

Magazine New Wine

June 1982



TIME TO REST

same time)—but then again, we may have house guests. Nevertheless, the deadline is Monday. And if I'm under this kind of pressure, what must the *editor* be feeling?

You may think it ironic that someone so close to the brink of burn out should be writing about rest. I agree. We have discovered at *New Wine* that before God allows us to publish an issue on a particular theme, He will first deal with us personally in that area so that our words may be "seasoned with salt." The topic of rest has been no exception, but we hope it will be clear from the tone of this issue that the dealings of God in this aspect of our lives are just beginning. Stress has become such an established way of life in our day that it may take Him some time to unwind us all.

Our guess is that most of you face the same predicament of searching for the proper combination of productivity and rest. The authors who share their thoughts this month have searched for that combination as well. They have all suffered at times from weariness and grieved to see the people of God so often in need of rest. But all of them are nevertheless confident that the Lord can give us grace to be renewed. Their insights provide what we hope will be a fruitful balance between experience and vision—between a realistic appraisal of things as they are and an encouraging perspective on how they could be.

At the heart of any biblical perspective on rest lies the Sabbath. Unfortunately, even the mention of the word often stirs controversy. The correct interpretation of the fourth commandment has been debated in the Church for centuries; in fact, the apostle Paul himself had to deal with the issue. His conclusion left the matter open to a variety of opinions: "One man regards one day above another, another regards every day alike. Let each

man be fully convinced in his own mind" (Rom. 14:5 NAS).

We are keenly aware that Paul has instructed us in the same chapter to "keep whatever you believe about these things between yourself and God" (vs. 22). But we are sadly aware as well that all too often our approach to the Sabbath has not been one we are "fully convinced" is right. Rather we find ourselves wearily asking God for new light to be shed on the subject so that we can find some relief from the pressured pace of our lives. For that reason, the articles on the Sabbath are presented here in the hope that raising the issue will encourage, not more controversy, but instead a new desire to seek out the will of God in a matter many of us have long neglected.

Above all, we are sensing these days that the place of rest awaiting us will be found near to the heart of God. Rest lies deep within His nature: He is the Creator who ceased from His labor on the seventh day; the still, small Voice who met Elijah in the quiet cave; the Lord of the Sabbath and the Prince of Peace; the Victor who will sit down after His final conquest with His enemies as a footstool. God's desire is that we become like Him, not only in doing His works, but also in entering His rest.

As the leader of a nation, King David had to cope with tremendous pressures every day. But his attitude, so beautifully expressed in Psalm 131, should be our example. We must learn as David did to quiet ourselves like a weaned child on the Lord's breast. For in that place of comfort we will no doubt discover a time for renewal, a time for refreshing—a time to rest.

Paul Thigpen

Paul Thigpen
Editorial Assistant



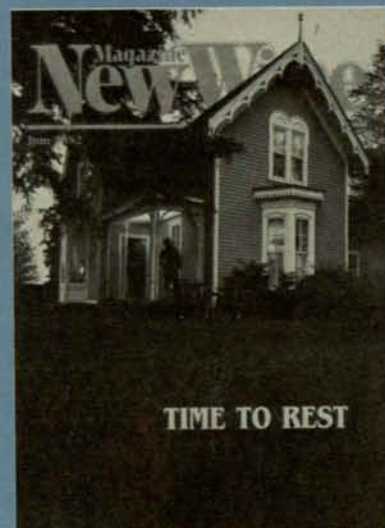
Editorial

Today is Friday. The deadline for completing this issue is Monday. Before I can write the editorial, I first have to clear out a small valley between the mountains of papers on my desk. The phone is ringing, and someone is persistently knocking at the door. I came to work early today and I may stay late, unless I have a meeting tonight. In that case, I'll probably take some work home for the weekend (maybe I can edit and mow grass at the

THIS MONTH

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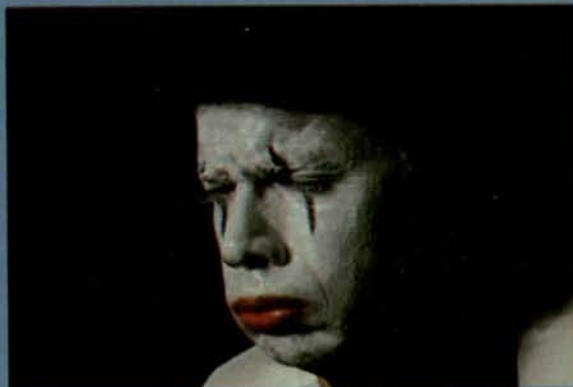
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When the pressure becomes more than we can handle,
God calls us to a time of renewal.



