the lives of our children.

**NW:** *What have you set as priorities for the 80s in your personal ministry?*

**DB:** One thing that I personally am going to be working toward is learning how to better carry a multiple group of responsibilities. I have heavy responsibilities in a number of areas, not only as a husband and a father, but as the Editor at *New Wine*, as a traveling Bible teacher, as a writer and also as a pastor. Each of these in themselves is a heavy responsibility, and I'm attempting to learn how to balance those priorities so that I can address myself properly to each of them and not neglect any of them.

I have to confess this is a real frustration, because many times I feel I have more on my plate than I can handle. But most men presently in leadership face the same problem. We live in a time of tremendous, unrelenting pressure. I believe God is teaching us how to endure, and He purposely allows us to confront situations that tax us to our limit because that's the way we grow and increase in strength.

**NW:** *You've described life in Mobile as a mixture of "the wonderful and the hard." Is that normal?*

**DB:** It is for us. It's kind of a paradox to have as much good going on and be experiencing much joy, and yet at the same time face such trials and such pressure. It's somewhat a fulfillment of Psalm 23 when David said about the Lord, "Thou preparest a table before me in the presence of mine enemies." We enjoy God's blessing and bounty, but at the same time we're surrounded by enemies. We're having to learn how to appreciate and enjoy the good that God gives us right in the midst of the trials and hassles.

So it is a paradox, just as many things in the Christian life are a paradox. There's a price to pay for enjoying the good things that God gives us. As Paul exhorted the Christians in his day, "we must through much tribulation enter into the Kingdom of God" (Acts 14:22). ▼



## Some Practical Suggestions

As long as we are bound to the limitations of this mortal nature, absolute altruism will remain beyond our grasp. After all, "we have this treasure in earthen vessels . . . ." Nevertheless, there are some practical suggestions which may encourage us in our efforts to put responsibilities ahead of rights.

(1) Let us voluntarily abandon the "I'm-entitled-to-be-looked-after" syndrome which slowly smothers all personal accountability. In this regard, Paul expressed the importance of the simple virtue of honest labor when he told the Thessalonians:

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Not because we have not power, but to make ourselves an ensample unto you to follow us.

For even when we were with you, this we commanded you, *that if any would not work, neither should he eat* (2 Thess. 3:8-10).

Much of our so-called welfare has been simply a financial dole completely unaccompanied by any genuine concern for a man's sense of integrity or his need for self-esteem. Continuing impersonal handouts will crush human dignity. In speaking of much-needed reform in the national welfare program, presidential candidate Ronald Reagan described a unique American city where those receiving welfare were enlisted in the task of cleaning up neighborhoods and engaging in other useful community services. The result was a heartening rise in personal pride and self-esteem among the welfare recipients, along with a diminishing number of complaints and abuses of welfare funds. In addition, there was a marked increase in the numbers of those seeking and finding perma-

nent employment.

(2) As Christians we need to reaffirm that our work or ministry, no matter how ordinary it may seem, is to be done "as unto the Lord." If we strive to be consciously aware that what we do is to the glory of God such an awareness will inevitably enhance the most modest endeavor. Not only that, with such an uplifting attitude, we will be far more hesitant to climb on some soapbox and declare to the world that we are being deprived of our rights.

(3) Let us remember that Jesus Himself is our pattern for living. If He said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30) what justification have we, as His followers, for insisting on our own rights?

Peter speaks powerfully to this point when he says,

Servants [employees], be subject to your masters [employers] with all fear; not only to the good and gentle, but also to the froward [wicked].

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

leaving us an example, that ye should follow his steps (1 Pet. 2:18-21).

(4) Let us be clear about the difference between our inheritance and our rights.

Some will ask, "What about our inheritance in Christ? Isn't it true that God wants His people to prosper? Doesn't the abundant life include material prosperity?"

Indeed it does! I believe absolutely that it is God's desire to bless and prosper His people. I believe our inheritance in Jesus Christ includes material abundance. But there is a vast difference between *trusting* God for material abundance and *demanding* that abundance from an employer or *voting* for it to be dispensed from the U.S. Treasury.

I believe God is pleased when we look to Him as our source, and pleased all the more when we look *persistently* and pray expectantly (see Luke 18:1-8). But Paul says,

Be careful [anxious] for nothing; but in every thing by prayer and supplication with *thanksgiving*, *let your requests be made known unto God* [not your union grievance committee or your Congressman!] (Phil. 4:6).

(5) Finally, we can look for, pray for, work for and vote for leadership in government and in the Church which will exemplify



For even hereunto were ye called: because Christ also suffered for us,

the moral maturity and selflessness required if our society is to survive. ♥



# Thy Word Is Truth

## Taking Responsibility

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour, who wants all men to be saved and to come to a knowledge of the truth. *1 Timothy 2:1-4*

It is God's will that you should be holy; that you should avoid sexual immorality . . . . For God did not call us to be impure, but to live a holy life . . . . Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody. *1 Thessalonians 4:3,7,11-12*

Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does. If anyone considers himself religious and yet does not keep a tight rein on his tongue, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. *James 1:22-27*

