

Magazine **New Wine**®

Help for reaching our destiny in God.

January 1981

**Preparing the Next
Generation**

G. J. H. Bailey

The upcoming presidential inauguration reminds us of the dramatic political changes in our nation as the result of last November's election. It also reminds us of the controversy surrounding Christian influence in the political realm which brought about some of those changes. Continuing media coverage of "the new Christian right" and letters from our readers indicate a need for further clarification of this issue—a need to examine Christian influence in politics from the larger perspective of the Kingdom of God, reaffirming certain principles and dispelling certain misconceptions.

Principle 1: The Kingdom of God is dependent upon God's sovereignty, not on political control.

During Jesus' days on earth some of His followers mistakenly supposed that He would assert all His powers to establish a political throne in Israel from which He would administer the purposes of God. To them, physical governmental rule was the ultimate solution. Some Christians need to guard against that same mistaken assumption, for it is God, not the government, who determines the destiny of men and nations.

It is true that ultimately every government on earth is subject to the Lord Jesus Christ, upon whose shoulders all government rests. An under-

standing of that truth provides the framework within which we can feel free to exercise our responsibility in the political process, whether it be simply voting or actually serving in public office, for then such activities become expressions of our commitment to His purposes rather than humanistic efforts to accomplish purposes of our own. Whenever Christian activity in politics falls into this subtle humanistic trap, it perverts the legitimate authority God intends His people to exercise. A Christian "power grab" is no more justifiable than a "power grab" by any other group.

Principle 2: The Kingdom of God is a declaration of righteous principles, not an endorsement of a particular party platform.

Repeated criticisms of Christian groups during the recent political campaign have been that they have advocated an ultra-conservative political position. Undoubtedly, some groups are well criticized, for they have mindlessly equated political conservatism across the board with Christian polity. But in many cases the critics place the cart before the horse by saying "Christians are endorsing conservatives." Their criticism, like the question "Whose side is God on?" misses the mark entirely. God hasn't moved to anyone's side. The real question is the one Moses asked in Exodus 32:26: "Who is on the Lord's side?" The basic issue is not that Christians promote certain political ideologies, but rather that certain political ideologies have begun to reflect principles which God established in the

teousness of God than any righteousness of a particular political party.

Principle 3: The Kingdom of God will prevail, whether secular government favors it or opposes it.

Scripture obviously instructs us to pray and work for good government and therefore we are wise to do everything within our power to establish godly leadership. However, we also need to realize that the ultimate success of the Kingdom of God does not depend upon whether or not the government favors or opposes it. The political situation only determines the means by which and the context in which the Kingdom of God will prevail.

Summary: New Wine's Purpose

In light of criticism against Christian groups involved in the political realm, it is important that our readers remember that *New Wine's* goal is to evaluate contemporary issues from the perspective of the Kingdom of God. The purpose of *New Wine* will continue to be to proclaim the truth of those principles, and to encourage our readers to implement them in a practical, yet prophetic way in every area of their daily lives—including the area of political responsibility. Our editorial stance is best described by the closing thought in Don Basham's



EDITORIAL

beginning. Our primary obligation as Christians is to stand unequivocally for biblical principles and then further to encourage all those who identify with those principles, whether they be doctors, lawyers or politicians. As it turned out in the recent election, an unprecedented dichotomy emerged among political groups, with one group espousing a platform largely in line with biblical principles. Viewed from the perspective of the Kingdom of God, the support that group received from the electorate reflects more an endorsement of the right-

November editorial, which U.S. Senator Roger Jepsen of Iowa quoted in a recent syndicated article: "Let us remember that when the dust from the election has settled and the last vote is counted, our final destiny does not rest with the men who go to Washington, but with the Man who went to the cross. His Kingdom will prevail." ▼

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law and five grandchildren. On December 28, 1980 my son, Glenn, will also be getting married, adding a daughter-in-law to our family. In the thirty-one years that Alice and I have been married, we have been blessed with an unusually close family, and we feel that we have experienced an extra measure of God's grace at work in our family over the years.

NW: What are some of the factors that you feel that have contributed to your success in raising your family.

DB: Well, let me say that I know good Christian parents who have had much greater difficulties in rearing their children than we have had. The fact that we have been remarkably spared from such difficulty has not been because of a special genius on our part, but rather because of God's grace. But as Alice and I have worked at the job of being good parents, some factors have contributed more than others to the measure of success we've had in raising five children.

Probably one of the main factors was that both Alice and I grew up in families that were fairly close. Not that our families didn't have certain problems, but there were good relationships between parents and children in both our families. Those secure parental relationships helped us in our relationship to each other and in the task of rearing our children.

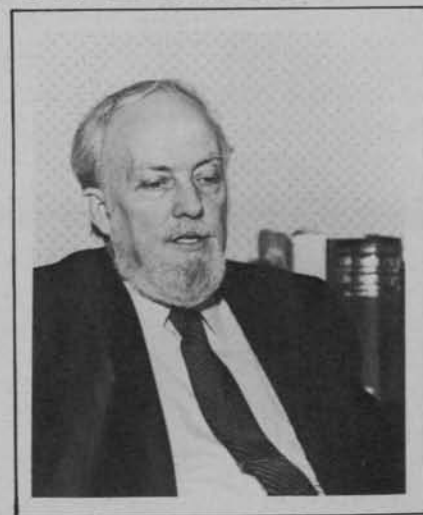
One practice that Alice and I have always maintained in our home is to be openly affectionate with one another. We have never hesitated to demonstrate our love for one another or for the children in an open, warm way. We believe that a climate of love and affection in the household creates a spiritual environment which helps the children

Investing Ourselves in Our Children ***An interview with Don Basham***

Raising a family of five children is no small accomplishment, and yet this is what Don and Alice Basham have successfully done. Therefore, we thought it might be helpful to allow Don to share with our readers some of his personal insights concerning the family, and his perspective for preparing the next generation.

NW: Don, we know this month's theme, "Preparing the Next Generation," relates closely to what you have attempted to do with your family. Would you tell our readers a little about your family?

DB: My wife, Alice, and I have five children and our family has grown to now include three sons-in-



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develop to their highest potential, and allows whatever is good in them to grow and flower and mature. I don't think there is such a thing as being too loving with your wife or husband or with your children. The fact that Alice and I have always openly displayed our affection for each other has helped our family.

Another thing that has helped in our relationship to our children has been our willingness to admit to them when we've been wrong or too harsh, and then to ask their forgiveness. Some parents find this very hard to do, but in our first years as parents we saw the wisdom of humbling ourselves and asking our kids' forgiveness when we were too harsh or made a mistake in dealing with them.

Another important principle is one that I had to settle in my early years as a denominational pastor. Any man whose vocation requires tremendous amounts of his time has to be very careful how he orders his priorities. The average denominational minister has so many demands upon him that unless he takes a really positive stand to protect his family, those demands will ultimately cause him to neglect them. I decided early on in our marriage that there were certain "attainments" that I would not strive for as a pastor, even though the people in my church expected me to do so. I just decided that my family was more important than some of their unreasonable expectations and I refused to sacrifice the welfare of my family and important time with my wife and children for the sake of them. There were times when I deliberately made the decision to curtail certain aspects of my vocation in order to spend time with my wife and children, especially when the children were young, because I knew they needed me, and for that matter I needed them.

I suffered certain feelings of guilt and some criticism from my congregation because I didn't give myself 12 hours a day, 7 days a week to the church as some ministers do. I thank God He gave me the grace to do that because now I can see how it has paid off. Alice and I have always tried to arrange our priorities in this way: God first, family second, ministry third. Unfortunately, for a lot of men who are in ministry vocations, it's God first, ministry second, family third.

NW: In concentrating on the needs of your children,

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NEW WINE

how did you go about introducing them to the Lord? Was it spontaneous or was it planned?

DB: By and large it was spontaneous. With my being a denominational pastor during most of our children's early years, our kids were continually exposed to organized church life, which is not altogether good. Sometimes the preacher's kids don't turn out that well because of the tremendous demands put upon him and his family by his congregation and the sacrifice of family time for church responsibilities that I mentioned earlier.

But our children were regularly exposed to Sunday worship and to the preaching of the Word of God, which certainly had a positive effect. More than that, we lived our faith in the home and were strong believers in prayer and the gifts of the Holy Spirit. Subsequently, the children grew up with the realization at a very early age of how dependent we were on the Lord Jesus Christ. We included them in our prayer times and if there were emergencies or special needs, we included them in those prayer times as well.

One area in which we never attained great success was formal, arbitrary "family devotions." I don't have any objection to such times and possibly some parents have found them workable. But most families have had trouble making those times meaningful. We had far more success in just having the Lord as a normal part of our life and conversation. Because of this our children grew up in an environment where they were aware of the reality of the Lord. Of course the time came when each of them made a specific commitment to the Lord in which they acknowledged Jesus as their Savior, were baptized and were later filled with the Holy Spirit. But we never considered our children as "evangelistic prospects."

NW: When you were preparing your children to function outside the home environment, what were some of the specific obstacles you prepared them for?

DB: I don't ever remember consciously setting a strategy to prepare our kids for certain difficulties they would encounter. Obviously, as a family grows up and the children move into their adolescent years, they begin to confront the real world, having contact with schoolmates and with other families that have different values and philosophies. Then as they move into high school, they often encounter unbelieving teachers and other such influences. After having been reared in a secure family situation, they are suddenly faced with philosophies and approaches to life that are far different from the ones taught them at home. So we tried to instill a sense of values, virtue and dependence upon the Lord in our children to prepare them for the time when they would be confronted with these opposing

views. I believe our children came through that period fairly well.

Our family was remarkably free from any serious divisions or tensions as our children grew up. Of course, we went through different hassles and arguments and our kids showed various signs of rebellion as they grew older, but I believe a certain amount of that is an inevitable part of the maturing process. Every child reaches the stage where he begins to forge out on his own; to attempt to be released from parental ties and begin to enter adulthood.

Because of the faithfulness of God, and because of our determination to maintain a loving atmosphere in our home, we were able to raise our children in such a way that they were prepared for these inevitable shocks. One of the things we can count on from God is that if we are faithful to sow the right seed in our kids in terms of scriptural values and standards, then God will honor our efforts and that seed will take firm root and bear fruit as they become adults.

One of the gratifying rewards we received as parents came when our children began to mingle with other high school students. As they got to know their friends' families and saw firsthand the secular values and strained relationships that their friends had with their parents, many times they would come home and express their gratitude to us for the peace and security that existed in our home. Even though they sometimes chafed under some of the restrictions we placed upon them, such as what age they could start to date, what time they had to be in at night and other such rules, they ended up thanking us for the discipline that we had exercised over them. They came to see those restrictions as a sign of our love and care, and I don't think they ever really felt as though they were being deprived because of the restrictions placed upon them.

NW: Now that your children have grown up, do you still fill some type of overseeing role? How do you relate to them now?

DB: We have a very unusual and ideal situation in our family which I'm not sure can always be duplicated. But I believe God is showing us these days how important the physical family is. When you read the Scripture from that standpoint, you come to see that the whole nation of Israel is really just one great big family. All the various tribes came out of families—there was always a family identity. And yet, secular history and society do not place nearly the emphasis that the Scriptures did on family life. When you read about the lives of famous people, very seldom does the account include anything about parents or children or family heritage, and yet in God's sight it is very important. It stems from God's role as Father, and God intends that His

Just Around the Corner

Perspective for the 80s

Charles Simpson, Bob Mumford, Ern Baxter, Derek Prince and Don Basham share their thoughts concerning the challenges and opportunities that confront us.

fatherhood be duplicated in human families and continued through the generations.

We realize our family situation may not be typical of most, but after our three older daughters grew up, married and started their own families, it worked out that instead of our children scattering from one part of the country to the other, they stayed close by, and our sons-in-law have become a part of our family.

When people ask us about the closeness of our family, including the sons-in-law, all I can say to them is that it is the grace of God. But one particular principle that God definitely revealed to my wife when we were first married was that we ought to pray for the mates of our children. So even before Cindi, our oldest, was born, we began to pray for her husband long before we ever knew who or where he was or anything else about him. Over the years, as each succeeding child came along we began to pray regularly for the one that God had for them to marry. We believe that God, by His faithfulness, has honored those many years of praying.

It was uncanny how, at the proper time, the right boy or the right girl appeared on the scene to become a part of our family. Our three oldest girls are married to fine Christian men and we believe they are all answers to our prayers. Our son will soon be getting married and we believe the fine Christian girl he has chosen is just as much an answer to prayer as our sons-in-law have been.

Besides being answers to prayer, two of my three sons-in-law are in the same work that I'm in and also relate to me spiritually. I'm not only their father-in-law, but also their pastor, and we find that added relationship to be a real blessing. Further evidence of God's grace is the fact that I couldn't love my sons-in-law any more if they were my own flesh and blood; I love them all as much as my own son.

NW: *The family picture in society in general is quite a contrast to what you have just described. Obviously the traditional family is under attack in our society. Could you comment on what you perceive as the greatest enemies and threats to the family today.*

DB: I think that the godless force of secular humanism and the sense of values it is trying to perpetrate upon the American family is one of the greatest threats we face. Perhaps without even realizing what they are doing, the secular humanists are serving the purposes of Satan. One of the greatest threats to Satan's kingdom is the stability of the family. According to my understanding of Scripture, there isn't any social unit or grouping of people that is more important in maintaining a healthy society than the family. The family was God's idea in the beginning, and out of that basic structure comes all that pertains to the operation of a society. So if the devil can succeed in destroying the uniqueness and effectiveness of the family, he can just about destroy society as we know it. I think that is one reason the devil hates close, loving families and is working to destroy them.

Various other forces influence our political leaders to actually define the family in terms of any group of people that live together under the same roof—even homosexuals or lesbians. This approach destroys the traditional identity of the family, which is a man and his wife and their children, with the man being masculine, the wife feminine, and the children feeling secure because their parents are secure in their roles.