Fired Up and Burned Out

by Dwight Ham

“Burn out” is a topic getting a great deal of attention lately. We read and hear about it everywhere—in articles and books, on television and radio. People are constantly talking about being burned out on the job, at home and in general. Of course, they are basically just using the latest term for fatigue and discouragement. We have experienced those problems all along, but now someone has a new way to describe and publicize them.

Burn out is the result of prolonged stress. Stress in itself is not a bad thing. In many ways, it is necessary for growth and variety in our lives. When we exercise our muscles, we stress them; that is how they grow and stay in shape. When we study something new to learn it, we are stressing our minds. These kinds of stress are good and necessary. But the problem most of us face from time to time is either that we undergo too much stress from too many directions at once, or the stress we are under is prolonged beyond its usefulness. When we are under more stress than we can handle, we feel the effects of it psychologically, physically and spiritually as well.

Most of what I have read about burn out offers formulas for recovering from it or for avoiding it altogether. The prescriptions vary widely, ranging from the human-

istic approach that says, “Sit back, pamper yourself and don’t do anything you don’t want to do” to the kind of “spiritual” approach that says, “Don’t even acknowledge burn out. Just stand in faith, believe God and keep pushing.” Although there is some validity in the first approach (we *do* need periods of relaxation), as well as the second approach (we *do* need to be positive and keep trying), it is not always easy to know which remedy would be best applied. For a better understanding, we can look at the example of one “fired up” servant of God who finally burned out. From his experience we can learn how God views stress and how He desires to help us overcome it.

Elijah in the Wilderness

In 1 Kings we find the story of the prophet Elijah. In chapter 19 he receives a message to which he responds rather strangely, and his reaction in itself is an indication that Elijah was probably burned out.

Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.

Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and even more, if I do not make your life

as the life of one of them by tomorrow about this time.”

And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day’s journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, “It is enough; now, O Lord, take my life, for I am not better than my fathers” (vv. 2-4 NAS).

Elijah had all the symptoms of burn out. He experienced overwhelming fear and anxiety, which caused him to try to run away from his circumstances. He also felt discouraged and sorry for himself to the point of deciding that he wanted simply to die.

How did Elijah get into this condition? We must go back to the preceding chapters to understand what he had experienced previously that made him so vulnerable to these kinds of emotions and so ready to give up altogether.

Elijah had confronted King Ahab, an idolater and one of the most wicked men ever to rule Israel, with this challenge: “Gather all of Israel and all of the prophets of Baal and the Asherah, and meet me on top of Mt. Carmel. We are going to have a showdown.”

Several days later, when people

had gathered from all over the country, Elijah made this declaration: "Now look—if God is God, serve Him; if Baal is god, serve him. But we're going to decide today which is the case. Let the prophets of Baal sacrifice oxen on the altar and call for Baal to send down fire to consume them. If Baal does, then you can worship him, and I'll do the same. But if Baal fails, I will call on the Lord God; and if *He* sends fire, then we'll worship Him."

The 450 prophets of Baal prepared their altar and began to cry out to him, but nothing happened. Hours later—after Baal's priests had shouted themselves hoarse to no avail—Elijah began to mock them, saying, "What's the matter? Is your god asleep? Shout a little louder!" So they cut themselves and went into a terrible demonic frenzy. Even though they cried out like this all day long, nothing happened.

As the day drew to a close, Elijah said, "Now it's my turn." He had the people pour water on the oxen, on the wood, on the altar and in a trench around them until everything was saturated. Then the prophet of God prayed a very simple prayer, and fire came down from heaven to burn up the whole altar—oxen, wood, stones, soil, and even the water in the trench.

Elijah turned to Ahab and declared, "God is God—we've proven that," and immediately he slew all 450 of the prophets of Baal. He then went up on top of a mountain and prayed, and afterward ran in the power of the Spir-

it to the city of Jezreel seventeen miles away.