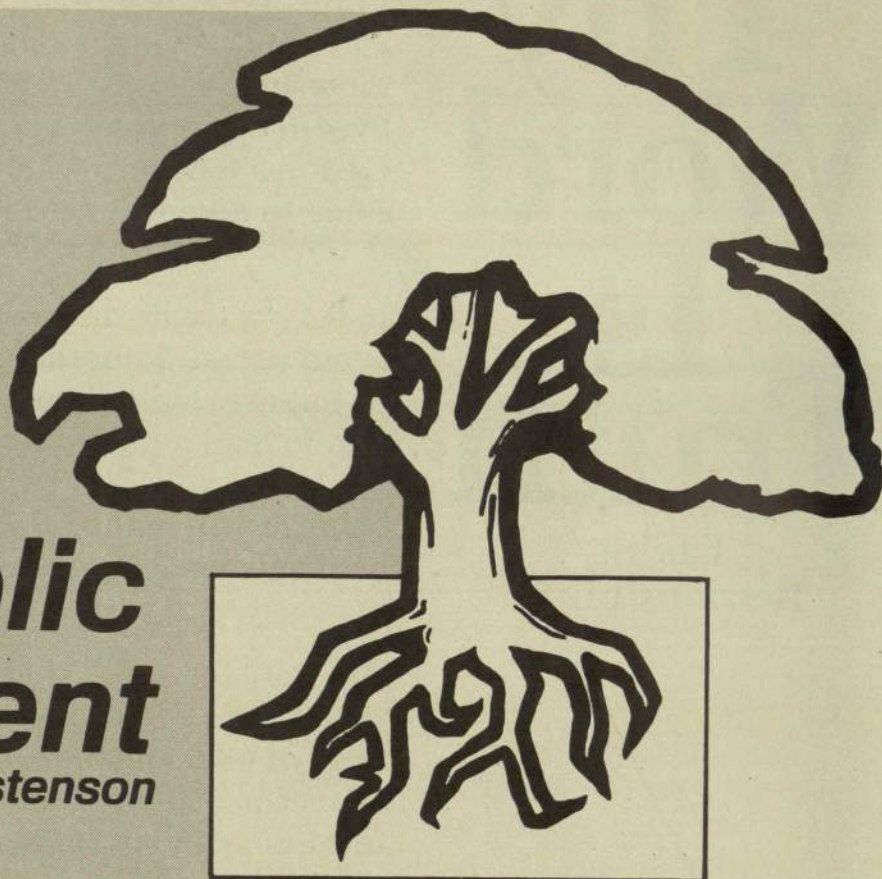
Also a dispute arose among them as to which of them was considered to be greatest. Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. *Luke 22:24-27*

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# The 1830 Apostolic Movement

by Larry Christenson



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## ROOTS SERIES

A YOUNG WOMAN lies near death. The doctors have given her but a few days to live. She speaks to her brother for some time, about spiritual things, and concludes with a solemn prayer that he might at that time be endowed with the power of the Holy Ghost. Almost instantly the brother calmly says, "I have got it." He walks to the window and stands silent for a minute or two. Then, with a step and manner of most indescribable majesty, he walks to his sister's bedside, takes her by the hand, and says, "Arise, and stand upright." The young woman stands up, healthy and strong. News of the healing travels far and wide . . . .

A Presbyterian minister is put out of his church for allowing the manifestation of spiritual gifts in

the Sunday service. An Anglican priest declares that charismatic manifestations are of the devil. A wealthy businessman withdraws from his congregation, and begins to hold prayer meetings in his own home . . . .

Any person with a measure of experience in the present-day charismatic movement would have little trouble supplying names, dates, and places for the events we have just described, add or subtract a detail or two. And, indeed, the events are real; historically verifiable. But they did not take place in the 1960's or 1970's. They took place around 1830, in England, Scotland, and Germany. Later the movement spread to other countries in Europe, and to North America. It came to be

known as the Catholic Apostolic Church.

The Catholic Apostolic Church appears to have had no direct influence upon the present-day charismatic or neo-Pentecostal movement. Yet its history, its teachings, its theological stance, its concerns—in a word, its *message*, seen as an organic whole—bears striking resemblances to the charismatic movement.

The charismatic movement offers a new point-of-reference, a historical analogy and comparison, for a fresh understanding of the Catholic Apostolic Church.

### "Renew Your Wonders . . . ."

The movement which eventually took the form of the Catholic Apostolic Church may be dated,



significantly, from the first day of spring—March 21, 1830. On that day a pious, uneducated girl named Mary Campbell lay close to death in Fernicarry, Scotland. For weeks she had been unable even to sit up in bed. Suddenly she raised up, stood out of bed, and began to speak melodiously in an unknown tongue, and to prophesy. She continued for a quarter of an hour, then returned to her bed in former weakness. Word of this event spread, and not long afterward similar occurrences took place in the MacDonald home in Port Glasgow, a few miles distant. Margaret MacDonald, also lying on her deathbed, was healed at the command of her brother James. On that same day, James wrote a letter to Mary Campbell encouraging her, also, to 'stand up and walk.' Upon reading the letter, Mary rose up from her bed well, and walked to Port Glasgow to meet the MacDonalds.

Word of these events stirred great interest, both in Scotland and in England. Men from London, who had long prayed for an outpouring of the Holy Spirit, sent several of their number to Scotland to investigate. They returned convinced that what they had seen and heard was a true work of the Holy Spirit. They established meetings in various houses to pray for a restoration of the spiritual gifts. About a year later, on April 30, 1831, the first manifestation took place in London: Mrs. John Cardale, wife of a prominent Anglican lawyer, spoke in tongues. During the course of that year, tongues and prophecy were experienced by several other persons, from various religious denominations. These manifestations, accompanied by a number of healings, continued to increase and spread throughout 1832.

The charismatic happenings in England ignored denominational boundaries. From 1830-1833, the movement located in churches or home groups wherever a clergyman or influential layman had

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stepped out to embrace the new phenomena.

Though the movement was diffuse, growing spontaneously without organization or direction, it came to a certain focus in the public mind in the person of the minister of the National Scottish Church in Regent Square, London, the most famous preacher of his day, Edward Irving.

The name of Edward Irving is inextricably linked with the history and development of the Catholic Apostolic Church. Adherents to the movement were dubbed "Irvingites," a designation which Irving himself protested bitterly.