The forces of feminism, ERA and homosexuality are all part of the same attempt to destroy the family. The whole abortion movement, which is so horrifying to most Christians, is a diabolical onslaught against the family. Added to these forces are pornography and media propaganda in televi-

One of the greatest threats to Satan's kingdom is the stability of the family.

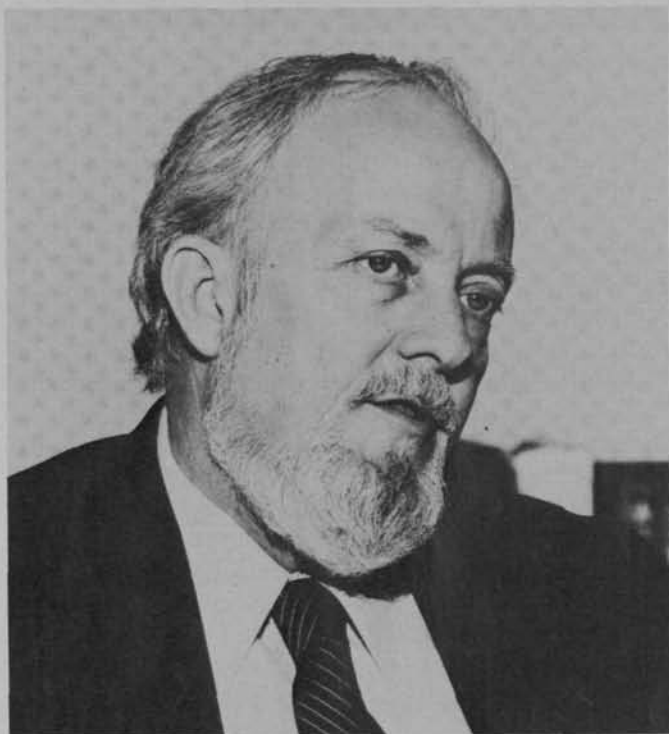
sion and movies that promote improper family values and glorify adultery and infidelity, and portray the father as an inept, bumbling idiot subjected to the ridicule of his wife and children, undercutting his role of authority in the home.

It's obvious then, that the devil is using all these tactics to undermine traditional or basic family values, and his success will inevitably create ongoing problems for coming generations. As children grow up in homes where there is no proper father image or mother image, it will be virtually impossible for

those children, when they get married, to provide the security and parental identity necessary for their children to grow up securely and in turn raise families of their own in a positive, redemptive way.

NW: *Do you also see materialism and economic pressure as potential enemies of the family?*

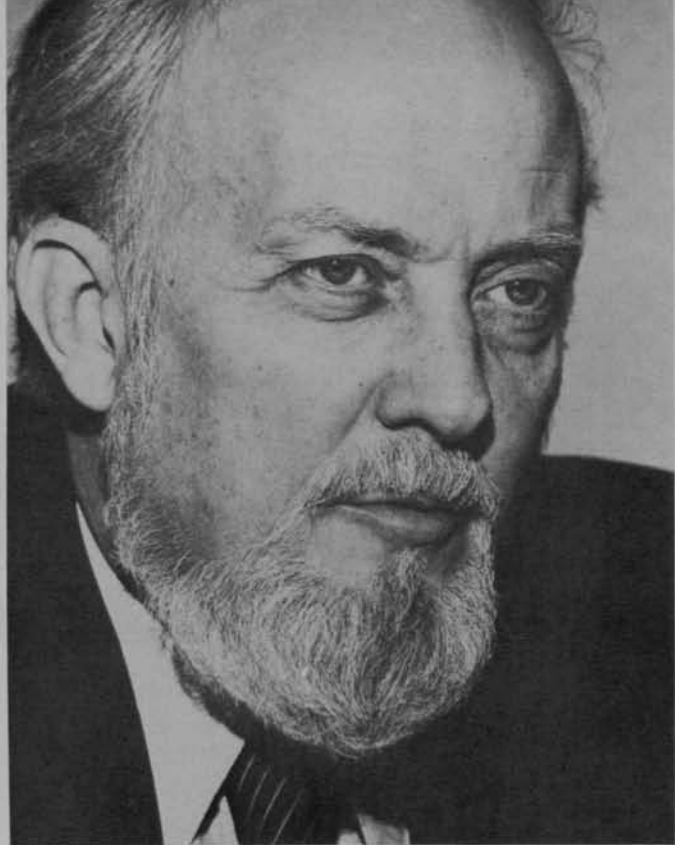
DB: Yes. I agree with Charles Simpson who says that inflation is immoral, because the high inflation rate is prompting 60 to 70 per cent of American housewives today to take on outside jobs instead of looking after their children. That is a tremendous problem. In some cases it may be an economic necessity for wives to work, but the pressure of our materialistic society is so great that many families feel that the wife has to work in order for them to have certain "extras." Families are opting for luxuries rather than living a simpler life-style and letting the mother stay at home and rear the children when they're small, which is when they need the



physical presence and influence of parents the most.

NW: *What can families do to withstand all of the attacks you have described?*

DB: The first necessary step is a frank look at our priorities as Christian families, asking hard questions like: Is that second car that we want to buy, or that boat, or that cabin in the mountains, or that second color television set important enough to sacrifice the mother's time with the children? If families decide that they must "keep up with the Joneses,"



then they will usually bend to the pressure to let the mother go to work. Try as they may to hold the family together, the children are bound to suffer in that situation. Many Christian families succumb to that pressure when they could have opted for a simpler life-style, smaller house and more modest standard of living which would have enabled them to fully give themselves to their children rather than to the accumulation of things.

Another basic safeguard against these attacks while rearing your children is to stand for those values which are Christian and moral. Live by rules of Christian morality and impart them to your children. Then, as they mature and leave home, they will have within them what it takes to remain true to those principles rather than turning to a more pagan lifestyle.

An area where we can take the offensive against these forces is in our political process. The results of the recent presidential and congressional elections are indications of changes that can come in the political realm. As Christians become more active in civic and political arenas, promoting and voting for pro-family principles and ideals, the climate of the country will change in a positive and wholesome way.

NW: *Don, how would you sum up the spiritual challenges facing the next generation?*

DB: There are some basic scriptural truths which may help to encourage us, even though the future is somewhat foreboding. When we look at the pressures facing families, parents and children, and the most recent statistics which project that fully half of

the current marriages will end in divorce, it's easy to feel overwhelmed. The spiritual warfare is so intense that we may wonder at times whether there is any way to survive.

If somebody had told me years ago in seminary that things would be as bad as they are now, I would have protested violently. If they had told me that ministers of the gospel would sanction homosexual and lesbian marriages, or ordain homosexuals to the ministry, or give funds to promote violent revolutions in other parts of the world, I'd have said, "No, the church will never do that." But those very things are happening today and in many ways it's like a nightmare.

However, there is a basic truth we can cling to, which Jesus stated in Matthew 6:34: "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own." There is great wisdom in those words. Jesus is telling us to live one day at a time. God holds us responsible to live our lives on a day by day basis, practically applying and living out the principles that we've embraced as Christians. He expects us to invest ourselves day by day in His purposes and in fellowship with His covenant people, investing ourselves in our children, and giving care and diligence to the nurture of our family life with patience and perseverance, imparting to our children those qualities that will sustain them as they confront a world that has a completely different standard of values. Day by day diligence to live our lives as Christians is probably the most significant thing we can do.

When we look at the overall world situation, it does seem almost hopeless. But God is a covenant-keeping God, and if we keep our covenant with Him and our families and faithfully live out the principles of God's kingdom, and if we daily impart those principles to our children, then I believe we will live to see the fruit of that faithfulness in the coming generations.

Looking back over the years I don't remember anything spectacular that we did with our children. But we did, through fair weather and foul, in good times and bad, consistently invest our time in imparting to our children those principles that we believed in and that we staked our lives on. Now we have the joy of seeing those same values duplicated in the lives of our children. So I believe the greatest goal that any father can strive for, far beyond the success of his career—which is nothing if he fails in his family—the greatest achievement that God expects of us is to be faithful to our families. I've raised my family by that belief and I've lived to see my investment bear fruit in my children and in their families. We trust that we will see that same fruit in the generations to come. ♥

In early October, the leaders from Intercessors organizations in 21 nations gathered at Ashburnham, a tranquil wooded estate in southern England. It was the second such meeting since these groups began forming a decade ago, the first being in Jerusalem in 1978, when only 11 nations were represented.

Our purpose was to strengthen our bonds, to learn what is happening in intercession in each nation, and especially to hear what the Lord is saying to us. We had reports from each country represented, times in the Word, corporate intercessory prayer, and informal fellowship. In the reports from other countries, we could see close parallels with the U.S. in the spread of secular humanism, deterioration of family life, employment of death (especially abortions) as a "solution" to social problems, and impotence of the Church to address these great issues. We were reminded once again that the enemy is involved in all-out war, and that his strategy is universal: first deception, then death.

But our impressions were far from being totally negative. We could see that slowly, but perceptibly, a band of intercessors was being mobilized worldwide. In most countries, the number of intercessors is small, but those involved are very committed, reminding us of the effectiveness of Gideon's tiny army. These intercessors are now involved in a series of skirmishes aimed at holding back a flood-tide of evil that is touching every nation, from the smallest to the largest.

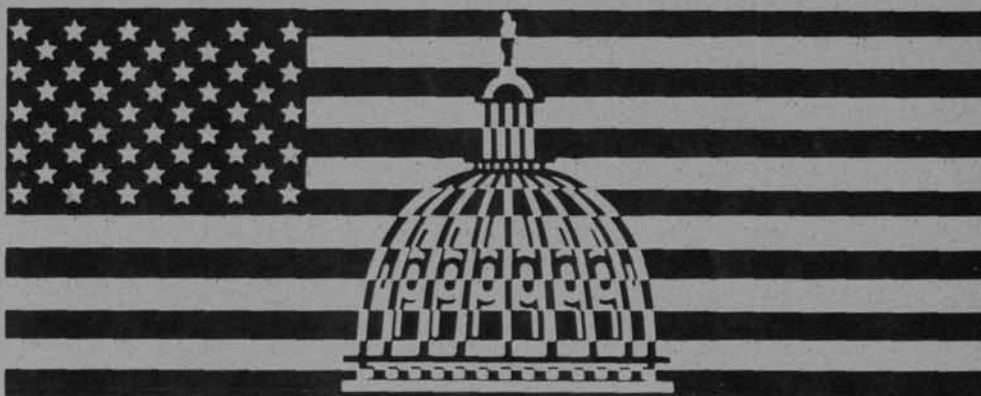
In many ways, God reassured us that His Word is true,

and that His Kingdom will triumph over hell's fury. From Isaiah 40, especially, we were reminded of His consummate greatness and power. We saw God's goodness in the precious people He has called to lead intercessors groups—people who love the Lord and who are prepared to sacrifice themselves for His Kingdom and the well-being of their respective nations. These brothers and sisters pray regularly for us, and greatly appreciate our prayers for them. In fact, several countries ask their members to offer an hour per week of intercession

ly and Church.

We were deeply moved and humbled by the depth and authority of intercession by those more knowledgeable than us in spiritual warfare, and it has challenged us to see Christians in America take this ministry more seriously. The potential in America is unparalleled, with our large percentage of born-again believers (in most nations it is under 5%), but with this great asset goes great responsibility.

God has richly blessed America. Foreigners perhaps appreciate this more than we, who



Intercessors Report

by John Beckett

(President of Intercessors for America)

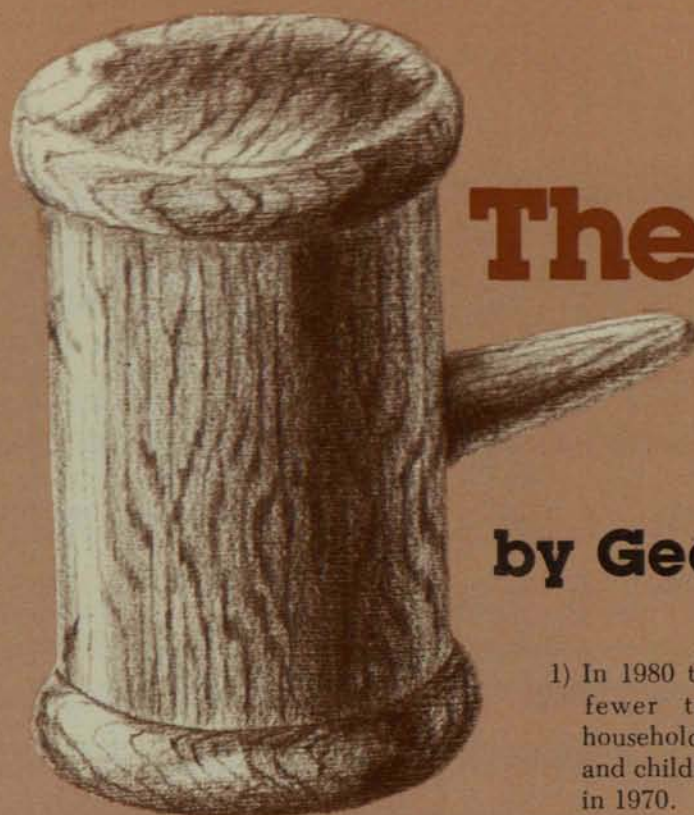
Intercessors for America, P.O. Box D, Elyria, OH 44035

for another nation, and we would like to encourage our members to do the same.

At the meeting there was keen interest and concern for the U.S., because the destiny of every other nation is closely linked with ours. We had concerted prayer for our country, especially focusing in on the abortion issue, along with intercession against the warfare that is being waged on the fami-

ly and Church. We take for granted our blessed freedom and godly influence in our heritage. By God's grace, we can see our land healed, but the way will be difficult, because the triumph only comes through warfare in heavenly places. ♥

Remember: Friday, January 2, is a national day of prayer and fasting.



