

# Magazine New World

January 1982

## Setting Priorities

Recognizing and doing  
what is important

Featuring an interview with  
Derek Prince

The Tyranny of the Urgent

Managing Our Work

"Israel, You Are Not Alone":

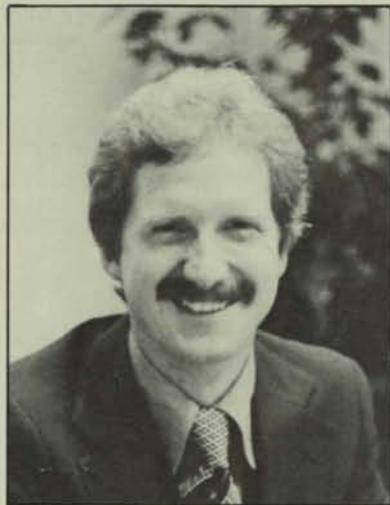
a special report on the recent Feast of Tabernacles celebration in Jerusalem



# EDITORIAL

**T**iming is extremely important to God. We see evidence of this in all of God's dealings with mankind and creation, as well as in specific scriptures which indicate how crucial His timing is. For example, Ephesians 1:9-10 says:

And he [God] made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,



to be put into effect *when the times will have reached their fulfillment*—to bring all things in heaven and on earth together under one head, even Christ (NIV).

In another passage, the scripture says, "He [Jesus] must remain in heaven *until the time comes* for God to restore everything" (Acts 3:31, NIV). God has specific times set in which He will suddenly put His plans into action. As we enter 1982 I am excited by the sense that we are entering one of those significant times when God will move dramatically to fulfill His purposes—that God is saying, "It's time."

This sense of God's imminent action has been heightened and confirmed as I have read the record of the early Church in the book of Acts. The sovereign outpouring of the Holy Spirit transformed those rather ordinary disciples from frightened mourners into channels of God's power whose prayers and preaching were attended by shaken rooms, healed bodies, multiplied conversions and transformed cities and nations. Those events marked their era as a time when God had declared, "It's time."

As I sense God saying those words to us today, I have a renewed longing to experience the same effects of the Holy Spirit's outpouring that the early Church experienced. I have a longing as well to hear the rest of the world describe the people of God today in the same way it described the disciples in Acts: "These are the men who have turned the world upside down" (Acts 17:6, Phillips).

We at *New Wine Magazine* are sensing that God is saying to us and to the Church at large, "It's time. It's time to turn the world upside down." We believe God is preparing His Church to touch the secular world in a dynamic way, and we at *New Wine* are grappling with the implications of that word for our magazine.

At a recent planning session

of *New Wine's* Editorial Board, Derek Prince referred to the commission Jesus gave His disciples—how after receiving the power of the Holy Spirit, they would be His witnesses "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV). The problem with us—as with those early disciples who fulfilled their commission only after persecution forced them to scatter beyond Jerusalem—is that we have not reached as far beyond the boundaries of our own circles toward "the ends of the earth" as we should have. But we sense God saying in this hour, "It's time."

We at *New Wine* are being challenged by God to obey His commission to reach out to "the ends of the earth" and to touch the world in which we live in a far greater way than we have before. Up to this time we have effectively touched our readers and indirectly touched Christians beyond our readership. But the secular world—"the ends of the earth"—remains untouched by our message. We cannot yet know all the implications of God's call to make inroads into the secular audience, but we are convinced that the truth *New Wine* carries can have a dynamic impact upon anyone who reads it, Christian or non-Christian—with the potential to turn that person's world "upside down." But even stronger than our assurance of *New Wine's* potential to touch lives is the unmistakable sense of God saying to us, "It's time."

*Dick Leggatt*

Dick Leggatt  
Managing Editor

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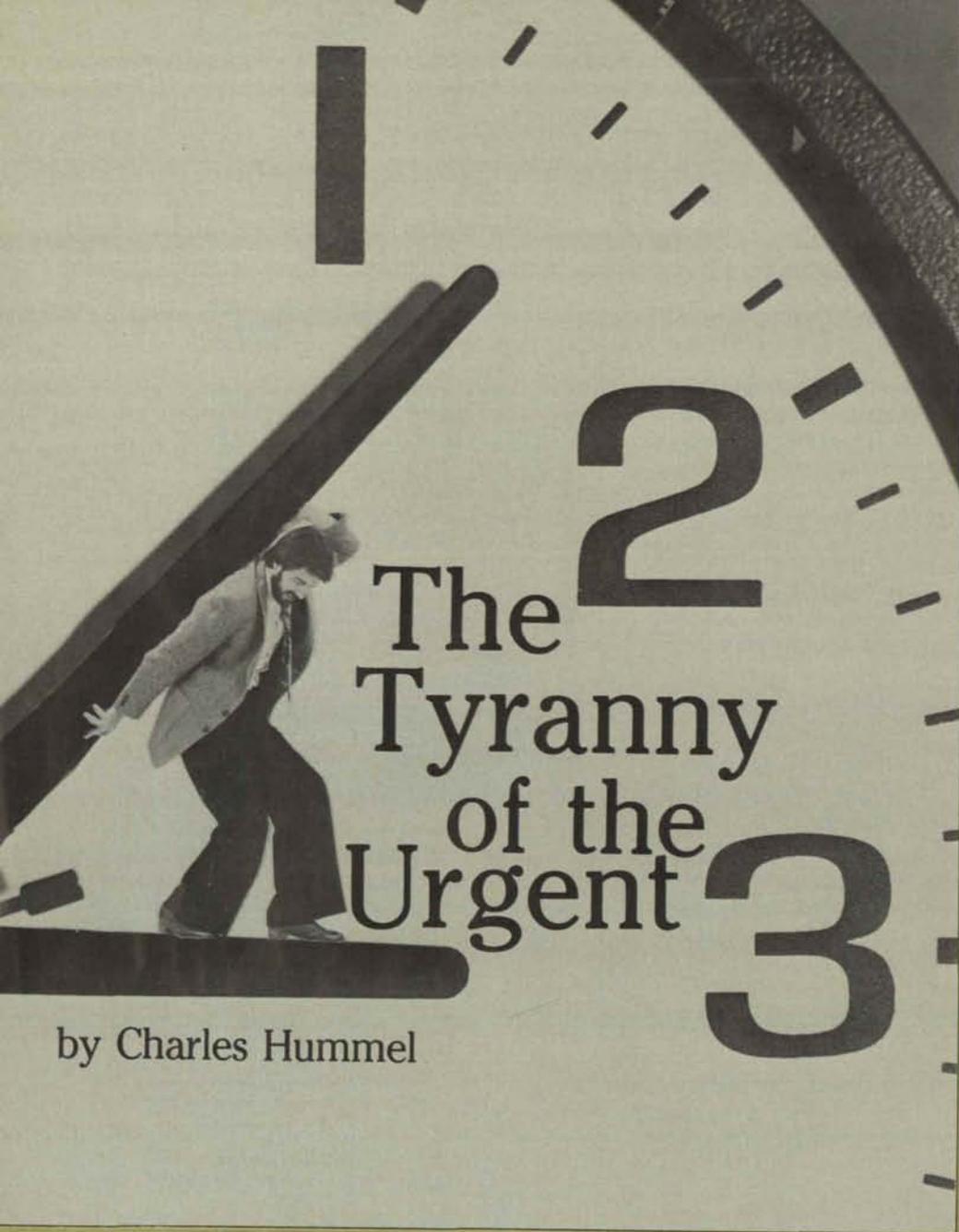
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by Charles Hummel

**H**ave you ever wished for a thirty-hour day? Surely this extra time would relieve the tremendous pressure under which we live. Our lives leave a trail of unfinished tasks. Unanswered letters, unvisited friends, unwritten articles, and unread books haunt quiet moments when we stop to evaluate. We desperately need relief.

But would a thirty-hour day really solve the problem? Wouldn't we soon be just as frustrated as we are now with our twenty-four allotment? A mother's work is never finished, and neither is that of any stu-

dent, teacher, minister, or anyone else we know. Nor will the passage of time help us catch up. Children grow in number and age to require more of our time. Greater experience in profession and church brings more exacting assignments. So we find ourselves working more and enjoying it less.

#### Jumbled Priorities?

When we stop to evaluate, we realize that our dilemma goes deeper than shortage of time; it is basically the problem of priorities. Hard work does not hurt us. We all know what it is to go full speed for long hours, totally in-

olved in an important task. The resulting weariness is matched by a sense of achievement and joy. Not hard work but doubt and misgiving produce anxiety as we review a month or year and become oppressed by the pile of unfinished tasks. We sense uneasily that we may have failed to do the important. The winds of other people's demands have driven us onto a reef of frustration. We confess, quite apart from our sins, "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done."

Several years ago an experienced cotton mill manager said to me, "Your greatest danger is letting the urgent things crowd out the important." He didn't realize how hard his maxim hit. It often returns to rebuke me by raising the critical problem of priorities.

We live in constant tension between the urgent and the important. The problem is that the important task rarely must be done today, or even this week. Extra hours of prayer and Bible study, a visit with that non-Christian friend, careful study of an important book: these projects can wait. But the urgent tasks call for instant action—endless demands pressure every hour and day.

A man's home is no longer his castle; it is no longer a place away from urgent tasks, because the telephone breaches the walls with imperious demands. The momentary appeal of these tasks seems irresistible and important, and they devour our energy. But in the light of time's perspective their deceptive prominence fades; with a sense of loss we recall the important tasks pushed aside. We realize we've become slaves to the tyranny of the urgent.

#### Can You Escape?

Is there any escape from this pattern of living? The answer lies in the life of our Lord. On the night before he died, Jesus made an astonishing claim. In the great prayer of John 17 he

said, "I have finished the work which thou gavest me to do" (17:4).

How could Jesus use the word "finished"? His three-year ministry seemed all too short. A prostitute at Simon's banquet had found forgiveness and a new life, but many others still walked the street without forgiveness and a new life. For every ten withered muscles that had flexed into health, a hundred remained impotent. Yet on that last night, with many useful tasks undone and urgent human needs unmet, the Lord had peace; he knew he had finished God's work.

The gospel records show that Jesus worked hard. After describing a busy day Mark writes, "That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered together about the door. And he healed many who were sick with various diseases, and cast out many demons" (1:32-34).

On another occasion the demand of the ill and maimed caused him to miss supper and to work so late that his disciples thought he was beside himself (Mk. 3:21). One day after a strenuous teaching session, Jesus and his disciples went out in a boat. Even a storm didn't awaken him (Mk. 4:35-38). What a picture of exhaustion.

Yet his life was never feverish; he had time for people. He could spend hours talking to one person, such as the Samaritan woman at the well. His life showed a wonderful balance, a sense of timing. When his brothers wanted him to go to Judea, he replied, "My time has not yet come" (Jn. 7:6). Jesus did not ruin his gifts by haste. In *The Discipline and Culture of the Spiritual Life*, A.E. Whiteham observes: "Here in this man is adequate purpose...inward rest, that gives an air of leisure to his crowded life: above all there is in this man a secret and a power of dealing with the waste-products of life, the waste of pain, disappointment, enmity,

death—turning to divine uses the abuses of man, transforming arid places of pain to fruitfulness, triumphing at last in death, and making a short life of thirty years or so, abruptly cut off, to be a 'finished' life. We cannot admire the poise and beauty of this human life, and then ignore the things that made it."

### Wait for Instructions

What was the secret of Jesus' work? We find a clue following Mark's account of Jesus' busy day. Mark observes that "in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed" (1:35). Here is the secret of Jesus' life and work for God: *He prayerfully waited for his Father's instructions* and for the strength to follow them. Jesus had no divinely drawn blueprint; he discerned the Father's will day by day in a life of prayer. By this means he warded off the urgent and accomplished the important.

Lazarus' death illustrates this principle. What could have been more important than the urgent message from Mary and Martha, "Lord, he whom you love is ill"? John records the Lord's response in these paradoxical words: "Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he stayed two days longer in the place where he was" (Jn. 11:3, 5-6). What was the urgent need? Obviously to prevent the death of this beloved brother. But the important thing from God's point of view was to raise Lazarus from the dead. So Lazarus was allowed to die. Later Jesus revived him as the sign of his magnificent claim, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live" (Jn. 11:25).

We may wonder why our Lord's ministry was so short, why it could not have lasted another five or ten years, why so many wretched sufferers were left in their misery. Scripture gives no answer to these questions, and we leave them in the

mystery of God's purposes. But we do know that Jesus' prayerful waiting for God's instructions freed Him from the tyranny of the urgent. It gave him a sense of direction, set a steady pace, and enabled him to do every task God assigned. And on the last night he could say, "I have finished the work which thou gavest me to do."

### Dependence Makes You Free

Freedom from the tyranny of the urgent is found in the example and promise of our Lord. At the end of a vigorous debate with the Pharisees in Jerusalem, Jesus said to those who believed in him: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. . . . Truly, truly, I say to you, every one who commits sin is a slave to sin. . . . So if the Son makes you free, you will be free indeed" (Jn. 8:31-32, 34, 36).

Many of us have experienced Christ's deliverance from the penalty of sin. Are we letting him free us from the tyranny of the urgent? He points the way: "If you *continue* in my word." This is the way to freedom. Through prayerful meditation on God's word we gain His perspective.

P.T. Forsyth once said, "The worst sin is prayerlessness." We usually think of murder, adultery or theft as among the worst. But the root of all sin is self-sufficiency—independence from God. When we fail to wait prayerfully for God's guidance and strength we are saying, with our actions if not our lips, that we do not need him. How much

Tyranny of the Urgent by Charles E. Hummel. ©1967 by Inter-Varsity Christian Fellowship of the USA and used by permission of InterVarsity Press, Box F, Downers Grove, IL 60515, USA.