Irving had arrived in London in 1822, unknown, newly ordained, to minister to a handful of Scotsmen at the little Caledonian Chapel in Hatton Garden. In a matter of months that little chapel had become the center of attraction in the great metropolis. High society and low flocked to hear the Scotsman preach, rather smitten than deterred by three-hour long services, and thundering denunciations of their irreligion and immorality. Orators, scholars, and nobles hung upon his lips, as he discoursed of righteousness, temperance, and judgment to come, with the boldness and power of one of the old prophets. Within two years, the congregation had outgrown the tiny chapel, and a

large new church was built in Regent Square.

In July of 1831, Irving mentioned in a letter to a friend, "Two of my flock have received the gift of tongues and prophecy." He counseled extensively with the individuals involved, and slowly satisfied himself that these were indeed genuine manifestations of the Holy Spirit. Having come to this conclusion, with the single-minded sincerity which was his characteristic, Irving spoke out in favor of the movement, lending it the not inconsiderable weight of his reputation and pastoral office.

Though he did not at first permit it, Irving felt constrained at last to allow the utterance of tongues and prophecy in the regular worship service. The Trustees of the congregation took exception to this, and on Communion Sunday, May 6, 1832, Irving found himself locked out of his church.

The greater part of Irving's congregation followed him. Before long, they had located a large picture gallery on Newman Street, and remodeled it into a meeting place for their church, which then continued to be one of the focal points of the movement.

Irving lived scarcely more than two years from the founding of the church in Newman Street. In December of 1834, during a trip to Scotland in a weakened state of health, he succumbed to pneumonia and died, at the age of 42. Already, however, the leadership of the movement had passed to other hands.

### **The Church: The Body of Christ**

Near the outbreak of the movement, certain words of prophecy were spoken which had little apparent meaning for the immediate hearers, but which portended a significant development in the future of the Catholic Apostolic Church. In 1830, at a prayer meeting in the MacDonald household in Port Glasgow, the word was spoken, "Send us



*apostles, send apostles, apostles, to prepare the Bride!*" In Bavaria, two years earlier, in a Roman Catholic cottage meeting, came the word: "Thus saith the Lord, I will again send you *apostles* and *prophets*, as at the beginning, and I will pour out my Spirit as in former times."

On October 31, 1832, at a prayer meeting in Irving's home, Henry Drummond, a wealthy businessman and sometime member of Parliament, who was deeply committed to the movement, approached John Bate Cardale, a prominent London lawyer who was kneeling, and had just finished praying for the Church, that she might be clothed with power from on high. Drummond spoke with what was later remembered as "indescribable power and dignity," naming Cardale to the office of apostle. A week later, on November 7, the call was repeated, this time through Edward Taplin, later to be named the chief prophet of the movement. Thus emerged into view that which was to become the signal characteristic and claim of the Catholic Apostolic Church, the restoration of the charismatic offices in the Church.

Over the next two years, eleven other men were called, by prophetic utterance, to complete the

college of apostles. Men were called to numerous other offices as well: prophets, evangelists, pastors and teachers; "Angels" (their terms for local bishop, or chief pastor of a congregation), elders, deacons; and miscellaneous assisting ministries. On July 14, 1835, the twelve apostles were formally set apart for their calling. Thus, within the relatively short space of five years, a spontaneous movement of considerable diversity had crystallized into one of the most highly formalized ecclesiastical structures in all of Church history.

It was not the intention of the Catholic Apostolic Church to win large numbers to their movement, or to become another denomination in Christendom. From the beginning, and throughout their history, the prophecies had made clear that they were to be a 'model,' a Church within the Church, demonstrating the principles and practices by which she might be restored to her true constitution and calling. Thus they saw their mission as directed primarily to the Church, rather than to the world.

Yet a Church claiming such a mission, and such a body of revelation, could not help but attract followers. During the next decade it spread out and founded new congregations, principally in England, Scotland, Germany, Canada, and

the United States.

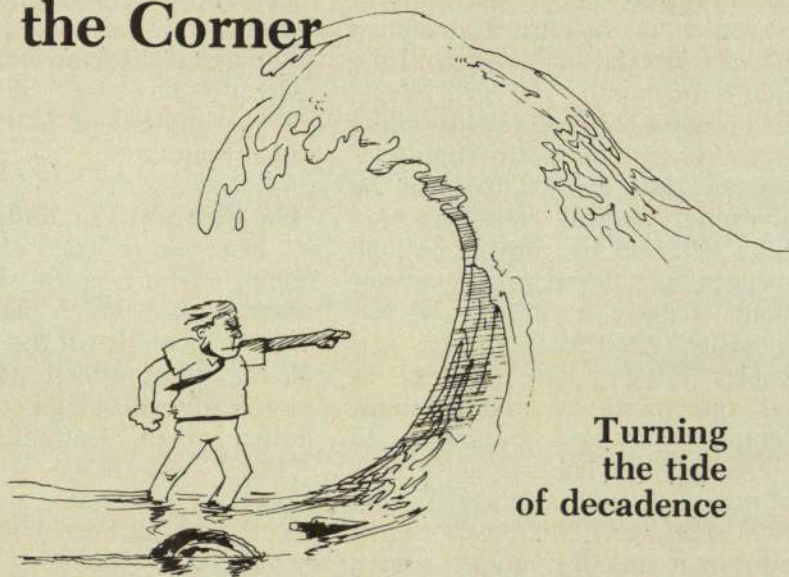
The Catholic Apostolic Church's idea of ministry grows out of its understanding of the Church as in truth a "body." The ministries of the Church are the various organs of the Body of Christ, fit together and functioning according to its divinely given constitution. They draw much from the catalog of ministries which Paul lists in Ephesians 4:11, and what the Apostle then goes on to say about these ministries: "Apostles, prophets, evangelists, pastors and teachers: for the equipment of the saints, for the work of ministry, for building up the body of Christ . . . unto mature manhood." The documents of the Scottish National Church, in Irving's day, stated plainly that the extraordinary gifts of Apostle, Prophet, and Evangelist had departed from the Church. The Catholic Apostolic Church reasoned: If Christ provided these ministries for bringing His body to perfection, how can we presume that it will come to perfection without them?