The Courts vs. the Family

by George Gundlach

- 1) In 1980 there were 1 million fewer traditional family households (father, mother and children) than there were in 1970.
- 2) In 1980, 1 in 5 families (20%) were single parent families.
- 3) 40% of all marriages are expected to end in divorce.

Assuming you lived on an average residential block of 20 households, the above statistics would mean that on your street, four families have a mother or a father but not both, and somewhere down the line, eight of those twenty families will go through the trauma of divorce. Perhaps I was naive about such trends in our nation in recent years, but these statistics struck me like a ton of bricks.

As the day went on, I couldn't shake this distressing picture of the decline in family life. I reflected on how much I enjoy my own family: my wife Shari, and our two sons, Jonathan and Caleb Don; and I asked myself, "Doesn't anyone want to fall in love, get married, have children and grow old together anymore?" According to the facts, evidently not. Or at least, for one reason or another, the good intentions people have in

the beginning are not reaching fulfillment.

Why is this happening? Why has traditional family life, which most people used to anticipate, become something less appealing to so many Americans? An interesting biblical parallel to our national situation is that of Israel. From the beginning, the Israelites had God's hand on them, and they had a history of strong leadership just as we had during the formation of America. But in Judges 2 we learn that after Joshua died and the elders of the various tribes who served under him were gone, Israel forgot its heritage and turned away from God.

After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what He had done for Israel (Judges 2:10).

Israel was suffering from the effects of "lack of input." From the tribal leaders down to the smallest family unit, the people had no appreciation for how their forefathers struggled to follow the Lord and what He had done on their behalf. Consequently the various tribes began worshipping false gods and "provoked the Lord to anger," incurring His judgment



THE OTHER DAY, while watching a network newscast, I was confronted with some very disturbing facts concerning the American family. The anchorman read the following information gathered from the 1980 census:

on all of Israel.

Isn't what Israel faced strikingly similar to what exists today in America, especially with regard to the American family? A recent article in *U.S. News and World Report* by author Robert Nesbit, one of the most respected authorities in the field of sociology, echoes a striking parallel to what Israel faced following Joshua's reign. He points out that:

Five fundamental assumptions have made western society great: belief in the value of the past, conviction that Western civilization is superior, faith in reason, acceptance of the worth of economic and technological growth, and belief in the worth of life on this earth.

Nesbit goes on to say:

No longer are these beliefs held in high regard by many in our society . . . Unless we can turn these things around . . . eventually the social bond that holds our society together will snap . . . and then will come the final crumbling of anything resembling a free society.

The major social bond that holds our society together is the family; the most basic organizational unit in our life. God designed it from the beginning for our own well-being. He ordained the family to be: 1) a place where we establish our identity, 2) a place where we find security and 3) a place where we find protection. And just as the staircase of a skyscraper will lead you to the very

top, each successive family unit is to serve as a step to reaching our destiny as God's people. However, as we have pointed out, for a

together in society. This attitude of "self-fulfillment" is evident everywhere, especially in the media.

. . . each successive family unit is to serve as a step to reaching our destiny in God.

shocking number of Americans the family resembles nothing more than a gutted superstructure.

All of us, as sons and daughters, moms and dads, need to understand the specific elements that have gone to encourage the decline of the family. It isn't just that kids are rebellious and parents are neglectful, because every family, no matter how serious its problems, has the potential of "getting its act together." The problem is much more substantial. To understand what has happened to the American family in recent years, we must view two powerful forces that are working hand in hand to destroy the family unit: negative social pressure and legal precedent.

Negative Social Pressure

In an old Peanuts comic strip, we find Lucy telling Charlie Brown, "I love mankind, it's people I can't stand." This humorously illustrates the serious trend taking place in America towards a "me-first" mentality. Men and women everywhere today are demanding their own "space" instead of trying to learn to live

The next time you go to the supermarket, take a hard look at the selection of magazines. You'll find that in the last few years, at least a dozen new publications such as *Self*, *New Woman*, *The Working Mother*, *The Single Woman*, and other magazines have been published which consistently promote a "me-first" mentality. And we are all aware of the emphasis in television on a departure from traditional roles and old-fashioned values. One current commercial shows the husband at home in an apron baking bread with his daughter as the wife comes home from work. In television scenarios, children are esteemed for their insight and independence, while parents and grandparents are poked fun at, patronized or ignored altogether. Television applauds the contemporary woman who has the courage to abort her baby, leave her husband and rise to the top of the corporate ladder, while it strips the contemporary American male of his masculinity and ability to provide strong, secure leadership. In short, gratification of self is promoted above family responsibility. And it doesn't take long to realize, after getting to know our neighbors and the people we work with, that this consistent push toward "self-fulfillment" is putting stress and strain on their lives, too.

While all of us are sensitive to the very real negative pressures confronting family life, few of us may be aware of the legal battles being waged in our court system



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concerning the future of the American family. Legal precedents are being established that pose a most serious threat to family life.

Legal Precedents

Recently, my wife Shari and I participated in the American Family Forum held in Washington, D.C. The purpose of the conference was to affirm the Judeo-Christian ethics of the traditional family which had been almost completely ignored in the recent, highly prejudiced White House Conferences on the Family.

One of the most thought-provoking addresses at the American Family Forum was delivered by John Noonan, Professor of Law at the University of California at Berkeley. Dealing with the legal status of the family, Professor Noonan gave an eye-opening report on the disturbing influence government is having on family life through the vast amount of anti-family legal precedents being set in the United States court system.

Noonan listed four elements in which the authority of the family structure has been undermined by the federal judiciary:

- 1) the precedent that parental rights exist by delegation of the state;
- 2) the precedent that there is no difference under the law between those who are married and those who are not;
- 3) the denial of parental rights and responsibilities for the physical and moral welfare of their children;
- 4) the refusal of the state to protect the life of an unborn child.

You may be as surprised as I was to learn that such precedents have been set in American courts of law. The stark fact is that today

the law is coming dangerously close to denying our rights as Christians to develop our families according to biblical morality and tradition. Here is how the progression of legal precedents have taken place:

1) *The precedent that parental rights exist by delegation of the state*—Planned Parenthood vs. Danforth. Planned Parenthood in Missouri attacked the requirement of the Missouri law that the father must give his consent in a case where an abortion was to be performed. Noonan pointed out that the U.S. Supreme Court, in a decision rendered in 1976, held the Missouri law unconstitutional

and won.

As Professor Noonan observed:

Justice Brennan, speaking for the Supreme Court of the United States, held that it was unconstitutional to distinguish between the married and the unmarried. Justice Brennan directly challenged the view of marriage stated in Genesis, that it is the union of two persons who become one. Italicizing this challenge, Justice Brennan taught before the whole court that marriage was a means of two individuals that remain individuals. [In this] new oracle on marriage the Supreme Court directly denied the notion of a unity of man and wife.

...the law is coming dangerously close to denying our rights as Christians to develop our families according to biblical morality....

because "...the Court had already held that the state had no power to protect the child in the womb. On that premise...the father had no power to protect the child. The father...is not delegated power by the state because the state has no power to delegate."

If you fail to see the logic of this ruling, it is because there is no logic to it. It is a classic example of faulty reasoning. But even more disturbing, the decision was based on the frightening premise that any right of a father to protect his child exists by delegation of the state, not by delegation of God.

2) *The precedent that there is no difference under the law between those who are married and those who are not*—Eisenstadt vs. Baird. The defendant, William Baird, was charged with distributing contraceptives to an audience of Boston University co-eds in the face of a Massachusetts statute which said that contraceptives can only be distributed to married persons. Baird challenged the statute

3) *The denial of parental rights and responsibilities for the physical and moral welfare of their children*—Bellotti vs. Baird. Mr. Baird again took it upon himself to tackle the Massachusetts law which required the consent of parents for a daughter still in their custody to have an abortion. Baird contended that it was a "hardship on the state and a hardship on the girl" to require that her parents approve such a course of action. The result, as Professor Noonan pointed out, was that:

...the Supreme Court of the United States once again obliged Mr. Baird, once again created a constitutional doctrine and declared the Massachusetts law as unconstitutional.... This operation can now be performed anywhere without parental consent....

Such a denial of family authority as put forth by the U.S. Supreme Court is very distressing. Nevertheless, the legal precedent now stands that in view of our

courts, the physical and moral welfare of our children is no longer the responsibility of the parents.

4) *The refusal of the state to protect the life of the unborn child*—Roe vs. Wade. Up until 1973 the law stated that performing an abortion was a criminal act. However, in this landmark case, the U.S. Supreme Court adjusted the perspective of American law to one of acceptance of abortion as a form of birth control and paved the way for what, by the end of 1980, will total 20 million abortions. Again, as Professor Noonan stated at the American Family Forum:

The stance of the proposition was that in the American Constitution there could be no restrictions upon abortion. . . . The Court, in fact, said that until the unborn child is viable, which is more than seven months, the state does not protect the child in the womb in any way. And in the last two months of pregnancy . . . the state must permit abortions performed for the . . . emotional and psychological well-being of the mother.

Does it trouble you to be living in a country where the highest court in the land says that killing unborn babies is permissible, and that it is the individual right of any woman to terminate the life of her unborn child?

Is There Hope?

The legal and social trends that have been established in America in the last ten years are very disturbing. Even more serious is that while all this was happening, most Christians have been so preoccupied with the comforts of 20th century living that we have remained largely ignorant of the drastic change of course taking place in the laws governing our family life and our freedom as Americans.

Reflecting back to Judges 2 and the comments made by Robert Nesbit, we realize that we have not

fulfilled our responsibility to see that our government and our laws reflect a godly morality. And as a nation, we have stood back and watched the American family drift away from its once solid position of strength and respect. Today we see a tremendous battle raging between those who wish to undermine the authority of the family with increased governmental control, and those who are upholding the authority of the family and its rightful place in society.

If we are to overcome the social pressure and legal precedent against us, we must mount a three-pronged offensive consisting of intercession, information and involvement. Intercession requires that Christians unite in prayer on a frequent basis and not only ask God to have mercy on our nation but specifically that He gives grace to our families. The various forms of social involvement are helpful, but we will be rendered ineffective if we do not first ask God's forgiveness for our failure to uphold the gift of the family and seek His help as we tackle the practical matters that confront the American family life.

It is also crucial that we become informed. If the legal precedents that we have presented in this article are news to you, then you might want to reflect on where

ing list. You will feel better informed after reading your first newsletter.

For almost all of us, becoming involved in issues concerning the family will require giving up a portion of our leisure time. But if you feel frustrated at what has been going on, why not take a few minutes and write your congressman? Share your concern that the Supreme Court is methodically working to take away the right to raise our families as our convictions dictate. Write the heads of the national news networks and express your concern that they failed to alarm the American public to the injustices fostered by our "justices." Encourage them to more diligently cover the issues concerning the family. You'll feel better by taking a stand.

You might want to join a pro-family group in your community or even start one of your own or as a part of your church. And finally, don't hesitate to share your faith and your love of family with your friends and neighbors. You may be completely unaware of some deep marital agony that exists just on the other side of your property line. Be an encourager concerning the privilege of having a family.

The hour is late, but not too late. There is still hope for the American family, but it is up to

There is still hope for the American family, but it is up to us Christians to seize this last chance and reverse the trend. . . .

you have been getting your information for the last ten years while the Supreme Court systematically undermined the place of the family. One of the best sources we can recommend for information on matters concerning the family is the *Intercessors for America* newsletter. Write to them at Post Office Box D, Elyria, Ohio 44035 and have your name put on their mail-

us Christians to seize this last chance and reverse the trend of disintegration. The family is at the center of God's plan, and it is His instrument through which we will discover our destiny. It is our responsibility to fight for the family's survival, if not for our own sake, then for the sake of our children and our children's children. ♡

From heaven he made you hear his voice to discipline you. . . . Because he loved your forefathers and chose their descendants after them, he brought you out. . . . Deuteronomy 4:36-37

He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Psalm 78:5-6

When Samuel grew old, he appointed his sons as judges for Israel. But his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, "You are old, and your sons do not walk in your ways. . . ." 1 Samuel 8:1, 3-5

Train a child in the way he should go, and when he is old he will not turn from it. Proverbs 22:6

His sons used to take turns holding feasts in their homes. . . . When a period of feasting had run its course, Job would send and have them purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was Job's regular custom. Job 1:4-5

The Lord was with Jehoshaphat because in his early years he walked in the ways his father David had followed. He did not consult the Baals but sought the God of his father and followed his commands rather than the practices of Israel. . . . His heart was devoted to the ways of the Lord. . . . 2 Chronicles 17:3-4,6

Preparing the Next Generation

You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. 2 Timothy 2:1-2

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you

possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. 2 Peter 1:5-8

Now I am ready to visit you for the third time, and I will not be a burden to you, because what I want is not your possessions but you. After all, children should not have to save up for their parents, but parents for their children. So I will very gladly spend for you everything I have and expend myself as well. 2 Corinthians 12:14-15

THE WORD

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Changing the Course of History

by Derek Prince

On January 20th, 1981, the inauguration of a new President of the United States will make official an unprecedented alteration in the executive and legislative branches of American government. Undoubtedly such a dramatic ideological course correction in America's direction can only be attributed to divine intervention, resulting in great measure from the numerous years of intercession for America by Christians, both here and abroad.

*Derek Prince, a man deeply committed to intercessory prayer, has had many first-hand experiences in seeing this powerful weapon directly affect the course and history of a nation. Therefore, we have reprinted an excerpt from Derek's book, *Shaping History Through Prayer and Fasting*, to provide perspective on the recent turn of national events.*

FOR ME the power of prayer to shape history is no mere abstract theological formula. I have seen it demonstrated in my own experience on many occasions. In this article I

will relate three such occasions. To make them effective as illustrations, I have chosen situations in which different nations and different political factors were involved.