Charles E. Hummel graduated from Yale University and received an M.S. in chemical engineering from M.I.T. He has also earned an M.A. in biblical literature from Wheaton College in Illinois and an L.H.D. from Geneva College in Pennsylvania. Charles has served with the InterVarsity Christian Fellowship for many years and is presently the Director of Faculty Ministries for IVCF. He has written a number of books, including *Filled With the Spirit* and *Fire in the Fireplace: Contemporary Charismatic Renewal*.

of our service is characterized by going it alone?

The opposite of such independence is prayer in which we acknowledge our need of God's instruction and supply. Concerning a dependent relationship with God, Donald Baillie says: "Jesus lived his life in complete dependence upon God, as we all ought to live our lives. But such dependence does not destroy human personality. Man is never so truly and fully personal as when he is living in

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### Prayerful waiting on God is indispensable to effective service.

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complete dependence upon God. This is how personality comes into its own. This is humanity at its most personal."

Prayerful waiting on God is indispensable to effective service. Like the time-out in a football game, it enables us to catch our breath and fix new strategy. As we wait for directions the Lord frees us from the tyranny of the urgent. He shows us the truth about himself, ourselves, and our tasks. He impresses on our minds the assignments he wants us to undertake. The need itself is not the call; the call must come from the God who knows our limitations. "The Lord pities those who fear him. For he knows our frame; he remembers that we are dust" (Ps. 103:13-14). It is not God who loads us until we bend or crack with an ulcer, nervous breakdown, heart attack, or stroke. These come from our inner compulsions coupled with the pressure of circumstances.

#### Evaluate

The modern businessman recognizes this principle of taking time out for evaluation. When Greenwalt was president of DuPont, he said, "One minute spent in planning saves three or four minutes in execution." Many businessmen have revolutionized their business and multiplied their profits by set-

ting aside Friday afternoon to plan carefully the major activities of the coming week. If an executive is too busy to stop and plan, he may find himself replaced by another man who takes time to plan. If the Christian is too busy to stop, take spiritual inventory, and receive his assignments from God, he becomes a slave to the tyranny of the urgent. He may work day and night to achieve much that seems significant to himself and others, but he will not finish the work God has for him to do.

A quiet time of meditation and prayer at the start of a day refocuses our relationship with God. Recommit yourself to his will as you think of the hours that follow. In these unhurried moments list in order of priority the tasks to be done, taking into account commitments already made. A competent general always draws up his battle plan before he engages the enemy; he does not postpone basic decisions until the firing starts. But he is also prepared to change his plans if an emergency demands it. So try to implement the plans you have made before the day's battle against the clock begins. But be open to any emergency interruption or unexpected person who may call.

You may also find it necessary to resist the temptation to accept an engagement when the invita-

tion first comes over the telephone. No matter how clear the calendar may look at the moment, ask for a day or two to pray for guidance before committing yourself. Surprisingly the engagement often appears less imperative after the pleading voice has become silent. If you can withstand the urgency of the initial moment, you will be in a better position to weigh the cost and discern whether the task is God's will for you.

In addition to your daily quiet time, set aside one hour a week for spiritual inventory. Write an evaluation of the past, record anything God may be teaching you, and plan objectives for the future. Also try to reserve most of one day each month for a similar inventory of longer range. Often you will fail. Ironically, the busier you get the more you need this time of inventory, but the less you seem to be able to take it. You become like the fanatic who, when unsure of his direction, doubled his speed. And frenetic service for God can become an escape from God. But when you prayerfully take inventory and plan your days, it provides fresh perspective on your work.

#### Continue the Effort

Over the years the greatest continuing struggle in the Christian life is the effort to make



adequate time for daily waiting on God, weekly inventory, and monthly planning. Since this time for receiving marching orders is so important, Satan will do everything he can to squeeze it out. Yet we know from experience that only by this means can we escape the tyranny of the urgent. This is how Jesus succeeded. He did not finish all the urgent tasks in Palestine or all the things he would have liked to do, but he did finish the work which God gave him to do. The only alternative to frustration is to be sure that we are doing what God wants. Nothing substitutes for knowing that this day, this hour, in this place, we are doing the will of the Father. Then and only then can we think of all the other unfinished tasks with equanimity and leave them with God. . . .

When the end comes, what could give us greater joy than being sure that we have finished the work God gave us to do? The grace of our Lord Jesus Christ makes this fulfillment possible. He has promised deliverance from sin and the power to serve God in the tasks of his choice. The way is clear. If we continue in the word of our Lord, we are truly his disciples. And he will free us from the tyranny of the urgent, free us to do the important, which is the will of God.

## Four Steps to Help Us Budget Our Time

The following excerpt from Charles Hummel's book, *Guidelines for Faculty Ministry*, is adapted to provide some practical suggestions for keeping the urgent from crowding out the important.

**A**s demands on our time increase, the effective use of it becomes more important than ever. How can we make better use of our time to secure the results we require? Is there any way to get a better grip on the all-too-few hours at our disposal?

It can be helpful to recognize the parallel between budgeting dollars and hours. Many of us overcome the temptation to spend our money on impulse. Yet we often spend time on an impulsive response to our own desires or someone else's demands, short-changing projects which are more important.

Everyone receives the same quota of twenty-four hours a day. Yet much of the difference in what we have to show for the use of our time is due to varying abilities, energy and opportunities.

In the last analysis, then, we should not compare ourselves with others. Rather, "as good stewards of God's varied grace" (1 Pet. 4:10), each of us has only one basic question: How well am I doing with the resources and assignments given to me by my Lord?

The following four steps can take you a long way toward more productive use of your time.

1. *Identify your priorities.* Often we say, "I don't have time for this project." But what we really mean is that we do not

consider it as important as something else we want or need to do. For some reason we have decided to use the hours another way. It may be a task we are forced to do or simply one we enjoy. Either way, the issue is not a lack of time but the ordering of priorities.

For example, a friend invites us to attend a lecture or concert this evening, but we have already decided to take the family out to dinner. Or we cannot take time to get acquainted socially with our co-workers because church activities occupy so many evenings. In each case we may say, "I'm sorry, I don't have time." But in reality, with only so many hours available, we have decided to spend them one way instead of another.

Over a period of time our life-style tends to include activities that may not be valuable. So periodically it is essential to review our priorities, asking: "What activities are really most important in my life at this time?"

There is no God-given blueprint for all Christians in their use of time, any more than there is for spending money. We have widely different abilities, opportunities, responsibilities, personal needs and amounts of energy. Yet for each of us a healthy and productive life

(continued on page 31)

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# The Priority of Family

by Carter Foster

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A few years ago our family took a trip to Lexington, Kentucky. Situated in the beautiful green pastures there were horse farms where the Kentucky Derby winners are sired, raised and stabled.

**W**e visited some of the great champions and talked with one of the men who trained and cared for them. He told us about the stud fees for these horses. When they are champions from the Kentucky Derby, he said, their stud fee runs from two thousand to three thousand dollars. But when they are able to sire an offspring who wins a Kentucky Derby, at that point the stud fee jumps to a range of forty to fifty thousand dollars. The most valuable horse is one who not only wins, but who sires a winner as well. These championship horses provide a parable for us of the importance of producing offspring who will win the race.

God is speaking to us about imparting our heritage to our children, and an essential element in doing that is fellowship. We grow through the life God imparts to us through one another, and we call this life flow "fellowship." Fellowship is the

heartbeat of the lives of God's covenant people. None of us can be complete in isolation. Rather, we are made complete through fellowship with one another. And perhaps the most vital fellowship we can experience is family fellowship, a life flow between parents and children.

We are incomplete until our families are complete. God's kind of love, when it becomes a part of us, stirs a desire in us to impart that love to others, especially to our children. But there are fears in us that obstruct the impartation of our love and heritage. Because our fellowship is the heartbeat of God's people, the enemy wants to constrict and choke that life flow through fear. Psalm 127, that great passage on building the house, closes by saying that the sons of a man born in his youth are like arrows in his quiver, and happy is the man whose quiver is full. At times, however, it may seem more accurate to say that the man who has a full house will quiver! We face a number of fears as we attempt to impart our heritage to our children. But we must confront those fears and overcome them.

In Isaiah 58:12 we read:

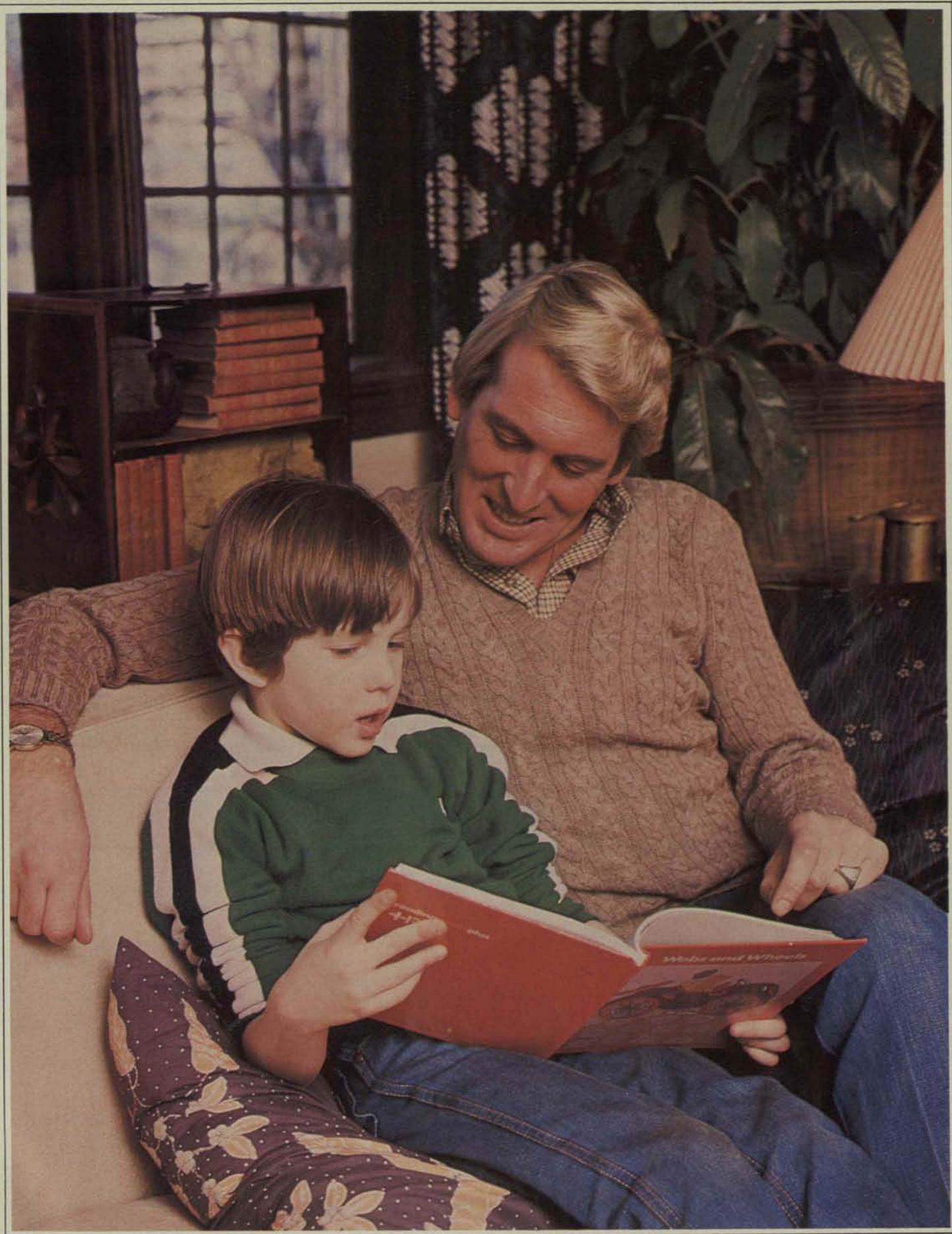
And those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; and you will be called the repairer of the breach (NAS).

We are called to repair the breaches in family relationships. The fears that keep us from doing it must be exposed to the light of reality. In San Antonio we have morning fog on a regular basis that remains until nine or ten o'clock. But when the sun comes out, it clears away the fog. God will help us clear away the fog of fears that the enemy uses to hinder our vision. He will help us to face these fears by enabling us to reject the lies of the enemy on which they are based, lies which restrict our family fellowship and obstruct the impartation of our heritage.

## Fears We Encounter

What kinds of fears prevent fathers and mothers from sharing life and fellowship with their children? One fear that we seem to face on a regular basis is the fear that we don't have anything to teach our children. The truth of the matter, however, is that Scripture is full of things our children need to learn, things which we ourselves have already learned by experience and therefore can teach them. Deuteronomy chapter 6, for example, says:

So that you and your son, and your grandson might fear the Lord your God, to keep all His statutes and His commandments, which I command you, all the days of your life, and that your days



may be prolonged. O Israel, you should listen and be careful to do it that it may be well with you, and that you may multiply greatly (vv. 2-3 NAS).

Just in this one passage we find several things that we need to teach our children—to fear the Lord and to listen, for example. The heart of the matter, however, is this: we need to train our children in all that we ourselves already know how to do.

In the past I have had teachers who apparently were trying to teach by being as complicated as possible. They would take simple truths, and the more complicated they could make them, the more profound they thought themselves to be. But I think that precisely the opposite is true. If a man genuinely knows a truth and can explain it simply to his children, he has a true grasp of what God is saying.