The "four-fold ministry," as it was called, became a foundational stone in the building of their churches. Early in the movement, men were called by the word of prophecy into the various ministries, as apostle, prophet, evangelist, pastor-teacher.

The Catholic Apostolic Church accepted the canonical Scriptures as the Church's primary authority. During their year of retreat, the apostles saw clearly that they were being entrusted with no "new Gospel," but with a restoration and illumination of the only Gospel. They saw the Scriptures as God's greatest treasure for His weak and divided Church down through the centuries. And therefore they felt bound to set forth nothing except that which was taken from the Bible, or stood in clear agreement with it.

Yet, having taken that essentially Protestant position, the apostles realized that they had not

Just Around the Corner



Turning  
the tide  
of decadence



dealt adequately with the question of authority. The innumerable divisions of Protestantism have all gone away from each other to set up separate housekeeping with Bibles clutched firmly in hand. An individual—or a church—may say, “The Bible is my only authority.” But what is really being said is this: “My authority is *what I understand the Bible to say*.” One cannot escape the subjective judgments which are involved in interpreting the Bible.

The “vital organ in question,” according to the Catholic Apostolic Church, is the college of Apostles. It is in acting through them, as His *chief organ of authority*, that Christ means to maintain His Church in unity, and reveal to her the truth. It inheres in the very nature of the Apostolate, by virtue of its direct appointment from Christ, that final authority in the Church, humanly speaking, rests here.

In terms of formal structure, what we have in the Catholic Apostolic Church is an oligarchy, “the rule of the few.” It distinguishes from the formal autocracy of the Roman Catholic Church on the one hand, and from the alleged democracy of Protestantism on the other. Seen purely in terms of formal structure, it has a strong authoritarian coloring.

One must see this authority working “from the inside,” however, in order to grasp its real nature. While the Catholic Apostolic Church had a high regard for authority, a crass authoritarianism was utterly foreign to its spirit. They recognized that the secret of spiritual power and authority lay not in human position or capability, but paradoxically, in weakness. “When I am weak, then I am strong” (2 Cor. 12:9).

Thus in the Catholic Apostolic Church we see the paradox of an outward form which lays great stress upon title, position, authority, and honor; yet an inner life in

which all human authority is subordinated to, and ultimately verified by, the call and the working of the Holy Spirit.

In the Catholic Apostolic Church, both family and church were structured along authoritarian lines. The position of authority was conceived of primarily as a place from which to serve. The right and need to rule grew out of the responsibility for serving. The practical exercise of authority was therefore by no means rigid and unilateral. Within

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**“The proof of the genuineness of our claim to be raised up . . . lies in our dependence on His will. We make no plans.”**

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one’s proper sphere, a person exercised authority which those over him were bound to respect.

The Catholic Apostolic Church early recognized that charismatic power cannot exist apart from strong spiritual authority.

The “gifts” and the “offices” stand in integral relation with one another. “Where apostolic authority is lacking or not recognized, the spiritual gifts cannot come to full power and maturity; they will be stunted by disorder and excesses.” When people involved in the charismatic movement come to see this, they will be able to relate much more positively to their church structures—seeing in them not a threat to their newfound spiritual life, but a necessary counterpoise.

**“Unless a Seed Fall into the Ground and Die . . . .”**

It remains now only to note the historical ebb of the Catholic Apostolic Church, and the reasons for it. The first apostle died in 1855, portending a slow dying out of the Catholic Apostolic Church itself, for according to their order, only Apostles could ordain to the priesthood, and only ordained priests could celebrate the Eucharist.

One by one the apostles passed on, until at the turn of the century only one remained alive. The Catholic Apostolic Church itself registered no qualms as the end of their Work loomed on the horizon. Already in the early days of the movement, the prophecies had indicated that, in the Spirit, this Work must experience all Christ’s sufferings, and then die with Him.

The last of the apostles died in 1901, and the Catholic Apostolic Church entered its period of silence. Service and ministry con-

tinued while ordained priests remained alive, but gradually these too passed on. Asked by a sympathetic outsider what they would do when the last priest died, a member said, “The proof of the genuineness of our claim to be raised up, not as a sect, but a Church within the Church, to await the coming of the Bridegroom, lies in our dependence on His will. We make no plans.”

Over the years, Catholic Apostolic people have learned to speak of “the Lord’s Work” with great reserve, even enigmatically. But when one gains the confidence of some of them, now well advanced in years, who still recall as yesterday the rich worship, and the life of the Spirit in which they were nurtured, and discusses with them the moving of God’s Spirit, one has the distinct impression that he is not being told so much a recollection of what has been, as an expectation of what is yet to be.