The Birth of the State of Israel

In 1947 the future of Palestine was brought before the General Assembly of the United Nations. At that time the British still governed the country under a mandate that had been assigned to them by the League of Nations shortly after the end of World War I. On November 29, 1947, the United Nations voted to partition the country into two separate states, allotting a small area to an independent Jewish state, and the rest of the country to the Arabs (with the city of Jerusalem under international control). The date set for the termination of the British mandate and the inception of the new political order in Palestine was May 14, 1948.

Almost immediately after the United Nations' decision in favor of partition, the Arabs of Pales-

tine, aided and abetted by infiltrators from the surrounding Arab nations, embarked on an undeclared war against the Jewish communities in their midst. Several main areas of the country were virtually taken over by armed groups of Arabs, with little or no semblance of normal civil government. By the early part of 1948 the Jewish community inside Jerusalem already presented the appearance of a beleaguered city. They were almost totally cut off from supplies of food and other commodities, and were in a condition bordering on starvation.

On the date set for the inauguration of the new Jewish state, all the surrounding Arab nations simultaneously declared war on it. Something like 650,000 Jews, with the barest minimum of arms and equipment, and without any officially constituted military forces, found themselves confronted on every frontier by a hostile Arab world, fifty million strong, who boasted well-trained armies and abundant military supplies. The leaders of the Arab nations publicly declared their intention to annihilate the new-born Jewish state and to sweep the Jews into the sea.

At this period my wife Lydia and I were living with our eight adopted daughters in the center of Jewish Jerusalem. We occupied a large house on the southeast corner of a main intersection between King George Avenue and a street leading eastward to the Jaffa Gate of the old city. Lydia had been living in or near Jerusalem for the previous twenty years. She had been an eyewitness to a long series of earlier conflicts in that area between the Arabs and the Jews. She recalled that invariably the Jews had been poorly armed and ill prepared to resist attack. Now in this critical hour it seemed that the odds against the Jews were immeasurably greater than on previous occasions, and the results of defeat too terrible to contemplate.

Together Lydia and I searched the Scriptures for words of en-



couragement or direction from God. Each day we became more and more convinced that we were living in the period of Israel's restoration, to which their prophets and leaders had looked forward over the long centuries of agony and exile. This was the time spoken of in Psalm 102:12-13: "But thou, O Lord, shalt endure for ever... Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come."

We realized that we were seeing before our eyes the fulfillment of God's promise to Israel:

Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west:

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far and my daughters from the ends of the earth (Is. 43:5-6).

These and other passages of Scripture convinced us that the restoration of the Jews to their land was the sovereign purpose of God being brought to fulfillment. If it was God's purpose to restore Israel, then it could not be His will for them to be driven out or destroyed. This gave us faith to pray for Israel's deliverance, based not on nationalistic prejudices, but on the scriptural revelation of God's will.

When Lydia and I were thus brought together by the Holy Spirit concerning God's will, our prayers fulfilled the condition stated in Matthew 18:19: "Again I say unto you, That if two of you

shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." One day, as we were praying together I heard Lydia utter this short prayer: "Lord, paralyze the Arabs!"

When full-scale fighting broke out in Jerusalem, our house was less than a quarter of a mile from the front line, which ran more or less along the west of the old city. In the first six weeks of fighting we counted approximately one hundred and fifty windowpanes that had been broken by bullets. For most of this period our whole family lived in a large laundry room in the basement.

Because of the strategic location of our house, our backyard was taken over by the *Haganah*—the volunteer Jewish defense force that later developed into the official Israeli army. An observation post under the command of a young man named Phinehas was located in the yard. In this way we became quite well acquainted with a number of the young Jewish people—both men and women—who manned the post.

Early in June 1948 the United Nations succeeded in imposing a four-weeks' cease-fire, and there was a temporary lull in the fighting. One day during the cease-fire some of our young Jewish friends were sitting in our living room, talking freely about their experiences in the initial period of fighting.

"There's something we can't understand," one young man said. "We go into an area where the Arabs are, and they outnumber us

ten to one, and are much better armed than we are. Yet at times they seem powerless to do anything against us. It's just as if they are paralyzed!"

Right there in our own living room this young Jewish soldier repeated the very phrase that Lydia had uttered in prayer a few weeks previously! I have never since ceased to marvel at God's faithfulness. Not merely did God literally answer Lydia's prayer to "paralyze the Arabs." He even provided us with firsthand, objective testimony from a Jewish soldier in our own living room that this was what He had done! God's purpose to grant Israel continuing occupation of their land was, in this miraculous way, achieved with the loss of fewer lives than would otherwise have been the case.

It was the invading Arab armies, with all their superiority in arms and numbers, that were defeated and driven back. In the next twenty years this initial victory of Israel was consolidated by equally dramatic victories in two succeeding wars. Today the state of Israel has been firmly established and has achieved amazing progress in almost every area of its national life.

For Lydia and me all this has much greater significance than the mere record of unusual military or political achievements. Each time we receive some fresh item of news concerning Israel's continuing development and progress, we say to ourselves with deep inner satisfaction: "Our prayers played a part in that."

The End of Stalin's Era

From 1949 to 1956 I was pastor of a congregation in London, England. I still retained a special interest in God's dealings with the Jewish people, which had first been kindled by my experiences in Jerusalem at the time of the birth of the state of Israel. Early in 1953 I received information from reli-



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able sources that Josef Stalin, who at that time ruled the Soviet Union as an unchallenged dictator, was planning a systematic purge directed against the Russian Jews.

As I meditated on this situation, the Lord reminded me of Paul's exhortation to the gentile Christians concerning the Jews:

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Even so have these also now not believed, that through your mercy they also may obtain mercy (Rom. 11:30-31).

Somehow I felt that God was laying at my door the responsibility for the Jews in Russia. I shared my feelings with the leaders of a few small prayer groups in various parts of Britain, who also had a special concern for the Jews. Eventually we decided to set aside one day for special prayer and fasting on behalf of the Jews in Russia. I do not recall the exact date chosen but I believe it was a Thursday. All the members of our groups voluntarily committed themselves to abstain from food that day, and to devote special time to prayer for God's intervention on behalf of the Jews in Russia. Our own congregation came together that evening in a prayer meeting devoted primarily to that topic.

There was no particularly dramatic spiritual manifestation in the meeting, no special sense of being "blessed" or emotionally stirred. But within two weeks from that day the course of history inside Russia was changed by one decisive event: the death of Stalin. He was seventy-three years old. No advance warning of his sickness or impending death was given to the Russian people. Up to the last moment, sixteen of Russia's most skilled doctors fought to save his life, but in vain. The cause of death was said to be a brain hemorrhage.

Let it be clearly stated that no member of any of our groups



prayed for the death of Stalin. We simply committed the situation inside Russia to God, and trusted His wisdom for the answer that was needed. Nevertheless, I am convinced that God's answer came in the form of Stalin's death.

In Acts chapter 12 a somewhat similar answer to the prayer of the early church is recorded. King Herod had the apostle James (brother of John) executed. Then he proceeded to arrest Peter and hold him for execution immediately after the Passover. At this point the church in Jerusalem betook themselves to earnest, persistent prayer on Peter's behalf. As a result, God intervened supernaturally through an angelic visitation, and Peter was delivered out of the prison. In this way, the prayers of the church for Peter were answered, but it still remained for God to deal with King Herod.

In the closing verses of the chapter Luke gives a vivid picture of Herod, arrayed in his royal apparel, making a speech to the people of Tyre and Sidon. At the end of his oration the people applauded, shouting, "It is the voice of a god, and not of a man" (Act 12:22). Puffed up with conceit at his own achievement, Herod accepted the applause. However, the record concludes, "Immediately an angel of the Lord struck him down because he did not give God the

glory. And in fearful internal agony he died" (12:23 Phillips). The outworking of the power of prayer in human history can at times be swift and terrible.

It remains to point out briefly the consequences of Stalin's death. The planned purge of Russian Jews was not carried out. Instead, a period of change in internal Russian policy was initiated, so significant and far-reaching that it later came to be known as the era of "destalinization." In due course, Stalin's own successor, and former associate, Khrushchev, publicly denounced Stalin as a cruel and unjust persecutor of the Russian people. Later, Stalin's own daughter, brought up under the teaching of atheistic communism, fled from her native land and sought refuge in the country which her father had most persistently abused. She further professed her faith in a crucified Jew, whose followers her father had cruelly persecuted.

Kenya's Birth Pangs

From 1957 to 1961 Lydia and I served as educational missionaries in Kenya, East Africa. I was the principal of a Teacher Training College in western Kenya.

During this period Kenya was still painfully struggling to recover from the bloody agonies of the Mau Mau movement, which had

created bitter mistrust and hatred, both between Africans and Europeans and also between various African tribes. At the same time the country was being hastily prepared for the end of British rule and for national independence. This was eventually achieved in 1963.

In 1960 the Belgian Congo, to the west of Kenya, gained its independence. Without adequate preparation, the various African groups inside the Congo were unable to meet the demands of self-government, and were plunged into a bloody and protracted series of internal wars. Many of the European residents of the Congo fled eastwards into Kenya, bringing with them gruesome pictures of the strife and chaos they had left behind them.

Against this background, the forecasts of the political experts for the future of Kenya were dark indeed. It was generally predicted that Kenya would follow the unhappy course of the Congo, but with problems made even more serious by the internal antagonisms that were the legacy of Mau Mau.

In August 1960 I was one of a number of missionaries ministering at a week-long convention for African young people held in western Kenya. There were about two hundred young Africans in attendance, most of whom were either teachers or students. A considerable number of these were either students or former students from the Teacher Training College of which I was the principal.

The convention ended on a Sunday. In the final service that evening we witnessed a fulfillment of Joel's prophecy, quoted by Peter in Acts:

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (Acts 2:17).

A missionary colleague from

Canada brought the closing address, which was translated into Swahili by a young man named Wilson Mamboleo, who had recently graduated from our Teacher Training College. The first two hours of the service followed a normal pattern, but after the close of the missionary's address the Holy Spirit moved with sovereign power and lifted the meeting onto a supernatural plane. For the next two hours almost the whole group of more than two hundred people continued in spontaneous worship and prayer, without any visible human leadership.

At a certain point the conviction came to me that, as a group, we had touched God, and that His power was at our disposal. God spoke to my spirit, and said, "Do not let them make the same mis-

The Bible places upon you, as Christians, the responsibility to pray for your country....

take the Pentecostals have so often made in the past, by squandering My power in spiritual self-indulgence. Tell them to pray for the future of Kenya."

I began to make my way to the platform, intending to deliver to the whole group the message which I felt God had given me. On the way I passed Lydia, who was sitting beside the aisle. She put out her hand and stopped me.

"What do you want?" I asked her.

"Tell them to pray for Kenya," she said.

"That's just what I'm going up to the platform for," I replied. I realized that God had spoken to my wife at the same time that He had spoken to me, and I accepted this as confirmation of His direction.

Reaching the platform, I called the whole group to silence, and presented God's challenge to them.

"You are the future leaders of your people," I told them, "both in the field of education and also in the field of religion. The Bible places upon you, as Christians, the responsibility to pray for your country and its government. Your country is now facing the most critical period in its history. Let us unite together in praying for the future of Kenya."

Wilson Mamboleo was with me on the platform, translating my words into Swahili. When the time came to pray, he knelt down beside me. As I led in prayer, almost every person present joined me in praying out loud. The combined volume of voices rising in prayer reminded me of the passage in Revelation 19:6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings...." The sound of prayer swelled to a crescendo, then suddenly ceased. It was as if some invisible conductor had brought down his baton.

After a few moments of silence, Wilson stood up and spoke to the congregation. "I want to tell you what the Lord showed me while we were praying," he said. I realized that God had given him a vision as he knelt beside me in prayer.

Wilson then related the vision he had seen, first in English and then in Swahili. "I saw a red horse coming toward Kenya from the east," he said. "It was very fierce, and there was a very black man riding on it. Behind it were several other horses, also red and fierce. While we were praying, I saw all the horses turn around, and move away toward the north."

Wilson paused for a moment, and then continued, "I asked God to tell me the meaning of what I had seen, and this is what He told me: 'Only the supernatural power of the prayer of my people can turn away the troubles that are coming upon Kenya!'"

For many days after that I con-

tinued to meditate on what Wilson had told us. I realized that Wilson's vision was in some ways similar to the one recorded in Zechariah 1:7-11. I asked Wilson whether he was familiar with this passage of Zechariah, and he replied that he was not. I gradually came to the conclusion that by this vision God had granted us an assurance that He had heard our prayers for Kenya, and that He would intervene in some definite way on behalf of the country. Subsequent events in Kenya's history have confirmed

At this critical juncture, Kenya's new president, Jomo Kenyatta, acted with wisdom and firmness. Enlisting the help of the British army, he suppressed the revolutionary movement in the army of Kenya and restored law and order throughout the country. In this way the authority of Kenya's duly elected government was preserved, and the communist attempt at a military take-over was completely foiled.

In Wilson's vision the red horse that turned away from Kenya

In many ways, Kenya has become a strategically located center from which trained national Christians are able to move out with the gospel message to all the surrounding countries.

Sometimes God uses unexpected means of getting information to us. In October 1966 I was in the office of a travel agency in Copenhagen, making arrangements for a flight to London. While I was waiting for my ticket to be prepared, I picked up an English edition of the *London Times*. There was a special sixteen-page supplement, dealing exclusively with Kenya. In essence, the theme of this supplement was that Kenya had proved to be one of the most stable and successful of nearly fifty new nations that had emerged on the continent of Africa since the end of World War II. As I turned each page of the supplement, I seemed to hear the inaudible voice of God within my spirit, saying, "This is what I can do when Christians pray with faith for the government of their nation."