We must be able to take the things God is speaking to us and interpret them to our children, so that even our five-year-olds can understand them clearly. We have at our disposal a number of tools to help us, the most obvious one being literature. God has given us an abundance of useful materials to read together. There are several good books of Bible stories, for example—or we can simply read stories from the Bible itself. The book of Proverbs is especially good for family study. We often read together the chapter of Proverbs whose number corresponds to the day of the month. Then I ask each family member which verse meant the most to him, and our discussions often



*Carter Foster graduated from Shorter College in Rome, Georgia, and Southern Baptist Theological Seminary in Louisville, Kentucky. After serving as a pastor for fifteen years in Louisville, he moved to San Antonio, Texas, where he is senior pastor of San Antonio Fellowship. Carter resides in San Antonio with his wife, Ann, and their children.*

last as long as an hour. In addition to Bible reading, if we are reading some other book or material which is meaningful to us, why shouldn't we think that it would be meaningful to our children? We need to share it with them. We have also taken cassette teaching tapes and gone through them as a family.

### A Storehouse of Life

Beyond the literature available to us, however, is the resource of *our own experiences*. God has filled us up with a storehouse of life and we need to share it with our children. I think that life situations are always the best teachers. We usually talk together as a family after supper. When I approach the supper table, my first thought is this: Is there anything in this day—on the job, perhaps—that I want to share with my children? Is there anything we have been through together, or that I or my wife experienced, that has life in it to share?

If there is a specific event, we talk about that experience first, and only after that do I fall back on literature as a resource for teaching. We want the life that is presently flowing through our spiritual veins to be imparted to our children. For example, the latest sermon that we have heard may have touched us in a significant way. That means it is full of life to be imparted, and it would be meaningful simply to take any important point out of such a message and share it with our children, with an explanation and personal application to our lives.

A frequent question at our house is "What is God saying to you?" It is always a joy to listen to what each of our family members—from the youngest to the oldest—is hearing from God.

Problem-solving is an excellent way to teach our children from life situations because every problem requires a right decision. When we as parents can teach our children that problems should challenge us rather than checkmate us, some-

thing significant is imparted to them. Solutions to problems give us an opportunity to share what we believe and have learned through obedience to God. We talk about the areas of our lives in which we are stepping out in faith in response to God, and what we are beginning to understand as a result of that obedience.

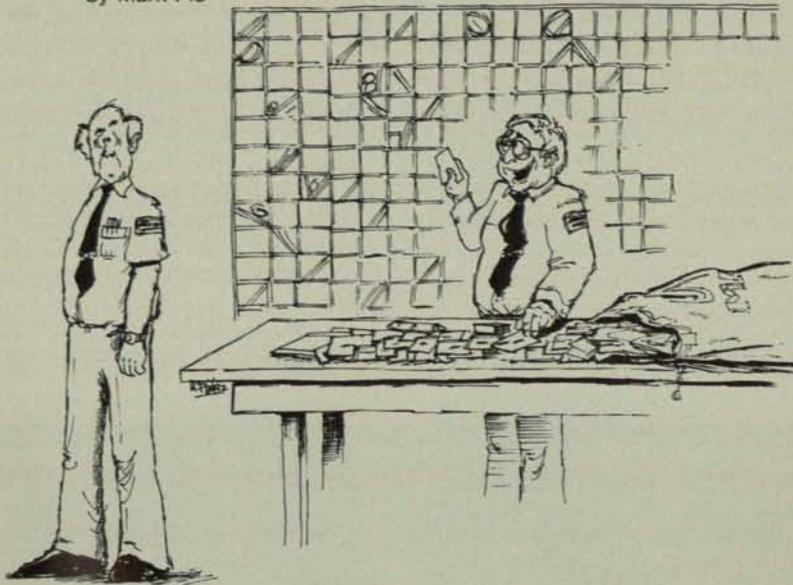
One of the things our family has enjoyed the last two years is the sharing of our own pilgrimage in the Lord, including how each of us came to know the Lord. We had assumed that our children knew our spiritual pilgrimage simply because they grew up in our homes through it. But when we started talking about our heritage we realized that they were very young when some of those things happened. They have enjoyed going through our personal heritage so much that the most frequent answer to my question, "What would you like us to share about tonight over supper?" is "Let's talk about our history."

One of my children came to me about a year ago and said, "Dad, have they stopped writing the Bible?" I said, "Sure, they finished that long ago. That was a special time of revelation." My child said, "Well, I just wondered because I had hoped that someday the things that are happening to us would be written in the Bible." He had realized the significance of our own personal experiences with God and that God was at work today just as He was when the Bible was written. In that regard we need to share our past experiences with our children so that they will have a perspective, a foundation and a vision for the future.

If we are alert, we can teach our children using material from many sources, even one as unlikely as the televised evening news. For example, recently a news commentator said of President Reagan that he had shown that he is not just an actor with a lovely smile, but that behind that smile there are teeth. Our family had a good time over sup-

# the lighter Side

by Mark Pie'



I found it much easier sorting by *color* than by box number.

per discussing that observation.

Using television through another approach, we teach our children as well to have a discerning eye and not naively accept everything they see and hear on TV without ever thinking about it. They need discernment, and the supper table discussion is an excellent time for them to cultivate it. It should never be said among us again that we don't have anything to teach to our children. God has given us an abundance of life experiences, and we need to share them abundantly with our children.

## The Fear of Inadequacy

One great fear we face as parents is the fear of inadequacy. The enemy says to us, "You are not trained to be a good parent," and the fear of failure confronts us. We have been led to believe that to lead adolescents we need at least a masters degree in child psychology—that we need an expert to help us. But that is a lie from the enemy.

Paul wrote to his spiritual children in Corinth words that I think we could write to our own children. In 2 Corinthians 3:2-5, he said:

You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts. And such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God (NAS).

God has called us to be parents; God has called fathers to lead their families; and the God who has ordained us will make us adequate. We don't need experts; God has called *us* to be experts. The enemy wants to undermine our confidence, but

if we will be obedient to our calling as parents, our confidence will begin to grow.

Sometimes there are questions in our minds about whether or not we are authorized to lead our children. We must be perfectly clear about this matter—there must be no question about our authorization in our homes. As parents, we are authorized by God to lead our children. And whom God authorizes, He also qualifies.

Another aspect of our fear of inadequacy is the idea we often have that we must say something totally new every time we teach. We are perhaps accustomed to hearing Bible teachers who always seem to have a "new" word from God, and we feel inadequate to do the same. But the idea that our teaching must always be something new is just another fear planted by the enemy. *Anything* that is important to us, *anything* that speaks significantly into our lives, needs to be imparted to our children, whether it is "new" or not.

Another fear is that we just don't have time to teach our children. We feel we are too busy to do it, and we convince ourselves that it will take six to

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## Whom God authorizes, He also qualifies.

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eight hours each week to prepare something to teach our children. But Deuteronomy chapter 6 tells us to teach them at natural times: when we sit down at the table, when we get up in the mornings, when we go to bed at night. In actual fact, we don't need an enormous amount of time; we only need a small amount of *quality* time. Even if we used only those times named in Deuteronomy, we could still impart great strength to our children. Most of us feel guilty on a regular basis that because of

our schedules we have not been faithful to lead a regular time of family fellowship. I, for example, must travel extensively. But I believe that God wants us to make good use of the time we *do* have.

Yet another fear is that our teaching times will become a drudgery. The enemy tries to convince us that if we begin teaching our family, they will think immediately of school, and they will hate it. Consequently, we begin to have doubts: Why should we teach them at home? They have enough school all during the day. It will be torture for them.

But so much depends upon our attitude. Someone once told a story of three men laying bricks. The first one said, "I'm just laying bricks." The second one said, "I'm building a wall." The third one said, "I'm building a great cathedral." Each did the same work, but with a different perception of its importance. Our attitude makes all the difference. If we approach our teaching time as dull drudgery, it will be precisely that to our children. If we approach it with excitement and joy because we are building a nation of covenant men and women and because God has called us to impart the life He has given us, then it will accomplish what God intends for it.

Even if teaching our children *were* drudgery, we would need to do it, because God has told us to do it. But it is not drudgery; there is life in it. If you and your wife enjoy the life that flows from times together in fellowship with other Christians, why shouldn't our children enjoy fellowship as well? The enemy says that our children are too

small to benefit from fellowship, but they are not.

When we fear that our family teaching times will become drudgery, we should remember the motto of a man I recently read about. He said: "Vision without a task is fantasy; a task without a vision is drudgery; a vision with a task is the hope of the world." We must learn to share our life with our children in a way that conveys our vision from God, applying it practically to their lives at home, at school, and in the community. If we share the vision, the sharing won't be drudgery—it will be exciting. I encourage you to have times of family fellowship. Wherever you are and whatever you are doing, make it a time of family fun and fellowship. For example, we often have family fellowship times centered around singing while traveling in our automobile. You can have such times almost anywhere. If you will open the gate to these times the river of life will begin flowing in your family.

### Confidence in God

Perhaps the best way to face the enemy is to identify our deepest fear and bring it out into the light. The worst fear that faces us as parents is, I think, "What if we lose one of our children?" We fear that a child might turn from God and go his own way. That very thing may happen to us—it has happened to Christian parents often enough before. But despite this terrible possibility, we must be determined to go on with the Lord in obedience to Him. Even if all of our children turn away, we must do and be what God has called us to do and to be. Like the men who were threatened with death in the fiery furnace if they did not turn from God, we must say, "We believe our God will deliver us; but even if He does not, we will not bow down."

We believe that God will deliver our children and take them with us into the Kingdom of God, to do even greater and

better things. But even if He doesn't, we will not bow down. We will not cower before the threats of the enemy. We will not succumb to the seductive spirit of this age. Rather, we will stand confident in the calling of God, knowing that our failures will fertilize the future.

The path we walk is good. We must communicate that truth to our children. Confidence is built in the family, and it has been through observing the families of Christians who have trained their children that I have gained confidence in God.

A promise from the Lord to us appears in Psalm 78:5-7:

For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should teach them to their children; that the generation to come might know, even the children yet to be born, that they may arise and tell them to their children, that they should put their confidence in God, and not forget the works of God, but keep His commandments (NAS).

We must put our confidence in our God. He has brought us into a new way of life, and it is good. We parents are authorized by God; we are qualified by God. We must say confidently to God with the psalmist that "the children of Thy servants will continue, and their descendants will be established before Thee" (Ps. 102:28).

Our goal is to be a God-ruled people who will disciple the nations. If God was able to catch us in the midstream of life and help us to be leaders who will disciple nations, what can He do with a whole generation trained in godliness? What can He do with a generation to whom life is imparted by their parents from the time they are born until they are grown into maturity? We have before us the opportunity to find out. ♥

## JUST AROUND THE CORNER

### Christians in Their Cultural Contexts

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# To the Point

"To the Point" is a regular feature in **New Wine** in which members of our Editorial Board are given the opportunity to comment on the chosen theme of the month. In this issue Derek Prince offers some insights into setting priorities.



**NW:** *What basic framework do you think should be used to structure priorities?*

**DP:** I would say that basically I am a person who looks to the end, and that characteristic has both advantages and disadvantages. The disadvantage is that I am sometimes too concerned with what I am *going* to do and not sufficiently concerned with living in the present. I have tried over the

years to cultivate a habit of living in the present, but it has required a discipline of my mind to do that.

The advantage is that my life is directed toward the achievement of a goal, and in many ways I am rather ruthless in cutting out of my life those things which aren't conducive to the achievement of that goal.

My goal is actually one that was set for me by God in His early dealings with me. I go back to a point in my Christian experience in 1944 when I was in the land of Israel in what was then a small settlement north of Pitha called Kiryat Motzkin. It was there that God spoke to me very specifically and clearly in words that I have never forgotten, telling me that I was called to be a teacher of the Scriptures. Although many other concerns have entered into my life's work, somehow that initial thrust has remained my ultimate goal: to be the best teacher of the Scriptures that I can be. Basically I have oriented my life toward the achievement of that goal, not trusting in my own ability, but relying on the grace of God.

Before I became a Christian I was deeply interested in classical ballet, and my friends in those days were some of the top ballet dancers of our country. I saw in them a kind of dedication that impressed me because everything they did—the friends they made, the books they read, the exercises they performed, the diet they observed—all were directed toward this one goal: to be the best dancer they could hope to be. In a sense I have transferred my understanding of that type of dedication to the goal of my Christian life. My goal is to be the best Bible teacher that I can be—not necessarily the best in the world or any particular locality—but the best that *I* can be. Consequently, all my decisions about priorities have been related to that goal.

I believe the right way to set priorities is to decide what your goals are and then determine all the necessary steps to achieve those goals. Your priorities then indicate your real valuations of activities. Those activities you really believe are important are the ones you'll give time to.