As the charismatic movement sifts and weighs the message of the Catholic Apostolic Church, learning and putting into practice within the Church that which is of enduring worth, a seed which of set purpose fell into the ground and died, may yet bear a rich harvest for the Kingdom of God. ♥





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*One of the first statements Bob Woosley made to me on the day of our interview was that he had theological disagreements with some of the teachings in New Wine Magazine. This came as no surprise to me. I knew that Rev. Woosley was non-charismatic in his theological perspective.*

*However, in spite of some minor differences, we both agreed that God is drawing together Christians of varying emphases to face crucial issues of common concern to the Body of Christ. We talked together at length about our nation's condition and the responsibility we have as Christians to work together to do something about it.*

*You may agree or disagree with some of Bob Woosley's insights and opinions. Even so, it's encouraging to recognize the Lord's insistence that Christians come together—despite their disagreements—to fulfill His purpose and establish His Lordship in our nation and throughout the earth.*

## **Redeeming Our Government**

*An interview with  
Bob Woosley*

**NW:** *With the issues facing Christians nowadays, what responsibility do we have to come together to counteract the decline in our society?*

**BW:** R.J. Rushdoony has said that the point of division among Christians today, contrary to some of the traditional points of contention, is secular humanism and our attitude toward it. I agree with that. We have a moral crisis facing America and, indeed, the world. We who name the name of Christ and pledge allegiance to the word of God must recognize that our survival as one nation under God is threatened. Therefore, uniting to protect our right to disagree is more important at this time than the disagreements we are going to protect.

I personally am an independent fundamental Baptist. Unapologetically, my theological position is that of traditional Baptist doctrine. At the same time I have natural allies in the fight for moral principles and political and spiritual survival who may not share my doctrinal position. If I make my doctrinal position my only test of fellowship, I may wind up inside somebody's concentration camp, still very proud of my doctrinal purity.

On the other hand, if I can unite with certain people with whom I disagree, to protect my right to disagree with them, I will.

In the Christian political movement we are finding natural allies whom we would not encourage to join our church or whose we would not want to join. But I don't believe I am compromising my stand on the word of God to ally myself with other people who also believe in religious freedom, moral principles, the essential nature of the word of God, and our responsibility to it and its basic doctrines. Everybody may not agree about how many angels can dance on the head of a pin, but we must agree on the essentials of moral principles and the authority of the Scripture and the Lordship of Jesus Christ.

**NW:** *How did you get involved in the political arena?*

**BW:** My involvement in the Christian-school movement as a Board Member of the Alabama Christian Education Association placed me in contact with a lot of other preachers and Christian schools around the state of Alabama. Essentially the single purpose of the Christian Education Association has been to foster the Christian-school movement and fight the encroachments against it by the state and local government. We got very active in the state legislature, trying to get Christian-school legislation recognized in the state, seeking exemption from licensure of church ministries, since we all view our Christian schools as a ministry of the local church, and therefore covered by the First Amendment.

As we got involved in that, we kept bumping into other issues. Yet the Christian Education Association was only intended to deal with the issue of Christian education. As a result, many of our people proposed that we start another organization which would be totally political in its emphasis, representing the Christian stance on pornography, gambling, homosexuality, and other issues that involve moral principles. The result was the organization called Concerned Christians for Good Government, of which I am now chairman. The idea we pursue is that if good people take their hands off government, it leaves the



rascals in charge unchallenged.

Many Christians have been sold a bill of goods about separation of church and state to the point that many people have the idea that politics is dirty. The only reason politics is dirty is that good people have been out of it for so long. It ought not be that way. In the early legislatures in the United States of America, there were many pastors involved in political affairs.

I discovered an interesting truth the other day: Over half the Bible was written about government by politicians. When I first heard that statement it shocked me, but then I got to thinking. Moses was a law-giver, the prime minister of the nation, and he wrote his books to outline God's laws—the way that God wants us to rule our society. A theocratic nation was established; 1 and 2 Samuel, Kings and Chronicles provide the history of that nation. Many of the incidents related to the kings and the prophets are recorded two or three times. These books were written about politics and politicians and government by men who were involved in the ruling of the nation, and about the prophets who prophesied against the king or for the king or to the king about the govern-

*Bob Woosley has pastored Bel Air Baptist Church in Mobile, Alabama since 1968. He is currently the Vice-President of the Alabama Christian School Association, chairman of Concerned Christians for Good Government, and is on the executive board of Moral Majority. Bob, his wife Gay, and their three children live in Mobile.*

ment. We have somehow missed that truth and instead believe that God wants us to be uninvolved, unattached from the political process. Daniel and Joseph and men like them in the Bible would probably be appalled by the reluctance of Bible-believing Christians today to be involved in the affairs of government.

**NW:** *Why does such reticence exist among Christians?*

**BW:** We have been sold humanism and don't realize it. We have believed the enemy when he said, "You



## **Exhortation for Involvement**

*an interview with  
Alabama's Governor  
Fob James*

*Governor James gives an honest  
assessment of government and what  
we can do about it.*

**NW:** *What do you see as major issues facing people, especially the family, today?*

**FJ:** We've got some major social and political issues such as inflation and the deterioration of currency.

One problem is that too many people have the false impression that *government* can be all things to all people. Government cannot buy happiness. It cannot produce any material wealth. Government grows no crops; government manufactures no products. Even more serious is the fact that government is not setting a standard that will inspire citizens to values that are absolutely necessary for this country to survive in the sense that we know it.

Yet I think America will survive. You know, the Bible is a basic document. It is what inspired Western Civilization for all these centuries. When you get away from some of those fundamental principles, they're going to catch up with you at some point.

More and more each day the American people are demanding truth, and that's where it starts. The many movements of Christianity are a very positive force. The charismatic movement (when I use the word "charismatic," I use it in a very broad sense) has had a positive effect on the traditional churches.

**NW:** *Would you say that we have largely departed from that biblical standard?*

**FJ:** I don't know to what extent the man on the street has departed from that. I certainly think government has, but the great American public is awakening. They are capable of demanding a change once they see the government has been wrong or gone too far. I believe that is on the horizon.