Over the past twelve years the history of Kenya and the surrounding nations has demonstrated the exact outworking of the vision which God gave to Wilson in 1960. The intervention of God on behalf of Kenya came through a group of Christians who united together to pray, in accordance with Scripture, for the government and the destiny of their nation.

As you ponder on this record of God's faithfulness, call to mind the words with which Wilson's vision closed: *"Only the supernatural power of the prayer of my people can turn away the troubles that are coming upon Kenya."*

Is there not good reason to believe that these words apply just as much to your country, and to mine?

"Only the . . . prayer of my people can turn away the troubles that are coming. . . ."

that this was so.

During the period of British rule, Kenya was one of three states that made up British East Africa. The other two states were Uganda to the west, and Tanganyika to the south. (Tanganyika was later renamed Tanzania.) Kenya eventually achieved her independence on December 12, 1963. The other two states had already achieved independence somewhat earlier. Immediately after independence a national government was duly elected in Kenya, with Jomo Kenyatta as the nation's first president.

In January 1964 there was an exact outworking in Kenya's history of the vision which Wilson had seen. A bloody revolution broke out in Zanzibar, off Kenya's east coast. This was led by an African from Uganda who had been trained in revolutionary tactics under Castro in Cuba. The revolution succeeded in overthrowing the Sultan of Zanzibar.

In the same month, a revolutionary movement gripped the national army of Tanzania, and its influence spread also to the army of Kenya. The aim was to overthrow the elected government of Kenya, and to replace it by a military dictatorship under communist control.

moved towards the north. Northward along the African coast from Kenya lies Somalia. The kind of communist military coup that failed in Kenya was successful in Somalia. Someone later described Somalia as a "communist military camp."

To the south, in Tanzania, strong communist influence has brought about various limitations of political freedom. To the west, in Uganda, there has been a history of unstable governments and internal tribal clashes, with a very determined effort by the Moslems to gain control of the country and to make Islam the official religion of the nation. Yet in the midst of all this, Kenya has to a remarkable extent succeeded in combining order and progress with a high degree of political and religious liberty.

The attitude of Kenya's government toward Christianity has been consistently friendly and co-operative. Although President Kenyatta does not himself profess to be a Christian, he has officially invited the various Christian bodies in Kenya to teach the message of Christianity in every government school in the country.

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So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, "You are old, and your sons do not walk in your ways; now appoint a king to lead us, such as all the other nations have" (1 Sam. 8:4-5 NIV).

Sons Who Walk in Our Ways

by Dick Leggatt

ONE SUNDAY afternoon, my wife and I gathered our three young sons together in our family room, and as was customary, I began to read a chapter of the Bible aloud to them. I had been attempting in those family times to give the boys a glimpse of our heritage as God's people, so as our chapter for that particular Sunday, I had chosen Psalm 78, which recounts God's miraculous dealings with generation after generation of the children of Israel and Israel's vacillating responses to Him. While I was reading the accounts of God's miraculous intervention on Israel's behalf and each generation's insistence upon sinning against Him and walking in rebellion, there were the usual squirms and giggles from our two youngest sons as their attention spans gave out. But I noticed that my eight-year-old son, Christopher, had a frustrated look on his face and he was repeatedly shaking his head as he read along in his Living Bible. Finally, after about the tenth time of hearing the phrase, "but Israel put God to the test, and rebelled against the Most High," Christopher's exasperation burst out at the seams and he yelled, "I can't believe they keep doing that!" Then, realizing that he had startled everyone else with his outburst, he ducked his head and started to giggle at himself for getting so worked up.

The exasperation Christopher was voicing parallels a very deep concern that has been building within me for years as I have observed the disturbing pattern of generational unfaithfulness described in the Old Testament. Almost inevitably, after one generation experienced God's favor and responded by walking in obedience, the next generation either vacillated in its commit-



ment to God or plunged directly into absolute apostasy. In one generation a king would arise to break down the idols and estab-

ical movements, are part of a generation which has experienced God's favor in an unprecedented way. Already we see the next

used by God to pronounce God's judgment on Eli the priest for his failure to make his sons walk in God's ways, would himself fail to

...the answer to that question (Will the next generation be faithful to walk in obedience to God?), is dependent on our faithfulness in preparing the next generation....

lish God's law, only to have the following generation arise and set up idols again, leading God's people into disobedience. Time and time again, the pattern repeats itself, almost with a sense of inevitability.

Even after God had miraculously established the children of Israel in the promised land, Judges 2:10-12 records that after Joshua and the elders who served with him had passed away, "...another generation grew up, who knew neither the Lord, nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals. They forsook the Lord, the God of their fathers who had brought them out of Egypt."

The concern that wells up within me as I examine the seemingly inevitable pattern of a faithful generation followed by an unfaithful one is this very sobering question: Does this have to happen to us? Is it inevitable that the generation after us will falter and fall?

We who have experienced the move of God, particularly in the last 15 years through the Charismatic Renewal and other evangel-

generation emerging, both in the natural and the spiritual. We see our natural offspring growing up, preparing to take their places in the adult community, and we see our spiritual children, those whom we have nurtured and attempted to lead into the ways of God, standing at the threshold to take their places in the plan of God. Will this next generation be faithful to walk in obedience to God?

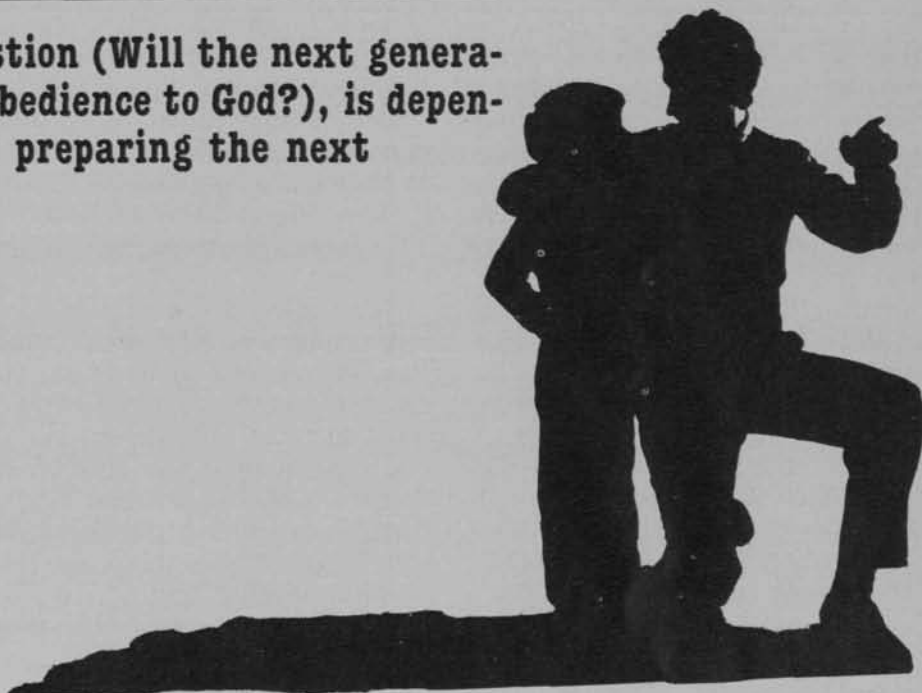
To a great degree, the answer to that question is dependent upon our faithfulness in preparing the next generation of both our natural and spiritual children to walk in God's ways. It is ironic that Samuel, who as a child had been

prepare his own sons to walk in faithfulness to God. For scripture records that when it came time for Samuel to pass on the mantle of Israel's leadership to his sons, the elders of Israel came to him at Ramah and said, "You are old, and *your sons do not walk in your ways*; now appoint a king to lead us, such as all the other nations have."

In order that none of us ever hear those chilling words spoken to us concerning our natural and spiritual sons, we want to examine in this article two reasons for Israel's failure in preparing the next generation, as well as two ways in which both Eli and Samuel failed with their sons, applying those lessons to our own generation so that we may know what we need to do to cause our sons to walk in our ways and God's ways.

Israel's First Failure

Israel's first failure on behalf of their children was a failure to create an environment which would enable their children to walk in



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obedience. The way they failed was by *not dealing ruthlessly* with their enemies. God had commanded the Israelites to utterly destroy and drive out the inhabitants of Canaan, because He knew that if they didn't Israel would soon be drawn into their idolatrous practices. However, we see from the first chapter of Judges that they disobeyed the Lord in this matter. After a good start in which they utterly destroyed a few cities, Judges 1:19 says, "...the men of Judah...took possession of the hill country, but were unable to drive the people from the plains." The other tribes of Israel did no better. Although they defeated the Canaanites, they failed to finish the job. "When Israel became strong, they pressed the Canaanites into forced labor, but never drove them out completely" (Judges 1:28). Victory and forced labor were a worthy achievement, but they weren't *enough*, because the *influence* of the Canaanites remained among the people of Israel.

Israel's disobedience made God angry. The angel of the Lord appeared to all Israel to remind them

of God's original command to "...make not a covenant with the people of this land, but you shall break down their altars." Then came a word of rebuke and punishment for their failure to remove the Canaanites' influence from the Promised Land. They had failed to create an environment for the next generation which would help them to be obedient to God.

How does all this apply to us? Like Israel, we have enemies and idols, but they are primarily internal foes. They are such enemies as self-indulgence, self-love, rebellion, perversion—areas of unrighteousness which we may have subdued but not fully driven out of our lives. All of us have such areas, and it is very obvious that God is presently requiring His people to utterly drive out those internal enemies so that godly character and righteousness can take their place.

When we talk about "dealing ruthlessly," we need to understand that God doesn't just want those personal enemies captured or subdued—He wants them put to death. One of the biggest battles in my Christian experience and

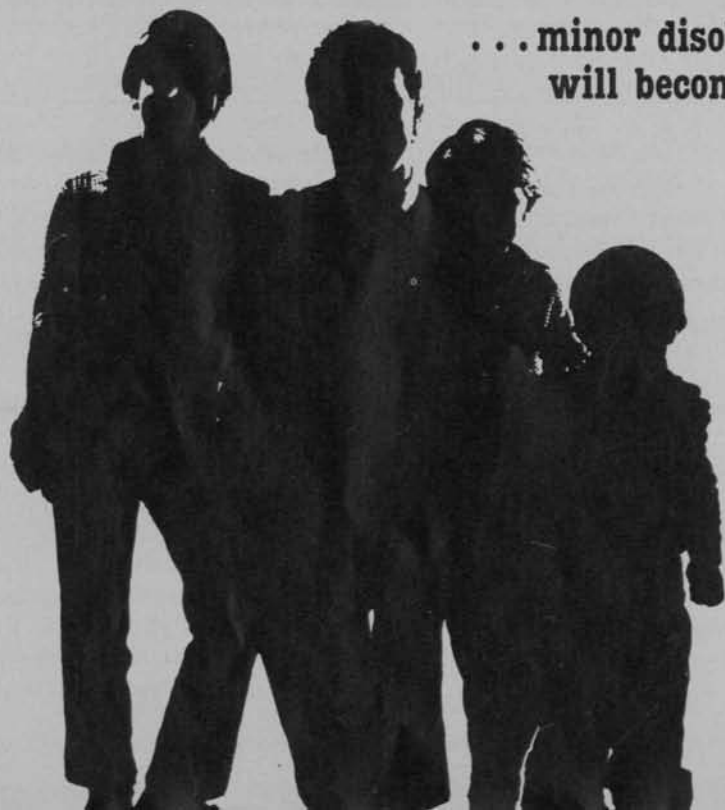
one of the most significant ones, though it was in a relatively minor area, was trying to quit smoking. I had started smoking in high school and gradually got more entrenched in the habit in college, although I was never a heavy smoker. All the while, I knew it was something God just didn't want me to do, and the guilt of hiding the habit from family and friends plus God's ever-present conviction eventually persuaded me that I needed to quit.

But, not wanting to commit myself to quitting once and for all, I resolved to first cut down the amount I was smoking. Gradually, I even got to the point of stopping altogether for short periods of time, and so, to my way of thinking, that meant the habit was under control. However, when I wasn't able to refuse the inevitable opportunities that came to have an isolated cigarette here and there, I knew the battle had not been won. The habit was subdued, but God wanted it to be dead and gone. And it was only when I decided unequivocally to never smoke again—and never did—that I had dealt as ruthlessly with it as

**...minor disobediences present in our generation
will become major disobediences in the next.**

God intended. God didn't want smoking held captive in me—He wanted it killed.

One reason God is so insistent that we deal with such areas is to establish a precedent for the next generation. All of us who have children know that faults in our character are amplified when they emerge in our children. In the same way, minor disobediences present in our generation will become *major* disobediences in the next. Liberty in our generation may well turn to license in the next. Therefore, we need to devote ourselves to personal holiness,



dealing ruthlessly with the enemies within, driving out those pockets of rebellion and self-indulgence in our lives, creating an environment for our natural and spiritual children which will help them walk in God's ways.

Besides dealing ruthlessly with our own enemies, we need to teach the next generation, both by example and precept, how to do battle with the enemies that will plague them. It's interesting that Judges 3:1 refers to the generation that followed Joshua's as those "... who had not experienced any of the

best by requiring that they deal ruthlessly with these personal self-indulgences and problems as deadly foes that can potentially stand between them and their fulfillment of God's will.

Israel's Second Failure

Besides failing to create an environment in which God's ways could prosper in Israel, Joshua's generation failed in the most important task of all—helping the next generation to *know the Lord*. We read in Judges 2:10: "After that whole generation had been

lives, our children need their own personal experiences to build on. And it is our responsibility to teach and prepare them in a very practical, sensitive way for their own encounter with the Lord.