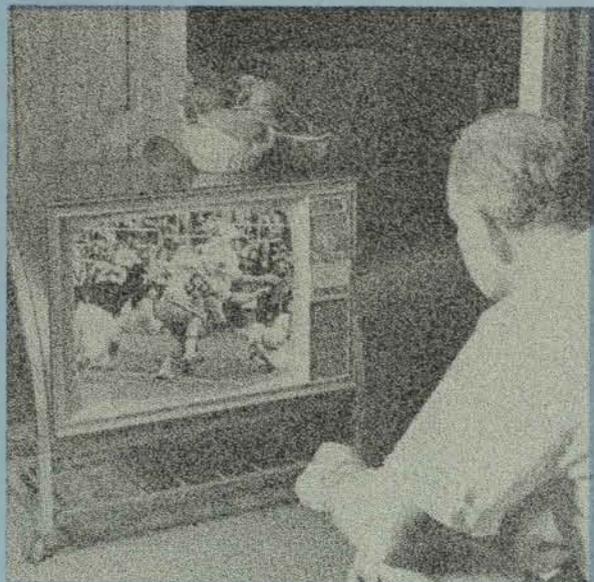
For instance, you may say that studying the Bible is a priority to you, but if you never give time to it, your life belies your claim. This is true of prayer or any other activity. Perhaps the most specific contribution I can make to the theme of setting priorities is that priorities must be set in the light of a God-given goal.

**NW:** *Are there priorities in life that may not be obviously or directly related to one's goal, yet important nonetheless? For example, an activity like physical exercise may in your case not seem directly related to your goal of being the best Bible teacher you can be.*

**DP:** That's a good question. I have been a person over the years who has enjoyed games. When I was young, I played almost every game played in

Britain: cricket, soccer, rugby, tennis, squash and so on. But there came a considerable period after I became a Christian in which I didn't attach much importance to physical exercise.

Looking back over my life, I regret that oversight because I think I lost ground physically then which perhaps I have never fully recovered. For a good many years now I have seen that to function effectively I need a disciplined and healthy body and so I have made physical exercise one of the priorities in my life. I believe that God has a good



deal more for me to achieve, so I am going to have to live quite a number of years yet in order to achieve that. Therefore the things that would shorten my life directly hinder me from achieving God's goal.

I have also discovered that being out of condition physically has spiritual and emotional consequences which are negative. In many cases it leads to depression and in other cases to a sense of guilt and frustration. Sometimes when I'm not functioning effectively I just go for a good brisk walk and by the end of the walk I'm functioning twice as effectively as I was before.

Of course, a person has to be realistic and not go overboard on physical fitness. If I had to choose between spiritual or physical exercise I would give priority to the spiritual. But my observation has been that the people who really give priority to spiritual exercise also see the importance of physical exercise. Keeping one's body in good condition is very important for a Christian.

**NW:** *How have you personally gone about setting specific priorities?*

**DP:** Again, I think it is a matter of your goals. In 1977 I felt the Lord calling me to make a fresh dedication of my life to Him for three specific objectives: Jerusalem, Israel and God's people every-

where. These objectives which were given to me by the Holy Spirit have determined my priorities and God has given me faith that anything that effectively touches Jerusalem and Israel will ultimately affect the whole world. In some sense I believe He has shown me that I have to lay my life down and let it drop into the earth to become seed out of which His purposes will evolve. So understanding the goals God has for me is a way to determine my priorities.

One priority I have set, which is probably somewhat peculiar to me, is that I am very careful about what I take into my mind. Before I became a Christian I was an avid reader of all kinds of writing, especially philosophy and Russian novels. I read the complete works of people like George Bernard Shaw, Dostoevski, Tolstoy, Chekhov, Plato, Aristotle and others. I did a great deal of preliminary reading before I became a Christian which I didn't need to repeat. But after I became a Christian I wanted my mind to be clear.

I feel the basic structure of our lives should be uncomplicated, particularly with regard to what we store in our minds. I try to be very rigorous, not admitting anything to my mind that would have a negative impact on my thinking or which would blur or confuse vital issues. I very rarely watch television. If my ministry directly involved me in political affairs, I would have to watch television as part of my assignment. But I'm not—so I don't. I find that too many different, blaring, strident voices keep me from hearing the voice of God, which is usually rather soft and requires that we be in an attitude of stillness and attentiveness to hear it. So I am very rigorous in regard to what I take into my mind.

I don't read a book unless I feel the Lord wants me to read the book. Most of what I read today is concerned with Israel and the Middle East or the Jewish people because of my specific assignment. I have learned by experience that if I take some-

## An Important Reminder

January 22nd marks nine years since the Supreme Court decision that legalized abortion in America. We urge our readers to join with other concerned individuals in making this a time for a renewed focus of prayer that a proper respect for the value of life will return to our society.

thing into my mind it will come out sooner or later. So if you take the wrong thing in, the wrong things are going to come out.

I'm not suggesting that everyone should follow the same path I pursue, and I am absolutely sure that the same rules do not work for everybody. But I'm sharing my experience in the hope that perhaps it would give some guidelines to others. The question to which I always return is this: "What is God's purpose for my life?" Everything in our lives must be shaped and molded to the fulfillment of that purpose.

**NW:** *Would you say that on the whole most Christians have allowed their minds to be cluttered with a lot of "extra baggage"?*

**DP:** I don't know whether I would say *most* Christians, but I would say that *many* have. Many Christians underestimate the impact upon their minds and lives of what they expose themselves to. For instance, if I watch a television program that depicts violence, for some reason those scenes of violence will stay before my eyes for the next twenty-four hours, waking or sleeping. I just can't afford that experience unless there is a very specific purpose for me to expose myself to it—and in some cases there may be some purpose. I think it is a clearly established fact of recent history that the impact of television and other media on our minds—especially those of young people—has been a major factor in the increase of crime, violence and immorality. That is a rather strong example of the impact what we watch has on us, but it bears out the truth of the principle I have stated.

I am reminded of Jacob's deal with his father-in-law, Laban. In their agreement, all the spotted and speckled sheep were to be Jacob's and all Jacob had to do was put spotted and speckled items in front of the eyes of the sheep when they conceived to get a whole flock of spotted and speckled sheep. The principle for me is that what is in front of your eyes when you are being creative is what you're going to bring forth in your life. So it is very important to have the right things before your eyes.

**NW:** *What do you think are some of the basic priorities upon which Christians should focus?*

**DP:** I would put *worship* at the top of the list. The Bible doesn't tell us that God seeks *preachers*, but it does tell us that He seeks *worshippers*. I would also put at the top of the list *identification with God's priorities*. For me personally, that has always involved an obligation to carry the gospel

to all nations and all men everywhere. I think that is far too low in the priorities of most Christians. We have the attitude, "Well, somebody has to do that, but it's not my job." I believe it is the collective, corporate responsibility of the whole Church.

To me, worship and communicating the gospel are the two items that ought to be at the top of the mind of every Christian.

Of course, our family responsibilities are extremely important. But I feel in recent years there has been a very healthy reemphasis on that area, whereas there still needs to be much greater emphasis on the area of our responsibility to fulfill the Great Commission Jesus gave to us.

**NW:** *What kind of readjustments in priorities do you think that will require of us?*

**DP:** First and foremost, it requires a readjustment of our attitude rather than our actions. No individual is going to get the gospel to the whole world—it is a corporate responsibility of the Church. But the Church will not carry out that responsibility until many of the people in the Church believe that it is a priority. So I think that first of all we need to adjust our thinking to an attitude of obeying the Great Commission.

**NW:** *Could you give a practical example of the kind of attitude change you mean?*

**DP:** Well, I could be specific with you in your responsibilities with *New Wine*. In my many travels I meet a lot of people—mostly ministers—who tell me that *New Wine* has made the difference between success and failure in their life or ministry. Consequently, I am convinced that *New Wine* has a tremendous potential to reach countries overseas which have scarcely been touched. I believe that the enormous potential of literature outreach is something we have scarcely begun to recognize. I am in touch with countries behind the Iron Curtain right now where a million pieces of the right literature could determine the destiny of a whole nation. An attitude which recognizes the vast potential of Christian literature to touch other nations is a very practical application of the principles I have mentioned.

**NW:** *Do you think we tend to be too myopic—too focused on our own concerns—to have a broad enough view of what God wants?*

**DP:** I think that is a real danger. However, there is a good side to that kind of concern, because I believe you ought to do well whatever is in front of you to do. But as I have had the privilege of traveling more than many other Christians, I have seen the depths of needs in other lands and nations. At the same time, I have seen Christians in America overindulging both in the natural and in the spiritual to such a degree that they hardly know what to do with all they have. Obviously that will necessitate some kind of adjustment if we are to obey the Great Commission Jesus has given us. ▼

**Remember:** Friday, January 1,  
is a national day of prayer and fasting.

INTERNATIONAL

# C NCERNS



**A**s the engines of the E1 Al 747 jet began to lift us off the runway at JFK International Airport, I looked from the window back to my Bible and read the words of the prophet Zechariah: "And it shall come to pass that ... all the nations shall go up from year to year to Jerusalem to worship the King, the Lord of hosts, and to celebrate the Feast of Tabernacles" (Zech. 14:16). I was moved as I realized that we were experiencing an initial fulfillment of that prophecy, for I was just one of many Christians from all over the world who were traveling to Israel to honor the King of Kings on the

occasion of that same Jewish holiday. More than fifteen hundred North Americans from thirty states and many parts of Canada were joining fifteen hundred other Christians from thirty-three nations to bring honor to Jesus and to bring His love to the Israeli people.

The lights of New York City began to fade beneath us as we ascended into the night over the Atlantic. Hundreds who were bound for the convocation greeted one another and began to sing: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; Blessed be His glorious name forever."

Jewish faces from New York,

## **"Israel, You Are Not Alone"**

**by Matthew Schwartz**

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*New Wine's* regular feature, "International Concerns," presents this month the following report on recent events in Israel.

Tel Aviv and Jerusalem turned in all directions to see the joy on the faces of these spiritual ambassadors to the nation of Israel. As we sang songs familiar to them such as "Henei Matov Umahnayim," elderly Jewish men and women began to clap their hands and join us. One rather aged man who was being taken home to Jerusalem to make it his final resting place peeked from the curtains that surrounded his makeshift bed and smiled at us. I thought of the apostle Paul's message to the believers in Rome, "Has God rejected His people? May it never be!" (Rom. 11:1).

### "Comfort Ye My People"

After centuries in which Jews have suffered persecution while the majority of nominal Christians have remained indifferent or silent, a new day has come when the Church is being called to comfort Zion and to demonstrate God's unfathomable love and blessing to her inhabitants. Many are obeying the Lord's command to Isaiah: "Comfort ye, comfort ye, My people," says your God. "Speak kindly to Jerusalem" (Is. 40:1).

Many well-known Christian leaders and others have responded to God's call in their lives to make their homes in Jerusalem and to become vessels of love and comfort to the Jewish nation. They have come to prepare the way of the Lord as John the Baptist heralded Messiah's first coming.

Among these notable Christians are Derek and Ruth Prince. For over forty years Derek has been involved in various ways with Jerusalem in preparing the way of the Lord and praying for the return of the Holy Spirit to the Jewish people. He and his first wife, Lydia, who passed away in 1975, were living in Israel in 1948 and witnessed then the fulfillment of biblical prophecy when Israel was declared by the United Nations to be a national homeland for the exiled Jews of the world (Ezek. 37:21).



Both Derek and Lydia adopted and raised Jewish children, becoming spiritual parents to a number of needy children. Over the course of his ministry as a teacher and prophet to the Body of Christ, Derek has continued to lift up a banner among the churches declaring God's sovereign and ultimate intention to fulfill His covenant with Abraham to bless the nation of Israel. Derek's second wife, Ruth, has been a blessing as well to the Israeli people since she moved to Jerusalem in 1975. Together they see themselves as "ambassadors of good will and comfort" to the nation.

Last year Derek was one of the key participants in the "Mordecai Outcry," a public demonstration by Christians in support of the oppressed Jews imprisoned in the Soviet Union. The demonstration took place in front of the Prime Minister's office. Mr. Begin himself came outside to listen as Derek read from the Hebrew Scriptures and led the gathering in prayer.

*Photos, clockwise from top left: Merv and Merla Watson lead 3,000 Christians in prayer for Jerusalem; Orthodox Jewish men gather to discuss the Torah outside their synagogue in the Mea Shearim section of Jerusalem; the Watsons lead song service in Sachar Park, Jerusalem; Prime Minister Menachim Begin addresses the gathering with leaders of the International Christian embassy seated to his left.*





For a free booklet entitled "How Christians Can Help Israel in 1982" write to: INTERCESSORS FOR ISRAEL, 11125 College Street, Kansas City, MO 64137.

God's ministry of reconciliation to Israel has been expanded and enriched by the lives of other key Christian leaders who have also moved to Jerusalem. Among these are Merv and Merla Watson. This couple's gifted musical ministry of praise and

worship in Hebraic style has blessed God's people worldwide. In 1975 they responded to God's calling to come to Jerusalem and in the ensuing years they have become a major force in bringing back to Israel the blessings of biblical, Spirit-filled worship and dance.

Other leaders who have moved to Jerusalem include Jon Willem van der Hoeven, a Dutch prophet who has long been a Christian voice of peace to Zion; Johann Luckoff, a Dutch Reformed minister and capable administrator, Timothy King, a financial advisor; and Jay and Miradel Rawlings; television and film producers from Ontario, Canada, who recently produced the dramatic film, *Apples of Gold*.

These men and women have joined with twenty other believers to form the staff of the International Christian Embassy of Jerusalem, a center established to be a source of spiritual and practical blessing to the Jewish people. This embassy opened its offices in Jerusalem at a crucial hour in Israel's history. Since the Arab world does not recognize Jerusalem as Israel's capitol, thirteen nations in response to increasing needs for Arab oil and political pressures abandoned their embassies in Jerusalem in September of 1980 and moved them to Tel Aviv. Today not a single embassy remains in Jerusalem except the International Christian Embassy. Although the Israelis now find themselves isolated in a world which is increasingly sympathetic to Arab and anti-Semitic propaganda, the Lord has established a beachhead of His Kingdom in the city of Jerusalem, and the Christian leaders who are living there have become its foundation.