During this election year the American people will realize



don't mix politics with religion." But to the Christian there is no such thing as the secular and the profane. To the Christian everything is sacred. All truth is God's truth. There is no relationship on this earth that should not be governed by scriptural principles. Our relationships in international affairs and in the affairs of men have to be scriptural relationships. All things are spiritual to the Christian.

We have to be involved. I see no reason why in a city like ours—with many people who claim to be Christians—we should have to battle to get moral, righteous, scriptural principles reflected in city ordinances and county laws. It is reprehensible to me that in a legislature where so many people claim a church identification or affiliation that moral principles would be so foreign to those people.

The humanists have made so much noise that we get the idea there are more of them than there are of us. That is not true. We are the majority at this point. Good moral-fibered people in this country still could outvote the rest if they would rally. But the problem is getting our people out of their lethargy. We have been too comfortable, like Israel at ease in Zion.

some of the dangers that we have been placed in. For a while they believed what politicians said, but more and more people are saying, "We're from Missouri; show us." They are wondering if you really mean what you said, and they are looking at candidates' records very closely. I think it's very healthy.

**NW:** *Could you give some practical advice on how people can become involved in changing our society for the better?*

**FJ:** Absolutely. They can do it. They should not think the government is complex because it really isn't. The people that make the laws are the legislators and the congressmen. Whatever issue a person is interested in (and they ought to get interested in some), they ought to find out who their representative and their senator is and write him or call him or come see him. Get five hundred signatures and say, "This is what we think is right. And Senator (or whoever the representative may be), we want you to know we'll be watching what you do on this issue. We know that you are going to be running again and that you like to hold office, so don't forget that we're the folks that sent you. We sent you up there to do certain things, and if you don't do them, we'll bring you home." That is what people ought to start doing.

**NW:** *Would you describe your outlook for the nation as optimistic or pessimistic?*

**FJ:** There's no question but that I'm optimistic. "Resolute" may be a better word because sometimes optimism is shallow. I think America has lots of miles left, but it will suffer some bruises. For two hundred years this country was really untouched by much adversity other than the civil war. We need to toughen up, but I am confidently resolute that we will continue as a nation. ♥

The keys to getting our people out of their lethargy are the prophets and the pulpit. We need men in the pulpit who will alarm God's people and inspire them to action. I do a radio talk show on Saturday mornings. One morning a lady called in and said, "What's the matter with the people in the pew in this country?" I said, "In one word, it is the people in the pulpits." If God's prophets will prophesy, God's people will follow. Leonard Ravenhill says that the need of this hour is for prophets—God-sent, Holy Spirit-inspired, bold prophets—to whom principle is everything and expediency is nothing.

**NW:** *Could you define, as you see it, the incursion of humanism into our society, particularly in the area of government?*

**BW:** What we have seen in the past few years is the takeover of positions of influence and authority in this nation and indeed around the world by those who are God's enemies—humanists. Humanism essentially is a doctrine which says that man is his own source and judge, and that there is no absolute truth—everything is relative. Those who hold this view have come

to the point where they dominate in areas of religion, government, and media. In those three specific areas, we find key humanists who have an inordinate power of influence. They teach our kids in school; they write the articles we read in the newspaper; they control what goes into television programs, with their subliminal themes and philosophies.

In politics, they have moved into positions of influence and authority at very high levels, both in the bureaucracy and in elected positions. It looks like they are everywhere, and they are using techniques of intimidation to make Christians think that there is no use trying because these people are in charge.

**NW:** *What steps would you recommend for Christians who want to increase their level of involvement?*

**BW:** I would recommend first that people go to their pastor and say, "Pastor, if you will take strong stands and encourage our people to do the same thing, I will back you." Many pastors are timid about taking firm positions on these things because they fear that the people in their churches are not going to



respond to their leadership. My experience indicates that when the preachers take a good strong position, the people rally to it. The growingest churches in the country today are those where the preachers are preaching *something*, not where they are compromising *everything*. So the first thing is to go to your pastor, express your support for him, and urge him to exercise decisive leadership.



Secondly, people need to learn to evaluate the media. Read and study. There are good Christian periodicals, conservative newspapers and magazines, and basic books that people can read to get a good Christian philosophy of government.

For instance, Rus Walton's book *One Nation under God* is a primer for Christian political philosophy. Every Christian in America ought to read that book or one like it to learn what a Christian philosophy of government is and what the Bible says in respect to these moral principles.

Know what you are speaking about and what you believe about it. Then find the channel to get involved at various levels.

Many Christians have never been involved in politics and therefore are afraid to get involved because it's unfamiliar territory. There are ways that you can get acquainted with what is going on. For instance, in the state of Alabama we have Concerned Christians for Good Government. Several other states have similar nondenominational Christian organizations, often involving people from a broad spectrum of backgrounds. So find an organization like this which can give you access to other people who are also interested.

Almost every state has a good Christian-school organization, and the people who are involved there can usually put you in contact with those who are involved in the political arena. There are such organizations as Moral Majority, a group organized by Jerry Falwell that is doing nationwide what we have been doing statewide. You can write to the Moral Majority office at P.O. Box 2697, Washington, D.C. 20002, and find out who is involved in this movement in your area. Get in touch with them because they are looking for people. Also, we go regularly to the state capitol and speak in committee

hearings when they are considering bills that have moral implications.

**NW:** *Can you do that without invitation?*

**BW:** Oh, yes. As a citizen you can go up and say, "I am a citizen and I want to speak to the committee about this bill that is before your committee." You have to know when these things are coming up, and that's why it is good to get in contact with organizations which have this information. In most states, the procedure for speaking before a committee is to go to the state capitol building and register your name with the secretary of the hearing. In some states you only need to register a few minutes before the hearing—in others you must register a day ahead.