At a recent meeting of our local church elders where the subject of helping those in financial need arose, one of the elders, Joseph Garlington, made an interesting comment. Reflecting on his own experiences of learning to trust the Lord in the lean times, believing God to provide in a miraculous way, Joseph expressed a concern that in our eagerness to help those in need, we not rob them of their own experience of believing the Lord, and trusting Him personally to supply. The next generation shouldn't live off our experiences of God's faithfulness; they need first-hand experiences of their own.

I recently came across an interesting scripture in Deuteronomy 11 which summarized this point. It says:

Remember today that *your children were not the ones* who saw and experienced the discipline of the Lord your God; his majesty, his mighty hand, his outstretched arms, the signs he performed....

It was not your children who saw what he did for you in the desert....

But it was your own eyes that saw all these great things the Lord has done... (Deut. 11:2,3,5,7).

Our dynamic experiences of the Lord's grace and power, are not our children's—they are *ours*. For this very reason, God gives our generation the responsibility to introduce our children to the providential power of the Lord, imparting to them an understanding of their heritage and a sense of awe at all that God has done for us. Like those who knew the significance of the memorial of twelve stones built where all the tribes of Israel had crossed the Jordan, it is our responsibility to tell our descendants

Just as we have experienced the Lord's personal intervention in our lives, our children need their own personal experiences to build on.

wars in Canaan" and thus "... had not had previous battle experience."

We need to prepare a generation that has this kind of "battle experience." We can do that by training those for whom we are responsible in the next generation to deal ruthlessly with themselves and their problems. I tend to be lenient on my sons many times, and when one of them does a sloppy job cleaning up his room in order to get outside in time to play with the neighborhood boys, my tendency is to say, "It's all right, Joshua, you can finish later." I have realized, however, that such an approach does no favors for them. It robs them of a chance to get tough with themselves, and thus develop some "battle experience." Without being legalistic, which is really no better than lenience, I have been requiring my sons, amidst the moans and groans and complaints, to finish the job completely before moving on to something else.

We don't do the next generation any favors by allowing them to cater to little "enemies" that seem subdued. We prepare them

gathered to their fathers, another generation grew up who knew neither the Lord nor what He had done in Israel." That generation had no personal relationship with the Lord and no corporate understanding of their heritage. Why not? The only conclusion we can draw is that the previous generation failed to *teach* them.

It is frightening to realize that those children who were raised in the midst of Israel's covenant community could grow up not knowing the Lord. If it can happen there, it can happen to us, and that is an even more frightening realization. We have experienced the blessing of God in an unprecedented way, both as individuals and as the corporate Body of Christ. Our children have been right beside us as we have worshipped the Lord in our congregations, seen miraculous answers to prayers, and heard tremendous prophecies and inspired preaching. But is that any guarantee that *they* actually know the Lord? Do we assume that they have received the Lord by osmosis? If we do, we have deceived ourselves.

Just as we have experienced the Lord's personal intervention in our

when they ask, "What do these stones mean?" of all the things God has done for us and will do for them. Joshua's generation failed in that task. We must not.

Eli and Samuel's Failures

It was not long after Hannah brought Samuel to Eli in the temple that it became apparent that Samuel would be the heir of Eli's priesthood rather than Eli's own sons, who were engaging in every imaginable wickedness. Most of us are familiar with the judgment God brought upon Eli's house for his failure to restrain his sons when they sinned against God. And yet it is ironic that Samuel's sons deviated from obedience to God in the same way that Eli's sons did.

But his [Samuel's] sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice (1 Sam. 8:3).

What is less apparent are the enormous consequences that came upon the people of Israel because of Eli and Samuel's failure to cor-

And when that takes place, the downhill slide for God's people has only begun.

In light of the serious consequences to ourselves and to God's people for failing to prepare the next generation, we need to look at two of Eli's failures so that we can avoid them. First of all, Eli failed to teach his sons the fear of the Lord: the reality of His wrath and the limitations of His grace. With no restraint whatsoever, Eli's sons, Hophni and Phinehas, dishonored the Lord and held His offering in contempt. They sinned grossly in God's sight with total disregard for the consequences of their actions, or any fear of punishment from God.

This type of trespassing of God's grace is not unique to Eli's sons—we see it in many Christian circles today. It takes the form of "greasy grace," with the permissive mentality that we can go right on sinning and the Lord will go right on forgiving since "it's all under the blood of Jesus." In light of such a concept of God's unlimited grace, I was astonished to

point, but when flagrant sin continues without regard for the consequences, his grace will not go on forever. The next generation needs to know the sobering truth that God takes sin so seriously that we can reach the point where He finally says, "I've put up with that long enough!" That proper fear of the Lord will prevent the next generation from falling into the deception of Eli's sons, and violating the boundaries of God's abundant grace.

Another of Eli's failures was that he did not correct a flippancy in his sons concerning the priesthood and the traditions of God. His sons thought nothing of totally discarding God's meticulous instructions concerning the priesthood and the proper offering of the sacrifice. Disregarding the commandment God had instituted (which Eli may or may not have instilled in them), they "did their own thing" and cut themselves off from former faithful generations of priests. Because of these and other violations, God brought swift retribution on Eli and his sons; all of them died on the same day, struck down by God's hand of judgment. We need to impart to the next generation a healthy respect for the traditions God has established and a proper sense of awe and humility about God's calling on our lives and His willingness to work through men to accomplish His purposes.

The Next Generation

As I was preparing this article, my youngest son, three-year-old Ben, frequently would wander into my study just to get a hug or ask a question or stand by my desk. As I look at Ben and think of my two older boys and as I reflect upon certain other people who look to me for spiritual leadership, the lessons of the Israelites and Eli and Samuel hit astonishingly close to home. These are the men who will carry on whatever task we leave for them. They are the ones of the

...we need to instill in our natural and spiritual children a healthy fear of the Lord....

rect their sons' apostasy. In Eli's case, his sons' apostasy led to a generation which would be led by a priest named Ihabod, which means "the glory of the Lord has departed." In Samuel's case, his sons' apostasy brought God's wrath on Israel because they insisted upon "...a king to lead us, such as all the other nations have." That last phrase is significant, because whenever there is a failure in the leadership of God's ministers and the example they set, it will inevitably cause God's people to turn from His ways to the world's ways for solutions to their problems.

read God's judgment of Eli in 1 Samuel 3:14: "The guilt of Eli's house will *never* be atoned for by sacrifice or offering." The New American Standard Version says, "...the iniquity of Eli's house shall not be atoned for by sacrifice or offering *forever*." The word "forever" says to me that there are limitations to God's patient forgiveness.

Contrary to Eli's negligence in restraining his sons, we need to instill in our natural and spiritual children a healthy fear of the Lord, and the precise understanding that God will forgive up to a

next generation who will receive the baton from us to complete the next leg of the race. Not that we

most important way we can prepare the next generation is to begin interceding *now* for their survival

...the most important way we can prepare the next generation is to begin interceding now....

will quit running ourselves, but the responsibility that we now carry in the Body of Christ will someday be passed on fully to them and we need to prepare them for it. Both the circumstances and the enemies they will face are unknown to us now, but we must faithfully prepare them for every eventuality so that whatever they face, they will be found obedient and faithful.

Among many other things, we must teach them the lessons we have seen from the Israelites, Eli and Samuel: first, how to wage war against the unrighteous enemies of self-indulgence and self-love, not just to the point of controlling those internal enemies, but to the point of ruthlessly eradicating them and completely driving them out. Second, we must enable them to know the Lord and all the heritage of what He has done for us, allowing them to experience for themselves the grace and power of the Lord. Third, we must instill in them the fear of the Lord, particularly a fear to never be found trespassing on His great grace. Finally, we must teach them to honor the calling of God and the laws and traditions that God has established for that calling. They need to have an appreciation for what it means to be men and women of God and an understanding of the tradition of righteousness that they must carry on—for they too will be responsible to prepare yet another generation.

When all is said and done, the

and steadfastness in the faith. For the adversary, knowing their importance to the furtherance of God's Kingdom, will level every manner of attack against them.

Just recently, that truth was made very real to me when my wife, Cindi, called unexpectedly at the office to inform me that our youngest, Ben, had fallen out of bed while taking his nap. The area around his collar bone was swelling ominously, indicating a possible fracture (which was later con-

firmed by x-rays). As I raced home from the office to take Ben to the doctor, I was expressing my frustration to the Lord about the freak accident.

"But, Lord," I protested, "I pray every day for the boys' protection. What more can I do?"

Even as I finished my thought, I sensed the Lord responding to my troubled question with a question of His own: "How would you be praying for your sons if they were serving on some foreign battlefield?"

"More fervently than I am now," I admitted.

God's answer seemed so clear: "How much more then with the battlefield they are on here."

May God grant our generation faithfulness to intercede for and prepare the following generation, and may they be a generation that walks in our ways and in God's ways. ▼

the lighter Side

by Mark Pié



I think it's neat how drive-in movie places let you keep the little speaker box when you leave.

our debt to the past—our obligation to the future.

For clarification and direction, let us look at the following defini-

tion of a team in a relay race, not simply a race where each man runs for himself. In a relay a team is made up of several runners. One

Preparing the Next Generation

by John Duke

tion of heritage: To pass on from one generation to another characteristics, traditions and culture. In a word, *lifestyle*.

The "lifestyle" which is our heritage and which we pass on is that of God's covenant people; a people who are rightly related to God and His purposes, whose lives are characterized by righteousness, peace and joy. The success or failure of any generation, there-

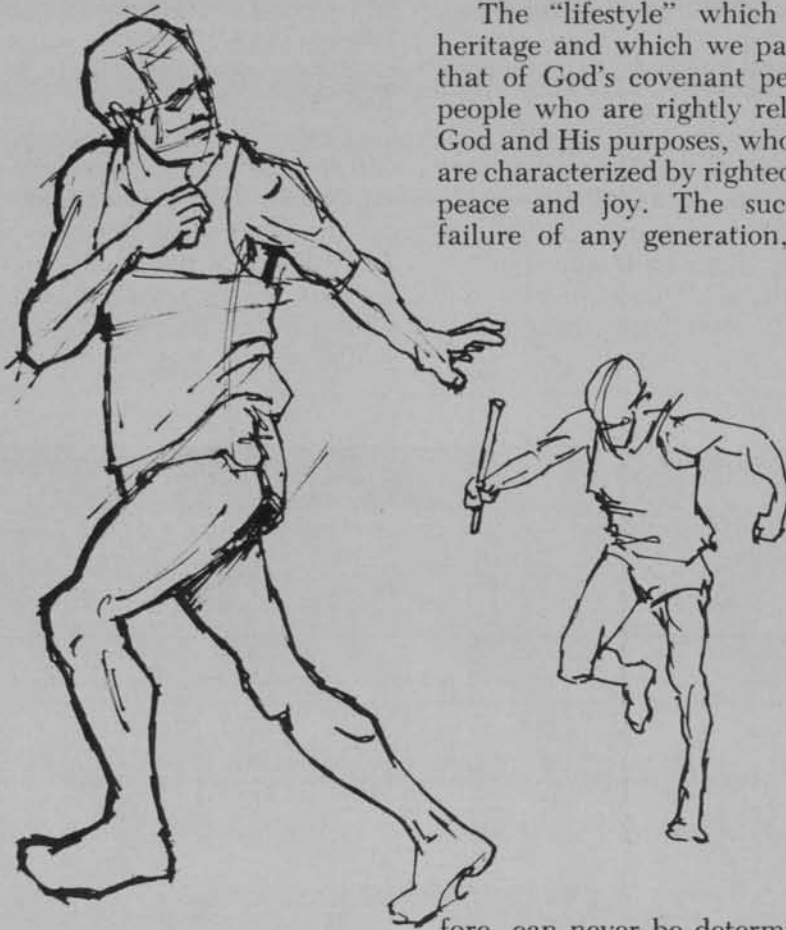
runner is responsible for covering only part of the distance. As he finishes his course, he passes the baton to the next runner. This is repeated until the last runner crosses the finish line waving the baton. Was only the last man declared the winner? No indeed! Every person who was on the team shouts, "We won! We won!"

Each generation, like each runner, is handed a baton (heritage). It is that generation's responsibility to carry the deposit safely and to successfully pass it on to the next generation.

Let us look at two examples from Scripture—one which failed and one which succeeded. The first is found in the second chapter of the Book of Judges:

The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all of the great things the Lord had done for Israel. . . . After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what He had done for Israel. Then the Israelites did evil in the eyes of the Lord. . . (Judges 2:7,10-11).

The testimony and influence of Joshua is firmly established in Scripture. As He had done with Moses, God magnified Joshua in the eyes of all Israel. The influence of Moses upon Joshua was demonstrated by his constant recital to Israel of all that God had spoken to them through Moses. Joshua's spiritual leadership and military genius enabled Israel to cross the Jordan River and possess the land of their enemies. In his lifetime he saw Israel living in the land of



THE STATEMENT of the poet, "No man is an island," is a fact of life, and also a truth clearly set forth in the Bible. How we live affects others as well as ourselves. The fact that we influence others and are influenced by others is inescapable. As Christians, we are, in the words of the Apostle Paul, "debtors"—that is under obligation—to those who have influenced us. The obligation or debt which I want to highlight in this article concerns our spiritual heritage:

fore, can never be determined by simply looking solely at that generation. Generations, like individuals, do not live in isolation, but are influenced and evaluated by what comes before them and what comes after.

The writer of Hebrews speaks of the Christian life as a race that is to be run "looking unto Jesus, the author and perfecter of our faith. . . ." Obviously others have run before us, and if the Lord delays His coming, it is likely that others will run after us. We, then, must be lik-

their inheritance, just as God had promised to Abraham centuries before.

The magnitude of Joshua's influence on the nation of Israel was evident in the elders who served with him: "The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him..." (Judges 2:7). This is a remarkable testimony of the power of influence. Yet the following verses, 10-23, serve to remind us that the very next generation produced the period of the judges, characterized by the closing words of the Book of Judges:

In those days Israel had no King; everyone did what was right in his own eyes... (Judges 21:25).