Chief Rabbi of Israel, Shlomo Goren, told the Christians of the Embassy, "Your friendship, solidarity and belief in the future of Israel as Gentiles is tremendous. We consider you part of the fulfillment of the prophetic vision expressed by

Zechariah in chapter 14. May the Lord bless you all out of Zion."

### Begin's Response

The evening after we arrived in Tel Aviv for the Feast of Tabernacles celebration, we went to Jerusalem to begin the week's events with a colorful and majestic worship service. Worship leaders, singers, and dancers—outfitted in silver and gold colors—carried banners and flags from thirty-five nations down the aisles and onto the stage of the auditorium where we met. Trumpets sounded as three thousand Christians stood and praised God, singing "Thou Shalt Arise and Have Mercy on Zion." The Holy Spirit began moving mightily throughout the hall. Then, accompanied by his staff and security agents, the Prime Minister of Israel, Menachim Begin, walked onto the platform. He was greeted warmly and enthusiastically by the others on the platform, and the congregation gave him a lengthy standing ovation to display their respect for Israel's leadership.

Once seated on the platform, Prime Minister Begin observed with apparent joy the Spirit-filled worship and dancing. Obviously touched by these expressions of love for the God of Israel, he addressed the gathering.

"My dear friends," he said, "I would like tonight all the prophets of doom and gloom and all the world's pessimists to come to Jerusalem, to this hall, to this meeting, and to see your shining



eyes—and then they will know . . . *Israel is not alone!* When I see all of you here in Jerusalem assembled, loving Israel and praying for her children and her future, I want to thank you. For years the world was silent; very few came to the rescue when our little children went into the gas chambers crying out, 'Somebody save us!' We need your support, my dear friends, so that these things can never again happen to Israel's children."

The Prime Minister's twenty-minute talk ended with an invitation: "May God bless you for being here. I have only one request to ask of you, my Christian friends: Come again next year to Jerusalem!" Then he stooped down to embrace and kiss some of the children sitting on the edge of the stage.

Jon van der Hoeven followed the Prime Minister with a deeply moving message calling Christians to stand with Israel in her hour of isolation, and challenging his listeners to become the best friends Israel has ever had. One Christian woman in the congregation who had lived in Israel for many years commented with tears in her eyes, "This night was an answer to years of praying for God's love to be able to touch Israel's leaders."

Israeli television cameras panned the faces of the applauding assembly as the Prime Minister waved good-bye. Yossi Greenberg, an Israeli television cinematographer, told us as he led his camera crew out of the hall, "Your love has touched our Prime Minister greatly. We want the Israeli people to see what an example you have set for the rest of the world." It was an historic meeting.

The following day I was invited to accompany Mike Evans, author of the book *Israel, America's Key to Survival*, to interview Mr. Begin and discuss his response to the meetings. Dr. Reuben Hecht, Begin's personal friend and advisor, escorted us to the cabinet room where pictures of Theodore Herzl, the founder of the modern Jewish state, adorned the stately hall. When Prime Minister Begin came in, he smiled, greeted us warmly, and invited us into his personal offices. Dr. Hecht joined our forty-five minute meeting and later two cabinet members sat in on our discussion. Mr. Begin turned to us and said, "Your meeting last night was the greatest meeting I have ever been to on behalf of Israel and Zionism."

"Why do you feel that way, Mr. Prime Minister?" asked one

Photos: Barry Mevorah from New York City, one of the dancers in the worship service (above right); worshippers in the gathering at Ben Yehoi HaUmah hall in Jerusalem (below).



of his cabinet members, realizing the significance of such a statement in light of Begin's involvement for over thirty-three years in Israel's political history.

"Because of the sincerity and the beautiful emotions," Begin replied. "These Christians have come from all over the world now to help us. And they want nothing in return. They simply care for us and want to help our people and our nation. I have come to see in the past few years a new form of Christianity. It seems to me to be a new phenomenon. I have begun to recognize some of our Christian friends in the United States and the rest of the world as some of Israel's most important allies. Christians may be one of the most important forces in America and the free world for helping us in the years to come." I was overwhelmed by the Prime Minister's recognition of the role that Christians may have in shaping Israel's future.

Mr. Begin then asked us why the believers had raised their hands during the worship service. Mike Evans replied, "The lifting of hands by Christians is a praise to God."

"What were they praising God for?" Begin asked.

"They were thanking God for you. They know that God has set you in office and anointed you as leader of this great nation even as God anointed King David of old. They pray regularly for you."

"Thank you," Begin replied. "Tell them for me that I appreciate their help and their prayers."

I had brought with me a copy of a magazine ad which we had published in the United States to raise support for Israel. When Mr. Begin read the heading, "God's Love for Israel and the Jewish People Is Eternal—Because a Promise Is a Promise," he asked me to sign this copy so that he could keep it for framing.

As we stood to leave, Mr. Begin noticed the words on a small button on my jacket and

read them aloud: "Israel, You're Not Alone." He asked if I had an extra button. I didn't, but I quickly transferred mine to his lapel. He smiled and thanked us, and we shook hands and embraced.

Dr. Hecht drove us back to our hotel. He told us, "You as Christians have honored our Prime Minister, and he has been deeply touched by your sincere love and commitment to Israel. The standing ovation that the Prime Minister received the other night was one of the greatest ever and is symbolic of the new expressions of love from Christians to Jews."

### Other Events

The remainder of the week's events were equally significant. In the evening sessions, more than seven hundred Israelis attended in addition to the three thousand international participants. In one session Derek Prince gave a powerful and moving message about the current events which are fulfilling God's promise to restore and bless Israel.

Another event was a three-mile march through the streets of Jerusalem, which brought warm responses from hundreds of Jewish children, parents, soldiers and other citizens. The Israelis applauded often as they read the parade's colorful banners—many in Hebrew—declaring God's love for Israel and the Jewish people. Many of the signs carried texts from the book of Isaiah.

Thousands from around the world met in the park adjoining the new International Christian Embassy to hear Mayor Teddy Kolleck speak at the opening ceremonies of the new center. The mayor expressed his appreciation for the gifts those assembled had brought to Jerusalem, as well as their demonstration of friendship toward Israel.

Later, a repentance service seeking God's forgiveness for centuries of Christian anti-Semitism took place at Yad

VaShem, the Holocaust Memorial. The Jewish staff there agreed that it was the most profoundly moving service ever held on the grounds. They witnessed hundreds of believers bowing their heads in prayer—many in tears—asking God to forgive the sins of Christians against Jews.

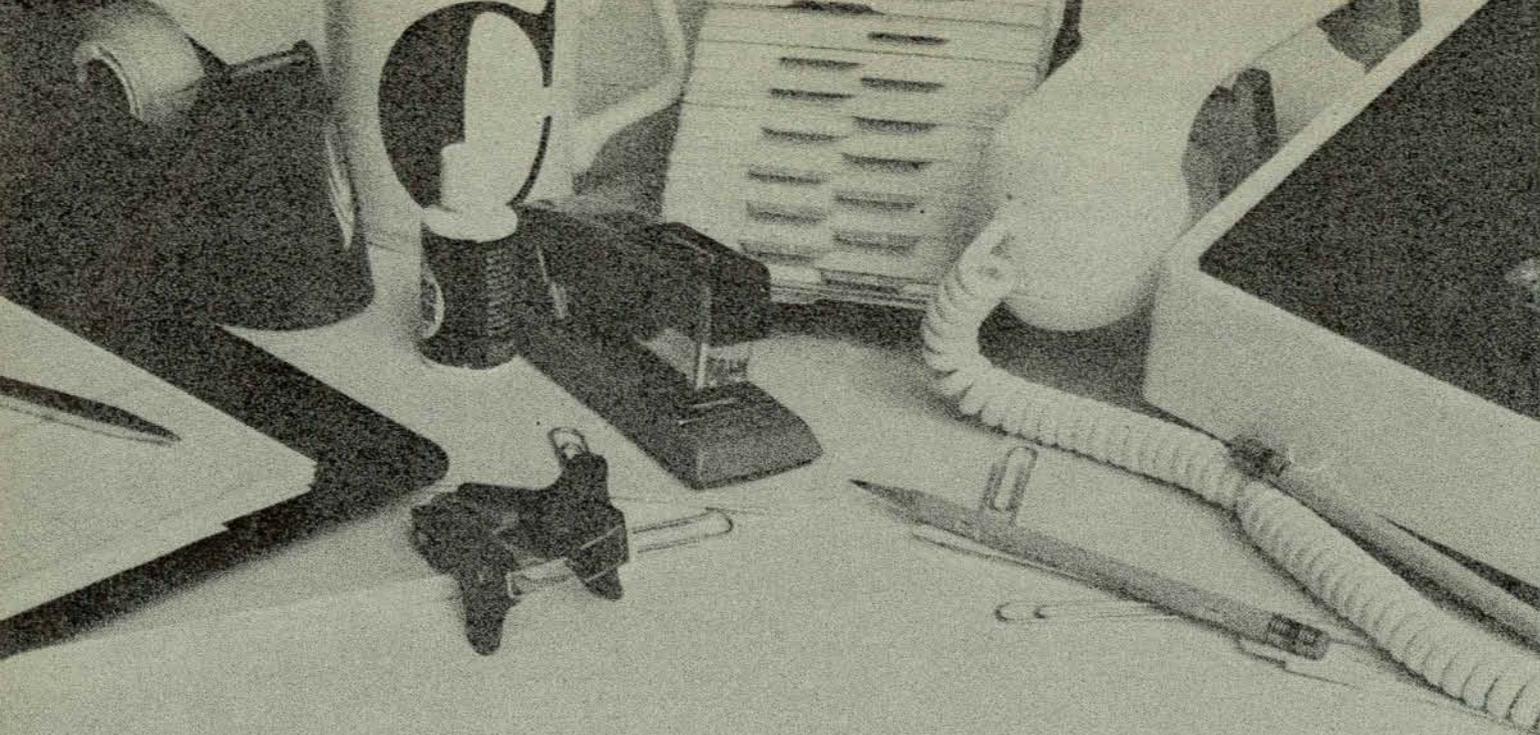
Perhaps Derek Prince best summarized the week: "For the first time, the people of Israel have been presented with Christianity in a form which they could relate to their own spiritual heritage. They came as spectators, but the many-sided Hebraic worship and the high praises of God drew them into participation. The impact was felt on the highest levels in every area of Israeli society—and still continues."

Two weeks after the Feast of Tabernacles celebration in Jerusalem, Mr. Begin was asked by newsmen on NBC's *Meet the Press* whether, in light of the AWACS sale to Saudi Arabia, Israel felt isolated. His reply: "No. Not at all. Israel has many dear Christian friends throughout the world."

Christians who have faithfully responded to God's call to pray for the peace of Jerusalem have been exuberant over the events that took place during this year's convocation. The initial manifestations of God's glory have come to rest on the city of Jerusalem as the Holy Spirit has demonstrated to the Israelis His power and love. For us in America, however, the challenge remains to continue to pray for Israel, and to stand faithfully with her. God's word to us is clear: "Pray for the peace of Jerusalem; they shall prosper who love thee" (Ps. 122:6). ▼



**Matthew Schwartz** received his B.A. in Visual Communications from Queens College of the City University of New York. A pastor, Bible teacher, and leader in the Messianic Jewish movement, Matthew is presently the national director of *Intercessors for Israel*, a nonprofit Christian organization dedicated to serving Israel and the Jewish community.



# Managing Our Work

by John W. Alexander

“I’ve simply got too much to do. There just isn’t time enough. Can anybody help me?”

**H**ow many students, housewives, pastors, business men and women, teachers, and on and on find themselves feeling and expressing such complaints? It is a chronic complaint among countless busy people.

You may sometimes feel that you face a task with more to be done than time in which to do it. But this is true of any worthwhile job. Indeed, every person who is physically and emotionally healthy needs such a challenge. Place a healthy person in a job with more time available than the task requires, and he soon becomes bored.

But with a big job we face a potential pitfall. One of the most frustrating feelings in life is to awaken to a new day and face so

many tasks that we are overwhelmed by their magnitude. We feel even worse when we face that sort of week or month or year. If we fail to plan properly—to set realistic goals and to abide by them—we may feel swamped, throw up our hands in frustration, collapse from nervous exhaustion, and be forced to take an extended leave of absence or even resign from the job.

The solution to frustration and chaos is to commit ourselves to Jesus Christ and then endeavor

or, under his Lordship, to manage our work effectively. *Either we manage our work or the work manages us.*

Paul writing to the early churches seems to have had just this sort of management principle in mind:

I planted, Apollos watered, but God gave the growth (1 Cor. 3:6).

Each man should examine his own conduct for himself; then he can measure his achievement by comparing himself with himself and not with anyone else. For everyone has his own proper burden to bear (Gal. 6:4-5, NEB).

You are the salt of the earth . . . You are the light of the world. . . . Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven (Mt. 5:13-14,16).

Let's apply these Scriptures to our lives. As disciples of Christ we are concerned that our works be good, that the world be a better place because of our influence, that people hear the gospel of Christ, and that those who respond grow toward maturity in him. We say that God gives increase in terms of regeneration (by which the Spirit of the Lord Jesus Christ is planted within believers), in terms of growth of the believer toward maturity in Christ and in terms of calling out people to missionary work and other service to mankind. These accomplishments are the work of the Holy Spirit. We cannot program them.

Yet we are responsible to perform our duties under God—to manage our work, make plans, set goals and then work to achieve them (to plant, water, harvest)—in the location God has placed us. "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13) . . .