Anyway, you say to the secretary, "I want to speak before the committee on this subject," and they will write your name down. Then in the hearing they will say, "We will hear from the proponents first and opponents second," or vice versa, and they will call you up to speak to the senators or congressmen there.

Let me just emphasize that it is an exercise in futility to speak if you have not properly done your homework out in the hallway. It is also good to get acquainted with your representative. Go buy him lunch or go to his office and talk to him. Do something so that you have name recognition with him. Then when you call him and say, "Senator, I want to talk to you about pro-life," he knows who you are and whom you represent.

Learn to rate candidates in your mind by their stance on moral issues. For too long we have been concerned about whether we will get the bridge in the south end of the county or whether we are going to have gas rationing or whether they are going to pass this particular school tax. We have to approach moral issues with a biblical position. If there is a biblical position available on a subject, then we have to find candidates who will take that political position. For instance, abortion from a biblical perspective is murder, and people who advocate abortion advocate murder. People who perform abortions are murderers from a biblical perspective. We have to look for candidates who recognize this.

One of the prime issues of this year's election is the family. We must learn what it means to be pro-family. Whereas when we talk about family we talk about the traditional Judeo-Christian family consisting of people related by blood and marriage, the humanists want to redefine the family as "people cohabiting, regardless of whether it is a man and a woman, or a man and a man." But the Bible interpretation of a family is a man, his wife, their kids and others who are interrelated by blood and marriage. We must look for candidates who know what a family is and want to protect the integrity of the family.

For example, if a candidate advocates the same



tax advantages for cohabiting, consenting adults that have traditionally existed for the traditional family, the candidate is not a pro-family candidate. We need to recognize that if he is in favor of child-advocacy laws that take the right of discipline away from the mother and father and give the child the right to have a lawyer to protect him from mother and daddy's discipline, he is not a pro-family candidate.

We are looking for men who will reflect these moral principles. The people who are against the family and moral principles are the same people who are against the word of God. We must see this as a spiritual battle. It is not just a political battle; it is a spiritual battle: "We wrestle not against flesh and blood but against principalities and powers and spiritual wickedness in high places." These are spiritual issues. The moral issues are biblical.

If God has a position on a subject, then we don't have the privilege of looking at the other side of the issue. We are to take a stand on the side of the issues where God expresses Himself. God may not necessarily express Himself on whether we drive on the right or the left side of the road, although He does expect us to obey the law once it is established about that subject. But on moral principles, God does give a position, and the Christian is bound by his loyalty to Jesus Christ to take the divine position on those things. Now if it means getting into politics, the Christian has to get into politics and raise a standard of righteousness in this country.

*NW: Scripturally, there is real justification for us knowing that God's people have the ultimate victory. Can you just share a little bit about that?*

*BW: I have had an attitude change in the last few months. The Bible says, "Occupy until I come." Oc-*

*cupy means to do our job, not just fill the territory, although it also means that. Although I used to preach that we were to be doing God's work right up to the last minute when the trumpet blows, at the same time there was a subtle thread of pessimism running through my thinking that said, "I don't really think that we can win, but Jesus said we are to occupy, so let's do it."*

*I am sensing something different now. I believe that we have a chance to win. I see a real ray of hope on the horizon. Not only did He tell us to occupy; He gave us the wherewithal to occupy. I see an increasing awareness among Christians that what we have been talking about is true, and we must respond to that truth.*

*The hope for this nation is to raise up a generation of people who will live by the same principles our forefathers lived by. We have had our fling. Permissiveness has taken its dreadful toll. Now it is time to get back down to the business of serving the Lord with a defense of the Christian faith as vigorous as the attack it has sustained in the last few years.*

*We have read the last chapter in the Book, and we know about the final victory of Jesus Christ over Satan and all his armies. The last day of the battle of Armageddon is pre-written history. But I don't believe we need to live in defeat between now and the time that happens. Jesus intends for us to occupy, and it can be done.*

*In fact, if it is not done, we will have to answer to Him. All we need is for Christian people to recognize their own responsibility and take action on it. The battle is the Lord's. We are not fighting it on the basis of numbers anyway. We are not going to win with numbers—we are going to win with the intensity of our commitment. ♥*

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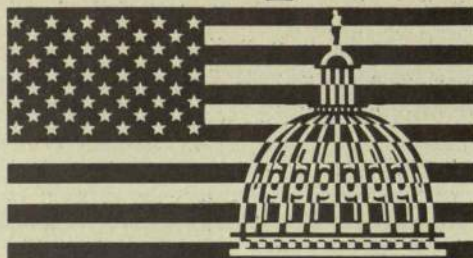


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# Intercessors Report



by John Beckett

In a previous article, we examined two competing philosophies among Christians in regard to the future of America. Many have concluded that "the night is too far gone" and that America cannot be rescued. In adopting a "retreat mentality," they are looking for ways to minimize their discomfort in the face of certain defeat.

But in contrast to this, another mentality exists. It is a hope born out of faith that God, who has so greatly blessed America, is prepared to bless her still. It is a conviction that light can drive out darkness, and that our destiny *as a nation* is not sealed in humiliation, disgrace and defeat. In spite of the cunning viciousness of the enemy, we can advance beyond defeat and see a land that is healed and whole: a land where the gospel goes out unhindered; where our freedoms are intact; where government serves, not dominates the people; where biblical principles shape the conduct of individuals *and* institutions. In short, a nation under God.

This is not an impossible dream. It was the dream that fired earlier generations of exiled and alienated Christians who came to our shores, sacrificed and often gave their lives for the sake of the Kingdom and those who would follow. Their vision and determination to fulfill that vision produced the legacy we have enjoyed, but have also tragically neglected.