The tragic result of such behavior thrust Israel into one of their darkest hours. The same hand of the Lord which had blessed them and had driven out their enemies under Joshua was now turned against them to defeat them. (vss. 14-15).

The reason is stated in Judges 2:20-21:

Therefore the Lord was very angry with Israel and said, "Because this nation has violated the covenant that I laid down for their forefathers and has not listened to me, I will no longer drive out before them any of the nations Joshua left when he died."

Israel had violated the covenant God had made with their forefathers. Covenant seems to be the key to the blessing of the preceding generation and the violation of the covenant appears to be the reason

for the spiritual decline of the present generation. Covenant then, is the biblical pattern for preserving righteousness from one generation to another.

It is obvious that it is entirely possible for a generation to walk

When God made covenant with Abraham... He established the pattern for releasing His life and purpose in the earth.

righteously in their lifetime and thus pay on their debt to the past, and yet come short of their responsibility to the future—to pass on their spiritual heritage. God's purpose has not changed. One generation is still responsible to the next. Psalms 145:4-7 says:

One generation will commend your works to another; they will tell of your mighty acts. They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. They will tell of the power of your awesome works, and I will proclaim your great deeds. They will celebrate your abundant goodness and joyfully sing of your righteousness.

The big question is, "How?" Clearly there is a responsibility upon each generation of God's people which links them to the past, keeps them in the present, and binds them to the future. Covenant is indeed the pattern which God established to preserve and pass on spiritual heritage. But what is the practical way for this to be done?

I submit that God has chosen the family as the corporate struc-

ture and fathers as the primary source, to see that one generation commends its works to another.

God's choice of fathers, and the place of the family, are clearly evident throughout the Scriptures. The Old Testament reveals God as

a jealous God who punished the children for the sins of the fathers to the third and fourth generation. That is, the strength of a father's influence reaches not only his children, but his children's children. If the negative aspect of a father's influence is so powerful on succeeding generations, so also is the positive and it is this positive influence that the Psalmist had in mind when he said, "... I will utter things hidden from of old—things we have heard and known, things our fathers have told us. We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done." (Ps. 78:2-4).

Covenant With Abraham

In Genesis 12:1-3, God called Abraham and promised to bless all peoples on earth through him. In Genesis 15, God spoke of an heir, a son, coming from Abraham's own body whose seed would possess the land. In Genesis 17, God confirmed his covenant with Abraham and established him as the father of many nations, saying, "I will make you very fruitful... I will establish my covenant as an everlasting covenant between *me* and *you* and *your descendants* after you..." (vss. 6-7).

When God made covenant with Abraham, He did more than just put a priority on covenant; He established the pattern for releasing His life and purpose in the earth. Covenant was to be passed from father to son. God chose the



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influence of a father on his son as the best way to pass on heritage and communicate covenant life. The relationship between a father and his son would provide a natural as well as a spiritual bond for transmitting the life of the covenant to each succeeding generation.

God is calling us back to the home—to the family—as the place to establish a foundation of covenant life. There is no substitute for what a father can accomplish with his family by establishing good relationships in the home and assuming the responsibility for teaching them the Word of God. The words in Deuteronomy 11:18-21 are still applicable today:

Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the door frames of your houses and on your gates, so that your days and the days of your children may be many in the land that the Lord swore to give your forefathers, as many as the days that the heavens are above the earth.

Several things are clear from these scriptures:

1. Successful leadership is built on "experiencing" and "seeing" God. There can be no substitute for reality—"seeing." Teaching covenant principles is not the same thing as sharing a covenant life which one has experienced with the God of the covenant.
2. Passing on spiritual heritage is principally the responsibility of fathers.
3. Spiritual heritage is more than learning the right principles and right patterns—it is living them.

The perpetuation of covenant must stand on personal experi-

ences—not simply on precepts and principles. Covenant is a way of life. It is the result of experiencing God; being bound to Him and Him to you. Abraham was responsible not only for telling Isaac about the covenant, but for sharing his understanding and experience of the God of the covenant. The faithfulness of Abraham is seen both in the fact that Isaac walked in the ways of his father for over 60 years and that he ultimately experienced God for himself. That Isaac did experience God is shown in Genesis 26:24-25:

That night the Lord appeared to him and said, 'I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of your descendants for the sake of my servant Abraham.' Isaac built an altar there and called on the name of the Lord. . . .

After Isaac had encountered God for himself, God was referred to not only as the God of Abra-

**... we have a great responsibility as fathers and
ful hope and glorious reward is that "...our
the Lord."**

ham, but also as the God of Isaac. A covenant heritage was passed on to the next generation.

In chapter 28 of Genesis, as Isaac's son Jacob was running away from home to escape the wrath of his brother Esau, he, too, encountered the God of his father:

...I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. . . . Then Jacob made a vow, saying, "If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's house, then the Lord

will be my God." (Gen. 28:13,20-21).

Covenant became personal. So real was Jacob's experience with God at Bethel that throughout the rest of his life it became the place of covenant renewal. Whenever he needed a refreshing from God, he was reminded, "Go back to Bethel."

We see from these examples how covenant covered three generations: Abraham, Isaac and Jacob.

Let us remember, as quoted earlier, that Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him—*who had experienced everything and seen all the great things* the Lord had done for Israel. The strength of Joshua's influence and that of the elders was predicated on "experiencing" and "seeing" what the Lord had done. Their failure was in not seeing their responsibility to bring on new leadership who could carry on after them. Thus, another generation grew up who did not know the Lord and what He had done for

Israel. Our pattern for passing on our heritage to the next generation is seen, then, not in the example of Joshua and the elders, but in Abraham, Isaac and Jacob.

Over the last several months, as I have shared with a number of groups, I have been impressed to challenge parents, especially fathers, to see their responsibility and to encourage them to discover the joys of passing on their spiritual heritage.

I have felt the leading of the Spirit to go back over some of the past with my children. Recently, as I was sharing with them about the life of Abraham, we came to the point in the story where God

told Abraham to offer up Isaac as a sacrifice. Because of his obedience, God spared Isaac and provided Abraham with a ram caught by its horns in a thicket, to sacrifice in the place of his son. In honor of the way God supplied, Abraham called the place "the Lord will provide." That episode was a perfect opportunity for me to recount for my children an experience out of my past which showed God's faithfulness to provide.

Ellen and I, both in our last year of college, had been married only a few weeks. Unlike most men who get a job before they marry, I quit a job at a chemical company to get married and go back to school. I had felt that God wanted me to finish my schooling and that if I obeyed Him by returning to school, He would meet our needs. At one time we were down to \$1.17, just enough to buy a small loaf of bread and a can of tuna fish, and with no job in sight. However, God had been opening some doors for me to preach. Two days before, I had spoken at a

of five dollars. He had been looking for me for two days to give me the balance. He assured me that they wanted me to come back and preach again, although considering how he had handled the situation, he couldn't blame me for not wanting to. I told him that I had never been paid for preaching and that the five dollars was probably too much, but he insisted.

When I got home my wife and I rejoiced together and gave thanks to God for His faithfulness to us. Before that money ran out God had called me to my first full-time pastorate.

Visibly touched by the manner in which God had met us, my children said, "Daddy, tell us more about you and mother when you were young."

There have been many other unique times of sharing our past since that one. Those times have enriched our home, strengthened our relationships as a family and deepened our understanding of covenant. It has also made us aware that we have experienced

I understand this to be God's design and desire—that each generation would *know* the Lord and what He had done for His people throughout the preceding generations. Hebrews 8:10-11 says:

This is the covenant I will make with the House of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, "Know the Lord," because they will all know me, from the least of them to the greatest.

I believe that such a promise is available to the seed of Abraham, whose seed we are, if we belong to Christ (Gal. 3:29).

So we have a great responsibility as fathers and families of the New Covenant. But our powerful hope and glorious reward is that "...our children and our children's children will know the Lord."

We do not know if our generation will be the last. We need to be prepared as though it could be, but live as though it won't. If time should prove that generations have followed us, may they be greatly encouraged by what we passed on.

Let us recall the earlier analogy that the Christian life is like a relay race where no one runner is responsible for the whole race, but each man's faithfulness to his part allows the last runner to make the whole race a success. This is the meaning of Hebrews 11:39, "These were all commended for their faith, yet none of them (who have run before us) received the promise (crown)." God had planned something better for us so that only together with us would they be made perfect (complete). If not our generation but another generation be the one to finish the course, then we will take our place with all of those who ran and together share in the ultimate victory of our Lord. ♥

families of the New Covenant. But our power-children and our children's children will know

small rural church and received a five dollar offering. It was out of that money we were able to eat lunch that day. That night I was scheduled to speak to all the incoming students of the Baptist Student Union. After I had spoken, as I returned to my car a man was standing there, a man from the church where I had preached two days before. He was extremely apologetic, and as he talked he was pulling money out of his pocket. He explained that when he had gotten home from the Sunday meeting and emptied his pockets, he discovered he had given me the money from the wrong pocket. He was to give me fifty dollars instead

God in ways our children have not. Our desire and prayer was that we might so communicate what we have seen and heard, that our children might see and hear. God said to Moses:

...Say to the Israelites, "The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you. This is my name forever, the name by which I am to be remembered from generation to generation" (Ex. 3:15).

Jehovah is the personal name for God. It is the name by which the Lord was to be remembered from generation to generation.

THE MORNING of November 1, 1978 was no different from any other morning, except that I woke up feeling a bit sick to my stomach. I told my roommate, Gary LaCorte, with whom I worked, that I might not go in, so I lay down on the couch while he ate breakfast. By the time he had finished eating, I was feeling a little better so I decided to go anyway, hoping I would feel better by the time I got to work.

Gary and I worked at the Stauffer Chemical Company, as did my pastor Danny Ray Hults. Our present job was at the Cold Creek Plant, located about 20 miles north of Mobile, Alabama, where we were employed by a subcontractor to insulate pipes, tanks and other equipment. Gary, Danny Ray and I drove to work

Gary and I had been working on a tank in the Thiophenol Plant for about 30 minutes when Danny Ray returned and told me there was a line in the Imidian Plant that needed to be insulated. Danny and I drove the truck over to the Imidian Plant and when we got there we asked the operators if it was safe to enter. They assured us it was, so we went on in.

The line that needed insulating was on the fourth level, approximately 40 feet in the air, next to a steel grating type of platform with tanks and pipes and other components for the process of making the chemical, Imidian, a type of insecticide. I took my tools and insulating material up to that level, while Danny left to see about another project Stauffer had for him.

worked for a subcontractor for Stauffer, we normally took our break after the regular Stauffer employees, so I kept on working. A few minutes after they left I came upon a valve that I could insulate one of two ways. I stood up for a moment, trying to decide which way would be best. As I stood back and thought for a second, I heard a strange bubbling noise; then a split second later a tremendous explosion occurred.

The explosion was so powerful that it could be heard at least 10 miles away—perhaps further. It broke windows and knocked everything off the shelves of a store a mile away. It lifted the roofs of buildings inside the plant and sent debris hurling through the air as far as a quarter of a mile away, doing over a million dollars worth of



Out of the Fiery Furnace by Kim Herndon

together every morning, taking turns driving while the other two slept, and this day was just like any other.

We arrived at work at 6:30 a.m., ready to start our daily routine. Before we entered the plant, we checked with the guard, as we always did. He let us in and we headed for our respective places in the plant. Gary and I went to the Thiophenol Plant while Danny Ray went to check with a foreman of Stauffer's to see if there was any other work needing to be done.

I started insulating the line, which ran vertically from the fourth level to the fifth level. I was becoming a bit more cheerful—my stomach was feeling much better and I was thinking of my upcoming marriage. The future looked bright and I really couldn't find much to complain about. As I started my work that day, it seemed things couldn't have been any better.

I had been working on the line for about an hour or so when I noticed some of the Stauffer employees leaving for break. Since we

damage in all. The percussion of the blast completely flattened pipes as large as six inches in diameter. One of the operators near the blast in a control room said he looked across the entire horizon and could see nothing but flames. The blast was so loud that Gary, who was working about two hundred yards away, thought he had been blown into the air and looked underneath to make sure he was still on solid ground.

When the blast occurred, I tried to take a single step, only to have a strong wind blow by me and almost knock me down. I looked below me and all I could see was flames. It was as if I was suspended above a bright flash. Then the flash, which was a wall of flames, rose upwards to me and began to burn me. My eyes were the first to get burned, so I covered them with my hands. The fire seemed to intensify, increasing the pain I was

feeling. I cried out, "Oh, God!" as loud as I could, and fell to my knees, but the fire continued to intensify. At this point I thought for sure that I was going to be burned alive. I began to curl myself up into a ball, and as my face came closer to the floor of the platform I was standing on, my will to live faded. I knew my life was just about over, and I resigned myself to die. Then—a miracle.

Just when I had given up, the Lord heard my cry and delivered me. He lifted the flames off of me, and when I looked up, there were still flames surrounding me but now there was an opening to my left. Suddenly it was as if something physically jerked me up to get out, because I was too afraid to move. I saw the opening to the left and started to run. It was hard to breathe and as I ran it felt like I was swallowing mouthfuls of chemicals. I came to a pipe rack and started to run through it, but my foot slipped and I started to fall. I would have fallen 40 feet to the ground, but one of my burned hands caught onto a pipe over my head as I fell, and I was able to pull myself back up. When I made it to the other side of the pipe rack, I jumped to the level beneath me which was about 15 or 20 feet down. I was on this level when the automatic sprinkler system came on, and the water felt unbelievably good as I continued to run. I finally reached the end of the level, and looking to my left, saw five or six men running away. One man looked back, saw me and waved for me to come on. I ran down the stairs as he started back toward me. I got about halfway to him when I collapsed from pain and exhaustion. I yelled, "My

eyes!" and he dashed into the control room for some eyewash. At this point I started to praise the Lord, and the scripture came to my mind that we should praise the Lord in all things. The worker returned with the eyewash and began to wash my eyes out. My vision started to fade, and the thought occurred to me that I had gotten some chemicals in my eyes that were burning them away. Then they dragged me away from the area and after a few minutes the ambulance arrived.