### **Our Commitment to the Lord**

In getting our work done, it

is not basically a matter of our doing God's work for him. God is the active agent. Primarily it is his working in and through us.

In one sense we are his *instruments*. Our initial step, therefore, is committing ourselves to his hands, placing ourselves joyfully at his disposal to be used by the Holy Spirit to the glory of our Lord Jesus Christ. "Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness" (Rom. 6:13).

In another sense we are *workers together with God*. "So we are ambassadors for Christ, God making his appeal through us. . . . Working together with him, then, we entreat you not to accept the grace of God in vain" (2 Cor. 5:20; 6:1).

Daily, deliberately, voluntarily, let us dedicate ourselves—mind, emotions, will and body—to the Lord for the Spirit's cleansing, filling and anointing. Unless he flows through and empowers, we will accomplish nothing of lasting value, no matter how well we manage our work. "Unless the Lord builds the house, those who build it labor in vain" (Ps. 127:1) . . .

But in another sense we have human freedom, and it is necessary for the committed Christian to *work* at serving God. Organizing our tasks and planning our time is not "unspiritual"—it is part of "working together with him." Little has been written about this aspect of a Christian's life. We honor God best when we manage our lives and our work wisely as good stewards. . . .

### **Reluctance to Plan**

Some Christians believe that planning is worldly and that we simply should let the Holy Spirit guide without trying to plan in advance. Doubtless there are some Christians who face only two alternatives: either carnal planning or unplanned, Spirit-guided action. In such a situa-

tion the choice should surely be the latter.

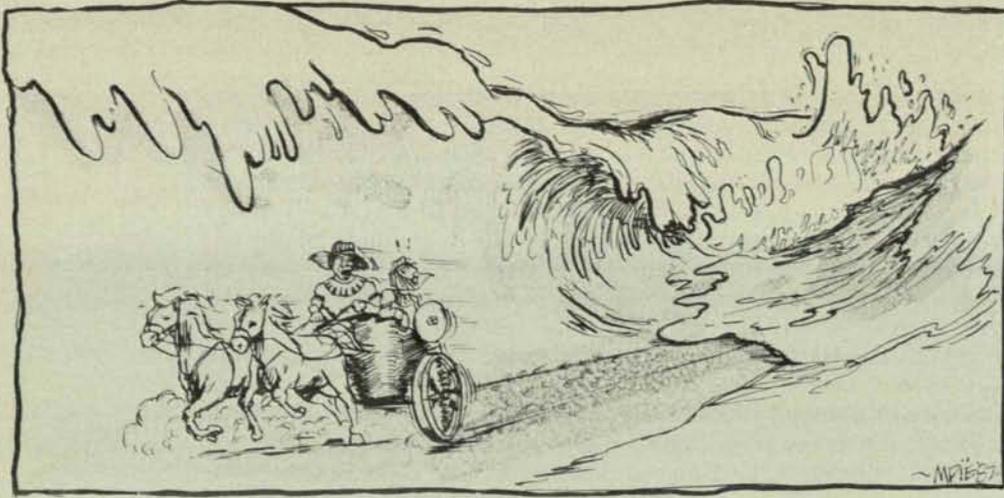
But such attitudes prejudice all planning as being carnal and ignore the validity of a third option: Spirit-guided planning. Let each be fully persuaded in his own mind, but let the spiritual nonplanner be careful lest he judge the planner as being necessarily carnal. The notion that plans will deny the Holy Spirit freedom to act ignores the fact that God is the master planner. His plan was laid out before time began (1 Pet. 1:20, Eph. 1:9-12). The Holy Spirit is both a long-range and short-range planner. We limit him when we assume he operates only on spur-of-the-moment caprice. He has a plan for each life. He has a plan for each group to which we belong. It is our privilege to ask his guidance in setting objectives, goals and standards in harmony with his plan. It is poor stewardship of time and energy to commence a year, week or day without endeavoring to plan it as he directs. Once the specific plan is formulated, we execute it ever mindful that if he chooses to overrule, we are willing subjects to his divine prerogative.

A more practical reason a person may shy away from planning is that sculpturing statements of objectives, goals and standards is hard work. It is much easier to settle for vague generalizations of what we might undertake. . . .

One also hears the statement that planning in general and goal-setting in particular stifle creativity. I challenge that proposition. It is true that poorly conceived goals and poorly con-



**John Alexander received his Ph.D. in geography from the University of Wisconsin. A former professor of geography, he is president emeritus of InterVarsity Christian Fellowship and an active Christian participant in the American Management Association. Dr. Alexander is the author of several books, including *Managing Our Work*.**



My life insurance company? "Egyptian Life" of course. Why?

structed standards might thwart a person whose creativity moves by whim or who is a loner and not able to work as a member of a team. But well-conceived goals and standards stimulate and challenge a person who is able to direct this creative energy, especially when his colleagues depend on his productivity and he is willing to have his work evaluated.

I am convinced that creativity and discipline can go well together. Graham Blaine, Harvard University psychiatrist, says (in *Youth and the Hazard of Affluence* [New York: Harper and Row, 1966]) that creative people will produce more and be more free to produce if they have learned submission to authority—and self-discipline—early in life. . . .

Another caution must be noted here. It is possible to overplan (to set too many goals or write them out in excessive detail) or to set standards too high. Both are errors. The result is a plan which frustrates the planner. Instead of a tool to help, it becomes a monster which enslaves and can generate a sense of guilt.

The solution is not to abandon goals and standards. We must avoid the extreme of underplanning as well as overplanning. A person who finds through experience that his endeavors are overplanned or that his goals are too ambitious can rectify the plan by applying stewardship principles and scal-

ing down the standards to workable size.

### Setting Priorities

For every purpose there is likely to be a plethora of objectives, goals and standards from which to choose. A person cannot attempt them all. Which ones will he select, which will he reject, so that his plan contains only the essential objectives, goals and standards? Once those decisions are made and he commences to implement the plan, how does he respond to interruptions and to new demands? Every interruption and new alternative calls for yet more decisions.

Such decisions call for some system of priorities by which to choose between alternatives. A helpful system for processing such options is to establish three categories of disposition:

Yes, I must (will) do this.

Maybe. I'll do this if there is time.

No. I will not attempt this.

Next we take each alternative and place it in one of the three categories. Some decisions of this nature can be made in a split second. Some take a few minutes, while others consume days, weeks or longer.

How does a Christian proceed with those decisions where the answer is not obvious? Here is a five-step suggestion:

1. *Pray.* Gladly obeying the Lordship of Christ, we ask the Holy Spirit to guide us in all decision-making. God has

given a wonderful promise which surely applies to just such situations, "I will instruct you and teach you the way you should go. I will guide you with my eye upon you" (Ps. 32:8).

2. *Procure guidance from Scripture.* What does the Bible say that can guide us in making the decision?

3. *Procure information from all other sources useful in making a particular decision.* In other words, have command of pertinent facts.

4. *Procure advice from persons knowledgeable about the issue.* Particularly seek counsel from other believers who can pray.

5. *Then make the decision.* And make it without then second-guessing God, wondering if he really guided you. He will not play cat-and-mouse. He will keep his promise to guide you—and will prevent your taking the wrong fork in the road, even if the fog is so thick that you do not see the right fork. . . .

### Learn to Say No

Many Christians make a serious mistake by assuming only two disposition categories: yes and maybe. They feel it is unspiritual to say no. Some feel they must say yes to every invitation, request, interruption and demand. Then, grossly over-committed, they carry heavy loads of guilt for unfulfilled commitments.

Some of you this moment need to be unshackled from bondage; you need to listen to a calm word of assurance: It can be just as spiritual to say no as to say yes. Busy people probably should say no automatically unless they are certain the Holy Spirit wants them to say yes. Persons who constantly complain of being too busy may be expressing self-pity. Unwittingly they are certainly admitting poor management.

How does one decide which of the three categories a live option should be assigned to? There are three fundamental

steps: First, count its cost (in terms of time, money, energy, or any other relevant criterion). Second, estimate the value of its probable result. Third, compare with results and costs of other live options. . . .

### Personal and Occupational Planning

Regardless of a person's occupation, there are several aspects of his personal life for which he can plan. The following are some examples.

*Spiritual:* What should be my objectives, goals and standards as I cooperate with the Holy Spirit in making me more like Jesus Christ?

*Intellectual:* What should I endeavor to accomplish in order to improve my mind?

*Physical and emotional:* In what ways shall I discipline myself to preserve health?

*Family:* What should I do to maintain salutary relationships with my spouse, children, parents and other relatives?

*Fellowship:* How much time should I invest in fellowship with other Christians?

*Citizenship:* As one of Christ's disciples, what should I attempt as a Christian in Christless society?

When it comes to occupation, a teacher's objectives are different from a farmer's. Plumbers and housewives generally have quite different goals. For my occupation, what objectives, goals and standards should I set?

### Planning by Clock and Calendar

Time is too precious to waste. Our planning should help us use it wisely. Goals and standards must be translated into time. To set a goal but allow no time to work toward it is counterproductive. A person's schedule should be congruent with his objectives, goals and standards.

The secret is to *plan the use of time wisely*. A person's plan is incomplete if it fails to indicate

when he plans to do what. Let's refer to such plans as *time budgets*. (Some people prefer the terms *calendar* or *schedule*.) These can be constructed at different scales of magnitude: for the next hour, next day, next week, next month, next year or any other unit.

There are two routes available for time-planning, both equally valid. Sequence A commences with one's objectives, moves to his calendar, then back to his goals and standards. Sequence B commences with objectives, moves next to goals and standards, then to calendars and schedules. In either case the aspiration is to arrive at a statement of goals and standards which harmonizes with your schedule and calendar.

Here then is an important checkpoint: If you have spelled out goals and standards which require time for implementation, and if your time budget allows no time for implementation, you should delete those particular goals and standards or else revise both them and the time schedule. Failure to make such changes will produce a burden of guilt for goals unmet and probably lead to abandoning them in an effort to experience "freedom from bondage."

Here are specific suggestions for planning by calendar and clock. For most of us the most useful time units probably are days, weeks, years and "long range." Your plan for a *day* can be laid out the night before. A simple but useful tool is a card (or sheet of paper) divided down the middle, the left side titled "Will do/must do" and the right side "Maybe/might do." List on each side the appropriate commitments. Entries for which a specific hour is fixed should be listed at the top. Other entries can be listed below. Next, give each of these latter entries a priority number (1, 2, 3, etc.) so that when you are free you know which task to tackle next.

Suppose the day ends and there are entries on the left-hand side which remain undone. What

then? Either you rob yourself of sleep or postpone them—or let them go undone! One of the secrets of self-discipline is learning to decide to let some things go undone, without feeling guilty.

Your plan for a *week* also consists of two types of entries: those without fixed times and those which are scheduled for specific time. Make the list of all unscheduled endeavors you will/must do and then the list of things you might do. Rank these unscheduled entries. Next, lay out a weekly time budget—a

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The solution to frustration and chaos is to commit ourselves to Jesus Christ and then endeavor, under His Lordship, to manage our work effectively.

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grid in which there are seven vertical columns (one for each day) and several horizontal rows corresponding to hours (or any other time unit you wish to employ). Enter into this schematic all of your scheduled events (in specific hour-boxes on specific days). Then proceed to fill in the "open" times by working your way down through the priority listing of unscheduled events. Such a budget, if used wisely, will maximize returns on investment of time. Moreover, it can spare you the embarrassment of committing yourself to two engagements for the same time.

But suppose there isn't time in a week to do all which should be done. What then? You must call upon your self-discipline exactly as at the end of a day when you faced the same dilemma: Either postpone the lower priority items—or let them go undone without flagellating yourself. A well-disciplined busy person must learn to say no to numerous opportunities and demands.

An *annual* plan is more complex, but you can construct one by again using entries with fixed times and those without. One useful tool is the "Year-at-a-Glance," a one-page diagram on which all 365 days of the year

appear, each day represented by its number. One way to construct this diagram is to divide a page in half and then plot six months of days on the left-hand side and six on the right. Divide each side into seven columns, labeled S M T W T F S. Then position the number of each day of each month. You can use such a tool to plot the days when you schedule fixed events.

A second tool is a list of your objectives, goals and standards for the year. This will include some endeavors which already involve fixed dates (and can be entered on your "Year-at-a-Glance"). It will include other endeavors which must be fitted into open times. It is these goals and standards which prove so useful in weeding out lower priority endeavors, helping you to say no to new opportunities, new requests and new invitations which you should decline.

Your long-range plan can be

laid out by following the same procedures.

Other time units are available. A student or teacher might plan by quarters, semesters or summers. Some people might find months to be a more useful unit and a "Month-at-a-Glance" a useful tool.

A person's annual plan should harmonize with his long-range plan. Each of his weekly plans should harmonize with his annual plan. Each daily plan should fit into its weekly plan. In different words, a well-conceived plan for large time units facilitates planning for smaller units . . . .

### Counsel in Planning

In constructing plans, a person does well to seek counsel from others. A father should consult his family, a pastor should confer with his elders or deacons, a chairman with his committee, a president with his

cabinet, and every worker should consult his supervisor.

In marriage, it is essential that the man confer with his wife (and vice versa) in formulating daily, weekly, annual and long-range plans. Marriage relationships can be strained if plans do not harmonize (for example, arrangements concerning when supper will be served, how long it will last, who cleans up after the meal, who has the use of the car, what guests should be invited and when, what the schedule is for Sunday afternoon). A major ministry of parents to children is training them in managing their time.