If we are to reverse America's precipitous decline, we need to understand the requirements for victory. Here are the principle elements:

1. *Recognize that we are at war.* The true nature of our warfare is not understood by most Christians, let alone non-believers. First and foremost, the *intercessor* sees that *spiritual battles* are raging and that the great conflicts destroying our society cannot and will not be re-

solved by even the best human efforts apart from God. This warfare must not be viewed casually. We must choose to align ourselves *actively* on the Lord's side.

Because we are at war, we, like every good soldier, must learn: To obey the Commander's orders and follow His battle strategy; to be prepared physically and mentally to endure; and, to sacrifice our own comfort and well-being for the cause to which we're committed.

As we engage in spiritual warfare through intercession, we will "draw fire" from the enemy. He targets his "fiery missiles" at our areas of greatest weakness. This is why we must first count the cost and determine whether we're committed to do battle (Lk. 14:28-33). Fortunately, the same Commander who directs our warfare is well able to keep us and protect us by His infinite grace (2 Tim. 1:12; 2 Cor. 12:9).

The hour is so critical today that nothing short of an all-out commitment will suffice. If we fail to "take up arms," we will soon relinquish our comfort and ease not by choice, but by force, and we will lose the glorious option that is now available to us.

2. *We must begin exercising a much greater level of faith in God.* By and large, Christians have succumbed to the hopelessness that has engulfed those who don't know God. We are so immersed in the day-to-day news and so exposed to all the shaking in the world that we become crisis oriented. We find ourselves focusing on the problems.

To exercise faith, we need to view our situation from God's perspective. We must understand that God knows fully what is happening, and is, in fact, allowing it. He is in control and will accomplish His purposes. We

may not know *how* He is going to fulfill His plan, but we can be certain that He *will* fulfill His plan. We can place supreme and unshakeable confidence in our Commander as we enter battle.

3. Finally, we must *release our faith through Spirit-directed action*. "... faith by itself, if it is not accompanied by action, is dead" (Ja. 2:17, NIV). Action is the natural outgrowth of prayer and faith in God. Through prayer we learn the mind of God. By faith, we release the Holy Spirit to direct us and work through us. By our action, we bring about physical, tangible results.

Nehemiah is a good example. The direct result of Nehemiah's fasting and prayer (1:4-11) was a plan of action (2:5-8). Then direct, personal involvement carried out that plan, which involved mobilizing a whole nation to rebuild Jerusalem's walls.

Seeing how those walls were rebuilt helps us know how we can repair the walls and breaches in America. They had a specific goal—"let us rebuild" (2:17); they released their faith in the midst of opposition—"The God of heaven will give us success" (2:20); they worked as families on specific portions of the wall (Chapter 3); they worked "with all their heart" (4:6); they withstood their enemies (4:9-23; Chapter 6); they completed the task in a remarkable 52 days (6:15); they rejoiced and gave glory to God (12:27-47).

Hundreds of noble efforts are underway in America to "rebuild the walls," many under the leadership of dedicated Christians. None of us can do all the rebuilding by ourselves, but we can ask God what "family" we should be working with. Perhaps it is the pro-life movement, an anti-pornography group, or a candidate for public office.

Tragically, the majority of Christians aren't active. They don't vote; they don't want to be involved; they don't want to disrupt what Francis Schaeffer refers to as two impoverished values, "personal peace and affluence." This must change if America is to change. It is no time for a retreat mentality.

By adopting a positive, trusting attitude toward God's plan for the Church and for America, we can be a part of the glorious victory that God wants to accomplish in our midst. ▾





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Dear New Wine,

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#### Encouraged to work

I deeply appreciated your March issue on the working Christian. It's so valuable for us who spend forty hours of our time a week in secular employment to know that this time has genuine purpose in God's plans. I personally feel very encouraged to go to work with a more positive and joyful attitude. I am walking in the firm conviction that I can please God by doing my work well and that He has me doing that work. I would, however, like to see something mentioned about the Christian single woman's place in secular employment.

Roxanne Rogers  
Redwood City, California



#### A happy mom

I can't tell you how much I was edified by reading "The Majesty of Motherhood" by Richard Strauss.

I just had my first child 2½ months ago, and to read that story was very encouraging and came just at the right time. A lot of questions and ideas I've had about motherhood were answered so directly and put in such a meaningful way that I sincerely look forward to a happy life as a mother and a wife!

I praise the Lord for *New Wine Magazine*!

Terri Geoghegan  
Riverhead, New York

#### Doesn't agree, but . . .

I want you to know that I really don't agree totally with some "shepherding" teaching, but I have found *New Wine* has consistently been teaching what I felt the Holy Spirit was speaking to me in my spirit.

*New Wine* has always been my favorite Christian magazine and is the only one I subscribe to myself, the only one I felt I could really support.

Many years ago, when I was a new Christian and really down and out, living on next to nothing, you sent me *New Wine* even though I could not afford to send a contribution. You even sent me a bunch of back issues, and I'll never forget that.

Vicky Creel  
London, Tennessee

#### Tent-making ministry

I enjoyed the March issue on

"The Working Christian." While I agree mostly with what John Johnson said in your interview, he did lean toward saying that either one should be full-time in the ministry or full-time in some other occupation. Therefore, he does not leave room for the tent-making ministry or for the church or fellowship that is too small to support a full-time minister.

I serve a small church which pays me very well for their size, but not well enough to support a family of four. So I need and am developing a business that will fit into and complement my ministry. I venture to say that there are many others in similar positions to myself that are called to minister in small groups or churches or fellowships. I do wish that you would cover some time in the

future the area of tent-making ministries.

Jack McCreary  
Festus, Missouri

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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The need for a healthy self-image

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