At this point I asked them to get my pastor, Danny Ray, to come pray for me, but before he could get there they put me in the ambulance and headed for the hospital. In the ambulance they administered oxygen to me and continued to pour eyewash in my eyes. On the way my mind was plagued with thoughts like, "Will I lose my sight? Will my face be badly scarred? Will my hands ever be as efficient as they were before? Will the chemicals I breathed cause damage to my system?"

I began to pray again, because it seemed like the only thing that would help the pain, and because I was thankful for what the Lord had delivered me from. Part of me couldn't believe I was still alive. The blast was so awesome and overpowering and the fire so intense that I was still in a daze. I knew I should have been dead, but the Lord delivered me. It was clear as crystal that He had performed a miracle, but I would not learn of the extent of the miracle until the following day.

It seemed like the ambulance took hours to get to the hospital. I was anxious to get there, hoping they could give me something for

the unbearable pain.

When we finally reached the hospital, they rushed me to the emergency room, where there seemed to be at least twenty doctors and nurses, doing one thing or another to me. I was told that there were four or five ministers out in the waiting room praying for me. It was such an encouragement to know that people were out there praying for me, that they had immediately put everything aside to be with me. I remember one of the doctors saying, "Man, with all those preachers out there, there's no way that you are going to die." They gave me a double dose of morphine, but it never took effect. They also poured cold water over my hands, and that felt good. But as soon as they stopped pouring, the pain came back. The doctors then checked my eyes and said that I would be able to see again, but that I might need glasses.

After they treated me for a while, they allowed a few visitors in to see me. My fiancée, Stella, and Brother Terry Parker came in to see me, the first familiar faces I had seen since the accident. I remember that when they entered I felt the comfort and presence of the Lord. They talked to me for a few minutes, and then Brother Terry prayed over me, and that strengthened my confidence considerably.

Next I was moved to the Burn Unit upstairs, where they took me to a whirlpool. The nurse told me to get in. I could barely see, but with her help I stepped in, and when my feet touched the water I could feel that it was hot. She told me to sit down and put my hands in the water. I stuck my fingers in for a second but pulled them out in intense pain—I couldn't believe how much it hurt. The nurse told me to stick my hands in all the way, to which I replied, "No way." She let me know in no uncertain terms that one way or another I was going to put them



Kim Herndon and his wife, Stella, make their home in Ocean Springs, Mississippi. His testimony is one of God's protection and deliverance through an explosion and fire that could well have ended his life.

in, so I said, "Okay, but give me a second to prepare." I "bit the bullet," as the saying goes, and stuck my hands in the water. The pain was so severe that I started to yell. It was as if I was getting burned all over again, only worse. After a few minutes I settled down and she started peeling the dead skin off my hands. This also hurt, but was not quite as bad as it might sound. Afterward, she put cream on my hands, bandaged them up and dressed my neck, ears and eyes. For the first time since the accident, the pain seemed to taper off and I felt some relief.

After the bath the nurse brought me to my room in the Burn Unit. She took me to the win-

my father the day before that the bath had really hurt, and he assured me that they would pray about it. The man I had met yesterday, Walt, was taken to the whirlpool first. I could hear him yell and scream as they bathed him. Soon it was my turn. I began praying to the Lord for some help. They brought me to the whirlpool, and before I got in, I asked the nurse if it was going to hurt. When she said, "A little bit," I braced myself for substantial pain, because that was what she had said the day before. But to my amazement, when I stuck my hands into the hot water, there was no pain. When I told the nurse that I wasn't feeling any pain, she looked at me

away from where I had been working. All other tanks on that level were blown off the level except the one I happened to be standing behind, and apparently that one was hanging on by just one leg that had a steel rod through it. If I had been standing anywhere else on that level, I would have surely been killed. One of the people at Stauffer had told them that the full force of the blast went straight down towards me, and that of all the tanks that should have been blown off that level, the one I was behind should have been the first to go. Danny said that it had to be an angel of the Lord that was holding up that tank and protecting me from the blast. He also told me that the employees of Stauffer were amazed that I hadn't been killed or more severely injured. The damage to the plant was in excess of one million dollars, and it was one of the most severe explosions ever to take place at any of Stauffer's plants.

Many blessings came out of this accident. The Lord had delivered me from certain death, showing me His strength, faithfulness and supernatural power. I had seen clearly that His eye is upon those that love Him. He also showed me the love of His people, their prayers and how the Lord heard their prayers. He showed me the true love of Stella, now my wife, in that she was always faithful to come to me and encourage me. There was a time when neither of us knew how my face was going to look, or if I was ever going to be the same. But it didn't matter to her—she loved me just the same.

Today I can see perfectly and have no need for glasses. There are no scars on my face. The only visible reminder of the accident is my hands, which are somewhat scarred. To tell the truth, I would rather have it that way—because every time I look at my hands, I am reminded of what the Lord did for me, how He miraculously saved my life. ♥

The Lord had delivered me from certain death, showing me His strength, faithfulness and supernatural power.

dow to see my family—even though they were on the other side of the window, I could feel their love. Nothing had to be said; it was understood how we felt for each other. I thanked God for them and for the positive influence they had had on my life.

That night while I was listening to the report of the accident on the television, they brought in a young man about my age who had been burned a few hours after the plant accident. I asked him how he got burned and he was kind of embarrassed when he told me what happened. He was checking to see how much fuel he had in his gas tank with a cigarette lighter and the tank exploded. He started to laugh and then I started to laugh and we were both laughing, even though it was very painful for us to do so. The Lord brought a little joy to us, despite the bad situation we were in.

The next morning, after breakfast, the nurses started administering the baths. I had told

in unbelief. I began praising the Lord and thanking Him because He heard the prayers of the people. Needless to say, things were definitely looking up.

At noon that day my parents were permitted to come in the Unit to see me. My mother fed me as I was unable to use my hands, and my father shared a scripture with me out of 2 Samuel 22 that had come to a man in our church fellowship. As he read the chapter to me I was amazed at how my accident correlated with this passage. I was encouraged and grateful to the Lord that He had safely brought me out of something so awesome. My parents took me to the window to see Stella, Danny Ray, Gary and the rest of my "family." I could tell by the looks on their faces that I must have looked pretty bad, and they tried to cheer me up. That was when Danny Ray and Gary told me the extent of the miracle that had taken place.

A tank holding 1500 gallons of Dithio Acid had blown up 15 feet

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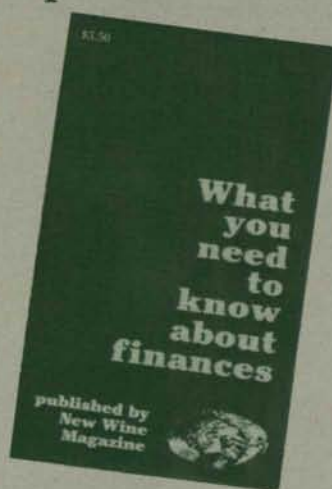
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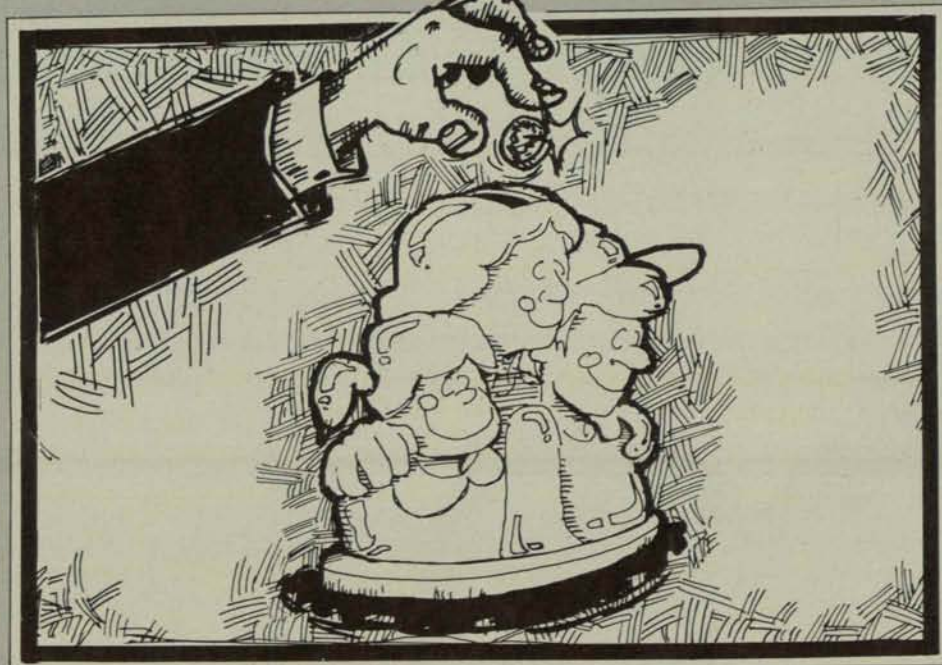
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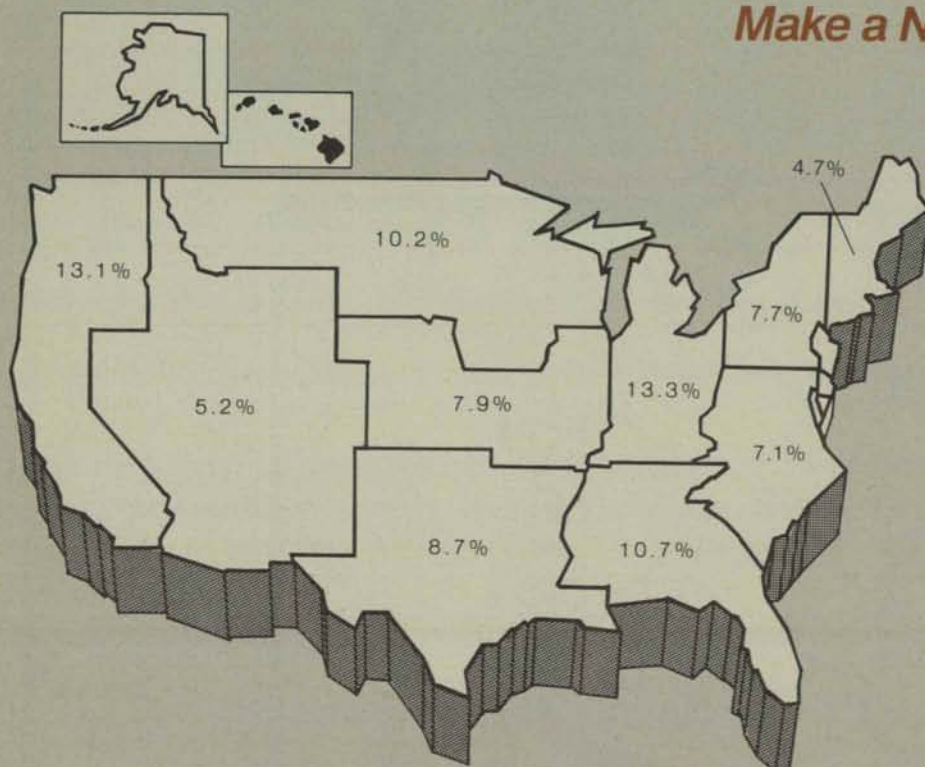
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Dear New Wine,

A closer look

Through your manner of presentation I feel we have a closer look at the move of God across the American Continent. To become more "news" oriented would be a disappointing sacrifice to the present teaching complement.

Perhaps you would consider, however, a more international scope. This would have a more appealing effect on your foreign readers as well as a more educationally complete picture to your national readers.

Carl Frederick
Naran, County Meath, Ireland

Quality speaks

The excellent quality of *New Wine Magazine* speaks of God's concern for quality printing as well as authorship. We love it.

Jeff Barrow
Woodland, CA

Faith and facts bring balance

The Fooshee article (Oct. '80) was extremely well-balanced. In a time when one-sided prosperity-preaching readily flourishes, I found it uplifting to partake of another's insights that did not tack to some other extreme, but combined "faith" and "facts."

Randall Pickard
Tulsa, OK

It makes a difference

I love all of your articles and especially the one about ERA. I took the magazine into work and showed it to a few liberated women. It really made a difference when they saw in black and white what the ERA was all about.

Wanda Mease
Baltimore, MD

A different view

The degree to which *New Wine* is read in our household has declined in direct relation to your addition of right-wing nationalism to the causes which your magazine has apparently wed. The selections of Jesse Helms, Jeremiah Denton and William Simon have not been balanced out by selections of less hawkish public figures. While your stand on abortion is gratifying, a respect for the sanctity of life must be extended to include an abhorrence for the nuclear pro-

liferation, environmental devastation, and social injustices which the above-named political figures have been so interested in perpetrating.

Political conservatism and Spirit-filled Christianity are not synonymous. My own life in Christ has led me to different convictions about the call of Christ in public policy matters than the convictions apparently held by the majority of your writers. I appreciate your ministry but would prefer that you conserve paper and postage by removing my household from your mailing list.

Charles K. Scoville
Nashville, Tennessee

Being effective

Please find a check enclosed to cover the cost of sending 10 of the Abortion Booklets to me for sharing with others. As a single man I am not directly affected by this issue, but as a committed Christian I am.

David Craig
Baton Rouge, LA

Making it known

I just finished reading Bob Mumford's article, "Is God Judging America?" (Nov. '80). I just want to publicly thank God for Bob and all of you who are involved in our life today.

Dan Evans
Alexandria, VA

P.O. Box Z, Mobile, AL 36616

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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