So teach us to number our days . . . (Ps. 90:12)

Look carefully then how you walk . . . making the most of the time (Eph. 5:15-16) . . . .

### Flexible Tools

Plans should be flexible tools which help rather than rigid strait jackets which stultify. If your plans turn out to be too ambitious, change them immediately. Scale down the standards, reduce the goals, cut back the objectives, simplify the purposes. Your plans should be your servant, not your monarch . . . .

Plans can be expressed in many ways, but the method stressed here is to spell them out in terms of objectives, goals and standards. In this way we provide useful tools for budgeting and expending our hours, energy and money. This gives structure to our days, weeks, months and years. And, if properly constructed, these tools will be invaluable aids in preventing frustration and giving direction to our efforts.

Well-set objectives, goals and standards can also facilitate a sense of achievement which thrills a person who sees for himself that he is doing those things he knows he should be doing. ▼

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because they do not notify us when they have a change of address. While it is true that your bills will always follow you regardless of how many times you move, your subscription to *New Wine Magazine* won't.

Unlike those bills, which are sent first-class, *New Wine* is categorized as second-class mail. Because of that classification, the Post Office will not automatically forward it to your new address. Instead they notify us that the magazine is undeliverable as addressed—and if you do not send us your address, it leaves us with no choice but to delete the account from our mailing list.

Solving this problem is quite simple. If you are moving, just ask your postman to supply you with a change-of-address form which you can send to inform us of your upcoming move. Please include on the form your account number, which is located in the upper right-hand corner of your mailing label. You can also request that the Post Office forward magazines to your new address as an extra safeguard.

Whether across town or across the country, moving involves a tremendous amount of work, and it is easy to overlook some of the details involved. Even so, if you are moving we need to know about your change of address to continue getting *New Wine* to you. We thought you'd like to know.

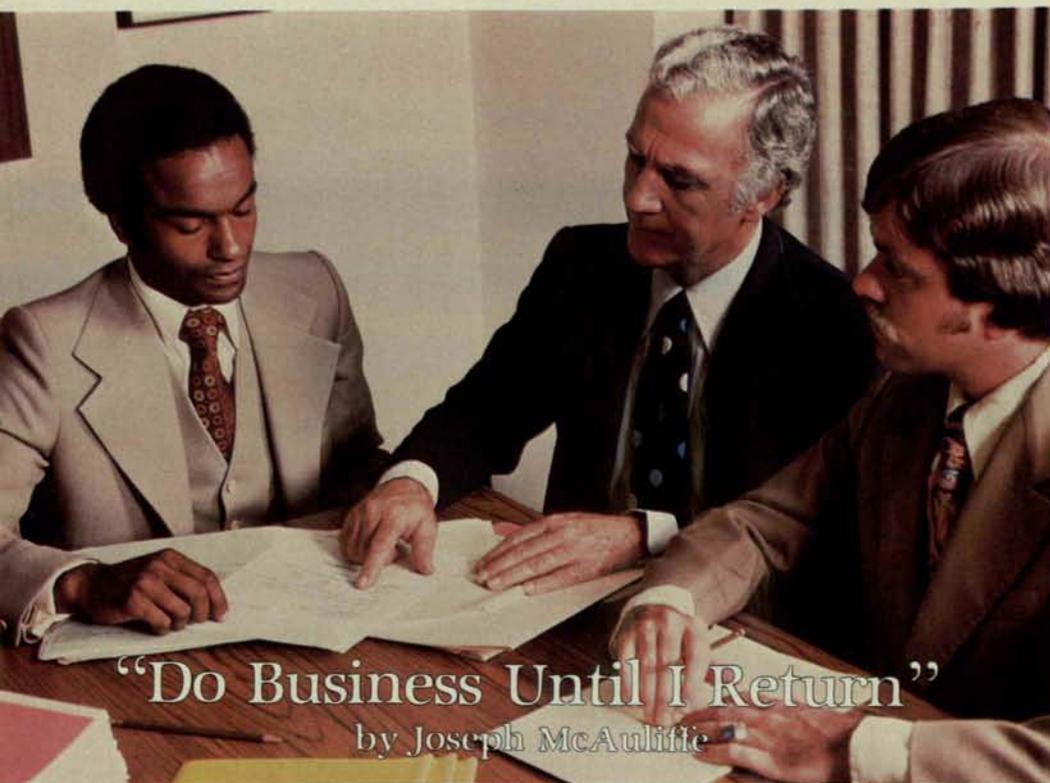


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## “Do Business Until I Return”

by Joseph McAuliffe

The vision of our Puritan forefathers in early America to create a “holy nation” under God offers much for Christians today to consider.

**T**he Puritan world view was based upon a recognition that God’s kingdom should oversee every sphere and aspect of life.

Though most Christian thinkers today recognize only three primary institutions basic to every society—the family, the civil government and the Church—the Puritans acknowledged seven units of society: the individual, the family, the civil government, the Church, business, education and culture. Each sphere was perceived as unique with distinct responsibilities. A business, for example, was not to be governed like a school or church. Nevertheless, all the spheres were viewed as interrelated and somewhat inter-

dependent. The civil government, for example, needed the prophetic voice of the Church in order to be faithful to its commission. What held all the spheres of society together was their subordination to God’s kingdom and Word. Neither the individual, the Church, nor the state was ultimate. Rather, God’s Word and sovereignty ruled over all.

We must not confuse Christian business with church business. The two—business and church—are interrelated spheres under the Kingdom of God, and yet they are distinct. The Church serves the business sphere by providing godly people for employment and by proclaiming biblical principles of work. The business sphere in turn serves the Church by providing legitimate callings for godly people to serve in and funds from its profits to facilitate the mission of the Church.

### The Prophetic Role of Business

Recently, many Christians

have been stirred to address themselves to the matter of business and the Kingdom of God. These promptings of the Spirit are not incidental, but rather indicative of a restorative word that God is speaking in this hour. One of the primary tasks before the Church today is to rediscover and clarify the sphere of business under God’s kingdom.

The Scriptures have much to say about business matters. Work attitudes, stewardship, labor relationships, sound currency, investments, rest, budgeting, theft, charity and financial wisdom are all touched upon in Scripture. A biblical recognition and understanding of the sphere of business is a necessary aspect of the restoration of God’s kingdom today.

The prophetic role business will take in this restoration is highlighted in several scriptures. We read in Isaiah 60:1-3, 5-6 a prophecy that still awaits fulfillment:

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness will cover the earth, and deep darkness the peoples; but the Lord will rise upon you; and His glory will appear upon you. And nations will come to your light, and kings to the brightness of your rising...the abundance of the sea will be turned to you, the wealth of the nations will come to you. A multitude of camels will cover you, the young camels of Midian and Ephah; all those from Sheba will come; they will bring gold and frankincense, and will bear good news of the praises of the Lord (NAS).

Although much could be said about this passage which would be relevant to the subject of business, it is enough to focus on one phrase: “the wealth of nations will come to you.” The issue we must address is not *whether* the wealth of the na-

tions will come to God's people, for that has been prophesied as a certainty. The issue, rather, is *how* and *when* it will come. Personally, I doubt that the wealth will come to us like manna from heaven or that it will simply be "flung" at us as the spoils of Egypt were given to Israel in the Exodus. On the contrary, God will grant the wealth of the nations to us when we know how to steward it.

For this reason it is imperative that the Church begin to provide counsel, instruction and materials that will train individuals, businesses and churches to steward resources properly.

Many Christians are convinced that the Church *will* meet God's conditions for proper stewardship, and the prophetic word of Isaiah will come to pass. The purpose for releasing wealth to God's people is manifold, but it can be summed up in one phrase: to extend the Kingdom of God. Wealth is needed, among other things, to accomplish the purposes of God in the earth. Wealth is necessary to finance aid to the needy, world evangelism, discipling ministries, social reconstruction and cultural transformation. Many millions of dollars are necessary to fulfill the mandate and accomplish the commission God has given us.

The two primary means for supplying the Church with the funds necessary for this task are the tithe and Christian business. The tithe is a ten-percent return on our income that the Lord requires in order to finance the leadership and ministry of the Church. Christian businesses are those businesses which are owned and operated by Christians who are committed to incorporating biblical principles of work and ethics with sound methods of finance and marketing. They will serve an integral role in the purposes of God. Because many businesses will prosper as a result of their firm commitment to biblical principles to business and work, it would be possible for them to

contribute a percentage of their profits for the purpose of extending God's kingdom.

### **Business As Christian Vocation**

In Zechariah we read, "Thus says the Lord of hosts, 'My cities will again overflow with prosperity, and the Lord will again comfort Zion and again choose Jerusalem'" (Zech. 1:17 NAS).

This prophecy heralds a time of restoration for the people of God who have been in captivity. It is interesting to note that later in that passage from Zechariah, there is the inference that business (referred to as "craftsmen") may have some role in bringing about God's judgment and restoration in the nations.

When discussing God's restoration, most Christians tend to think of apostles, prophets, evangelists, pastors and teachers rather than men in other vocations. Yet even though God calls some men to those ministries of the Church, He calls many as well to ministries of business. Today God is raising up corporate groups of godly craftsmen in many vocations who are being prepared to serve an integral role in the purposes of God.

Christian businessmen are servants and ministers of Christ in their callings. John Calvin once said that with respect to calling, the preacher has no ethical superiority over the merchant. Today, however, countless Christian businessmen are blinded to the godly nature of their calling because they have been taught that business is "secular" work rather than "spiritual" work. This rigid dichotomy between secular and spiritual is foreign to the unified Old Testament model, and is actually a perpetration of the ancient dualism of the Greeks which the Church has never fully eradicated in her two-thousand-year history. Contrary to the concept of business being a godly calling is the pagan attitude summed up by the Roman statesman Cicero: "All crafts-

men are by their profession vile." One of the first tasks of the Church is to counteract this unbiblical attitude by educating Christians about the essentially spiritual nature of their callings in business.

The apostle Paul had to rebuke some of the Thessalonians for ceasing to work simply because of the possibility that the Lord might return immediately (2 Th. 3:10-12). Christians since then have often been notorious for embracing escapist attitudes toward work due to their eschatologies. Rather than aggressively moving forward to take dominion over the earth, the Church has all too often lapsed into an irresponsible passivity, approaching her commission with the attitude: "You don't polish brass on a sinking ship." Jesus, however, instructed us to take the opposite approach. In the parable of the ten minas (Lk. 19:11-27), the master gave each of his servants money and told them, "*Do business with this* until I come back." In this story, Jesus commands us to take the offensive and "do business" until He returns.

"Doing business" is one of the great challenges and responsibilities of Christians in this hour. Rather than shrinking back in fear and pessimism as a response to the moral and economic turbulence of our day, our call is to rise and move forward. Although the task is great, our conviction is that God is sovereignly and providentially arranging circumstances so that His people can emerge to redeem the neglected sphere of business for His glory.



*Joseph McAuliffe received his B.A. and M.A. degrees in history from Bowling Green State University in Ohio. He is presently the editor of BusinessGram, a newsletter which approaches business concerns from a Christian perspective. Joseph is also senior pastor of Charis Community Church in Bowling Green, Ohio, where he resides with his wife, Kay, and their three daughters.*

*Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. We encourage our readers to use this feature daily, both for personal scripture study and family reading.*

# THE WORD

## *I Believe in God the Father Almighty . . .*

### **I. Who Framed the World and Created All Living Things by the Word of His Mouth**

A. Gen. 1:1-31	Jan. 1
B. Ex. 20:8-11; Ps. 146:1-10	Jan. 2
C. 2 Ki. 19:14-19; Acts 4:23-31	Jan. 3
D. Job 38:4-38, 42:1-6	Jan. 4
E. Ps. 24:1-2, Ps. 33:6-9, Ps. 104:1-35	Jan. 5
F. Ps. 121:1-8, Ps. 124:1-8	Jan. 6
G. Is. 40:21-31	Jan. 7
H. Acts 17:22-31	Jan. 8
I. Rom. 1:18-23; Heb. 11:1-3; Rev. 4:11, Rev. 14:6-7	Jan. 9

### **II. Who Is Faithful to Keep His Covenants With Men to All Generations**

A. Dt. 7:6-11	Jan. 10
B. Ps. 89:1-29	Jan. 11
C. Ps. 92:1-15	Jan. 12
D. Ps. 111:1-10	Jan. 13
E. Lk. 1:67-79	Jan. 14
F. 1 Cor. 1:9, 1 Cor. 10:13; 2 Cor. 1:20; 1 Thes. 5:24	Jan. 15
G. Heb. 6:10-19	Jan. 16

### **III. Who Is Holy and Righteous in All His Ways**

A. Ex. 3:1-12; Josh. 5:13-15	Jan. 17
B. 1 Sam. 2:1-11	Jan. 18
C. Ps. 11:1-7	Jan. 19
D. Ps. 48:1-4	Jan. 20
E. Is. 12:1-6	Jan. 21
F. Zech. 14:1-21	Jan. 22
G. 1 Pet. 1:13-25; Rev. 4:8, Rev. 6:10, Rev. 15:4	Jan. 23

### **IV. Who Is Slow to Anger and of Great Mercy**

A. Gen. 18:22-33	Jan. 24
B. Num. 14:1-21	Jan. 25
C. Ps. 103:1-22	Jan. 26
D. Ps. 30:1-12	Jan. 27
E. Is. 55:1-13	Jan. 28
F. Jonah 3 & 4	Jan. 29
G. Mt. 18:1-35; Lk. 6:27-36	Jan. 30
H. Eph. 2:1-10	Jan. 31

**A monthly Bible study by Bruce Longstreth.**

(Charles E. Hummel  
continued from page 7)

needs certain basic components.

First is the dimension of personal relationships—with God, family and friends. Our activist, goal-oriented culture is hard on these relationships. First identify the important people in your life and consider what claims they have on your time.

Next, take time to write down the high-priority projects, reflecting on their relative importance. But do not make a schedule yet. The first step simply lists the most important activities in your life.

2. *Take a time inventory.* In financial planning you do not begin by setting up an ideal budget. Rather you start realistically with an account of where the dollars are going now. This second step records how your hours are currently being spent.

You need to start here because

your pattern of activities is a picture of your present lifestyle with its needs and desires, values and goals. This is the reality to which adjustments must be made.

You may think you don't need this step. But why not try it for a week? Make a chart with the days divided into half-hour segments. Before you go to bed be sure each period is accounted for: time on the job, personal business, meals, Bible reading and prayer, family activities, church programs, visits with friends, etc.

At the end of the week (or two) count the hours spent in each activity. Then compare them with the list of priorities you prepared in the first step. Brace yourself for the shock.

You will probably discover significant discrepancies between your top-priority items and how much time you are actually investing in them. In the next step you can meet these dis-

crepancies head on.

3. *Budget your hours.* Now you are ready to reschedule your use of time. In light of your priorities and inventory, what changes need to be made? Starting with the way you are now using the hours, prepare a plan that makes them more effective to achieve your goals.

Find a monthly calendar with enough room to lay out the major events of each day. Some of your recurring daily activities and weekly programs will remain the same. First write down those commitments which have little or no possibility of change. Next, consider high-priority activities for which more hours need to be budgeted. Then make the hard decisions as to which activities must be cut back or eliminated to yield those additional needed hours.

In this budgeting process you should observe a fundamental

## Making Time for God

by Bert Ghezzi

*In Brief*

A prophecy I once heard suggested the intensity of God's commitment to us. "You have been first in my thoughts," the Lord said. "Have I been first in yours?" There are a number of steps we can take to move Him more and more into the center of our lives and the forefront of our thoughts.

1. Recognize that significant effort and personal involvement will be required, as with any other relationship.
2. Set aside a definite time every day to pray. Make it a time when you are mentally and spiritually alert.
3. Make it a reasonable length of time. Beginning with too long a time can be discouraging.
4. Have a definite place as far as possible from distractions and interruptions, and allowing vocal prayer and worship if possible.
5. Have a basic agenda, such as scripture reading and intercession, but be open to the leading of the Holy Spirit.

Our relationship with the Lord is not to be taken lightly. It's a serious commitment. If we neglect it, we reap the consequence in the form of a powerless Christian life, largely devoid of peace and direction. If we nourish it through prayer and Scripture, our life will witness to a joy, strength and confidence found only in a relationship with the Lord.

principle: Do not try to make too many changes at once. Remember that your present pattern of spending time reflects habits developed over many years. Some of them will be difficult to alter. Our Lord is a gracious teacher who usually helps us learn one lesson at a time. The encouragement of small successes motivates us to stick with the budget.

Here is an example. If you do not now have a daily quiet time of Bible reading and prayer, plan to set the alarm fifteen to twenty minutes earlier. If you then discover that you have trouble waking up, decide on an earlier time to retire.

Perhaps you are involved in too many group activities which prevent your taking adequate time to build individual relationships. Then mark one or two that you should discontinue as soon as you can gracefully finish your responsibility.

The important thing is to plan ahead. Many people have

discovered that one minute spent in planning can save several in execution. Try to draw up your battle plan before the firing begins!

4. *Spend according to plan.* Now comes the difficult part: a firm resolve and courage to follow through. Whether for dollars or hours, a budget is only as good as its implementation. Only as your plans actually guide your action will you see the desired results.

The first day or two may go reasonably well. Then comes an unexpected request for which you have not budgeted any time. Perhaps it is an important task, something that will meet the needs of others. You wonder whether it might be something God wants that you had not anticipated. How do you handle it?

First, resist the temptation to decide on the spot. Tell the person who is pressing you that you need to think it over.

Second, look at your time budget. If you accept this unplanned assignment, where will you get the hours? What scheduled activity has to be curtailed, if not eliminated?

Third, weigh the two opportunities and make the hard choice. God may want you to change your plans, but not without counting the cost. The issue is clear: Either cut down on a planned activity or muster the courage to say no.

At times you will fail, but do not be discouraged. Even the best trained army can lose a skirmish. Unforeseen difficulty sometimes prevents the battle from going as planned. When this happens you can regroup, evaluate the new situation and then press forward along the lines of your strategy.

At the end of a month you will need to take time for evaluation. To what extent have you narrowed the gap between planned priorities and your activities? If you have been successful in one or two areas, are you ready now to work on another? If you have the tendency to underestimate the amount

of time for a certain task, try to budget on a more realistic basis. Constant interaction between planning and practice will teach you much about yourself.

The best time-saving comes from eliminating major activities rather than trying to cut back a little here and there. You may have too many commitments this year. But the lessons you learn can help you resist overcommitment next year.

## Two Ways to Go

The way we spend our time can tend toward one of two opposite directions. One is basically impulse spending: going through the day responding to our desires or the pressures of the moment. The other way involves advance planning which sets priorities and makes the decisions ahead of time.

Most of us live somewhere between these two extremes. But no matter where we are on the scale, progress in the right direction is possible. The Apostle James assures us, "If any of you lacks wisdom, he should ask God who gives generously to all" (Ja. 1:5).

God has given each of us a unique combination of abilities, opportunities and energy. He promises us the insight we need to use our time productively. Applying these four steps can make our lives more effective in the service of our Lord Jesus Christ. ♥

*Taken from Guidelines for Faculty Ministries by Charles E. Hummel. Copyright by Inter-Varsity Christian Fellowship of the USA and used by permission of InterVarsity Press, 233 Langdon, Madison, WI 53703.*

## Tips for Fathers

### How to Raise a Child to be a Godly Adult

1. Commit your child to the will of God.
2. Pray daily for your child and yourself to be a good parent.
3. Be an example of godliness.
4. Show affection to your child.
5. Instruct carefully in what you expect of your child.
6. Discipline appropriately and consistently.
7. Communicate regularly (this includes listening).
8. Take responsibility for your child's behavior.
9. Face problems squarely and together.
10. Teach your child to be faithful in accepting delegated responsibility.

"Tips for Fathers" are excerpts from **Fathergram**. If you would like to be added to their mailing list, write: **Fathergram** P.O. Box 2, Mobile, AL 36616.

# SECULAR HUMANISM

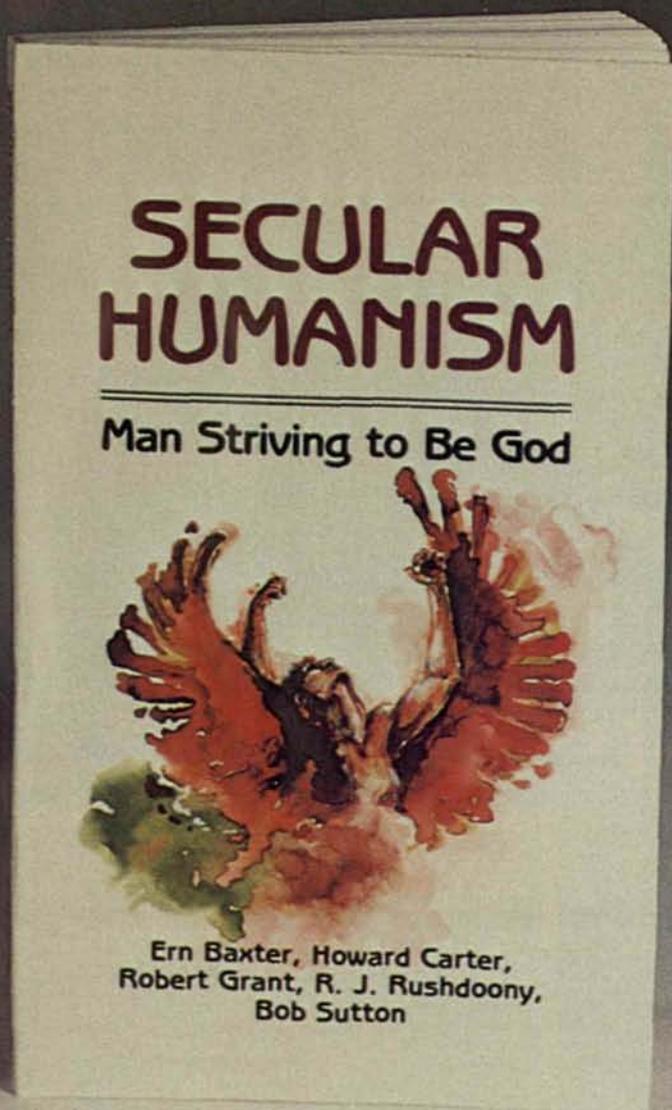
## Man Striving to Be God

by R.J. Rushdoony, Robert Grant, Bob Sutton,  
Howard Carter and Ern Baxter

Humanism, man's attempt to rule his own destiny apart from God, is today the predominant "religion" of our society. It brings with it permissive and self-centered values that affect our schools, government, homes and churches.

*New Wine's* new book, *SECULAR HUMANISM: MAN STRIVING TO BE GOD*, clearly traces the development of humanism throughout history, exposing its motivating force and contrasting its principles with the clear teaching of the Word of God.

*SECULAR HUMANISM: MAN STRIVING TO BE GOD* will help you stand against this ancient and formidable foe.



### Inside this book . . .

*The major political confrontation in the 1980's will not be between liberals and conservatives, socialists and antisocialists, but between Christianity and humanism.* —Howard Carter

*The humanists are stating that there is no authority above man. This amounts to a spiritual overthrow of the government of God.* —Bob Sutton

*Simply stated, humanistic philosophy is a system of thought that says, "Man's personal fulfillment and his well-being are the highest goal and justify the highest cost."* —Robert Grant

*It is fallacious to consider the struggle between scheming humanists and God the Supreme as a contest between equals. . . . God's will and government are ultimate.* —Ern Baxter



### The daily word

I just want to let you know how appropriate I feel it is that you changed the format of "The Word" section with this issue. One of a Christian's vital signs is surely spending time in the Bible on a daily basis, and for those who don't have that habit, your new format will be a help. For those of us who already read daily, your organization of the book of Acts will prove helpful for remembering what we've read and organizing its sections in our minds.

Linda Johnson

### Sound counsel

Thank you for the November issue. I really appreciated Larry Christenson's point of view on a Christian's vital signs. This is a useful insight for my work in counseling. I want to begin checking these signs when a new person comes for counseling.

I found Paul Thigpen's testimony to be really touching. What a testimony to God's power when our lives are set right with Him. God bless you for your ministry.

Larry Jones  
Ellicott City, MD

### Encouraged to believe

Thank you so much for the issue on the Christian's vital signs! What an encouragement it has been to me! The week preceding the arrival of the issue the Lord was working in me all the issue spoke of. I especially appreciate Paul Thigpen's testimony; for I'm in the process of righting my relationship with my folks. The Lord has worked tremendously, but there are still many areas to work through. His testimony gave substance to the hope in Christ that our relationship *will* be all that it

should be. And indeed I'm even more blessed because it seems that ever since I've started to really lift up *New Wine* in prayer, I've been receiving more out of the magazine. Bless the Lord.

The Lord continually bless you there as you serve Him in this ministry.

Edward Miller  
Black Mountain, NC

### Heart of the problem

I thank and praise the Lord for your fine Christian publication. I so appreciate the way articles are presented and written because they are spiritual in every respect.

I especially enjoyed brother Charles Simpson's "To The Point" in your October issue. It was one of the finest and most honest articles I have read in a long time. Although I do agree that all your articles are of very high caliber, I was especially moved by this one because it really strikes at the very heart of our immorality—the dissolution of the family.

My prayer is that *New Wine* will always publish spiritual nourishment which will feed the flock and bring the sheep back into the fold, the Body of Christ! To God be the glory!

D. Robert Leone  
Milltown, NJ

### Helpful discovery

May I introduce myself as Engineer Cadet Christopher Nikoi of the Arab Maritime Transport Academy. I spent my three month summer vacation working as a volunteer on board MV *The Anastasis*, a vessel belonging to Youth With A Mission. During this time I discovered some of your *New Wine* magazines in the ship's library.

# Dear New Wine,

I found your magazine to be extremely helpful, particularly in the area of Christian maturity. I'd therefore be very thankful if you would send me *New Wine* Magazine every month. I'll be praying that God will bless you all richly.

Christopher Nikoi  
Alexandria, Egypt

### Large Influence

*New Wine* has been a tremendous blessing to us and I thank our Lord for a group who can produce a magazine that can have an influence for our Lord in this world. *New Wine* has been having a *large* part in the structuring of our home. It seems to always be in harmony with our pastor's teaching. Thank you.

Dan Johnson  
Puyallup, WA

**P.O. Box Z, Mobile, AL 36616**

The editorial policy and purpose of *New Wine* are (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.

# Who Gave *New Wine* To Bill Zimmer?



I HAVE ENJOYED YOUR MAGAZINE AND I THANK YOU, BUT WOULD YOU BE SO KIND TO TELL ME WHO SENT IN MY NAME & ADDRESS TO YOU. HAS ME CURIOUS WHO IS SO CONCERNED ABOUT AN OLD TRAPPER - PROSPECTOR - MOUNTAIN MAN.  
Bill Zimmer

Express your love with a gift of *New Wine*.  
You may never know how much it's appreciated.