A Man With a Nature Like Ours

Needless to say, by the time he got to Jezreel Elijah had had a rather full week. He had not just been sitting back, taking it easy. A great deal had been happening, much of it of a supernatural nature. God had demonstrated His power in a dramatic way.

We should note here that *God* had commanded and empowered Elijah to do all that he had done; he had not worn himself out doing something that was outside of God's will. He was human, and the Scripture teaches us that our human nature is weak. The prophet had been operating during that time under the anointing of the Spirit of God. But when that anointing lifted after God had accomplished His purposes, Elijah was *tired*.

I would imagine that as soon as the prophet had settled down from his experience on Mt. Carmel, he probably began to feel the draining of energy that comes after an intense and extended period of excitement. Just as he was letting down, probably reflecting in tired satisfaction on the victory God had given, there came a knock at the door, and a messenger said, "I have a message for Elijah from Jezebel: 'Buster, if I don't do to you tomorrow what you did to my prophets yesterday, then I'm not queen.'" Elijah knew she was queen, and he knew she meant it—and it scared him.

Evidently, at that point Elijah did not have the reserve of energy to stand up and fight anymore. He did not have the strength to say, "I'm going to stand in faith and keep on going." Instead he became afraid and ran into the wilderness. There he sat down under a juniper tree and cried out to God, "Enough is enough! I've had all I can take; I can't go anymore."

How many of us have ever been in that kind of situation? We get to the place where we say, "God, take me—I don't want to live anymore. I don't know how I can accomplish what you have called me to accomplish." That is what Elijah was experiencing when he said, "I'm no better than anyone else who has tried to serve You and failed. I'm failing too."

God's Response

I think it is crucial for us to understand how God handled Elijah from this point on, because *that* is the key to our being victorious whenever we find ourselves in the same kind of situation. If we were the one being addressed in the way Elijah addressed God, we probably would have been very harsh with him. We would have said critically, "Look, you weakling, why are you feeling sorry for yourself? Why don't you get up and go back and fight like you just did on Mt. Carmel?" That is probably how we would have responded. As a matter of fact, that is often how we respond to ourselves in such a situation. We criticize ourselves harshly, asking, "Why am I so weak? I should be able to overcome this. It's just a weakness of the flesh." We run ourselves ragged, though inwardly we don't really have the strength to go on.

But God did *not* deal harshly with Elijah. He kept silent, and Elijah lay down and went to sleep. Then an angel woke him and said, "Elijah, get up and eat." The angel provided food, and Elijah ate. He lay down again, and the angel of the Lord came again a second time and said, "Arise, eat, because the journey is too great for you." Elijah hadn't known he was going on a journey, but God knew.

Elijah's example illustrates one of the first things to happen when someone is burned out, for whatever reason: he experienced physical weakness. Elijah needed phys-

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ical strength, and in this situation God began to minister to him in the physical realm, to give him physical rest and strength.

In chapter 19, verse 8, we read, "So he arose and ate and drank and went in the strength of that food forty days and forty nights." Evidently God's provision was supernatural. But it was still very natural in one sense, because it was a physical provision. God did not just lift Elijah up and take him to his destination, Mount Horeb; He let him walk for forty days and forty nights. Significantly, the distance he walked was only 250 miles, and a man who was accustomed to walking could walk that in ten to fifteen days. But Elijah took forty.

I believe that this was the second aspect of God's restoration for the prophet. He needed time away from the pressures of life, and in the wilderness there was nothing to disturb him—no other prophets following him around, asking questions; no soldiers chasing him. There was nothing he *had* to do, nothing he *had* to think about. So Elijah took a leisurely stroll in the strength of God's provision for forty days, and as he did he was able to begin an emotional recovery.

After God meets the physical needs of someone who has burned out, I think He next wants to build him up emotionally and mentally. God wants to see the pressures taken off a person so he can begin to think clearly again—something that is difficult to do when we are surrounded by responsibilities and the demanding circumstances of everyday life. For that reason God took Elijah on a journey out into the middle of the desert, and He didn't make a rush trip out of it.

Often we become worn out and decide that we need a little rest. So we take two days off and go somewhere—to the beach, for example. But we don't even begin to relax before it is time to come

back and take up our responsibilities again. We need to remember, however, that God gave Elijah all the time he needed—forty days to be exact—to walk alone in the wilderness. We may need more than a couple of days ourselves.

Mount Horeb

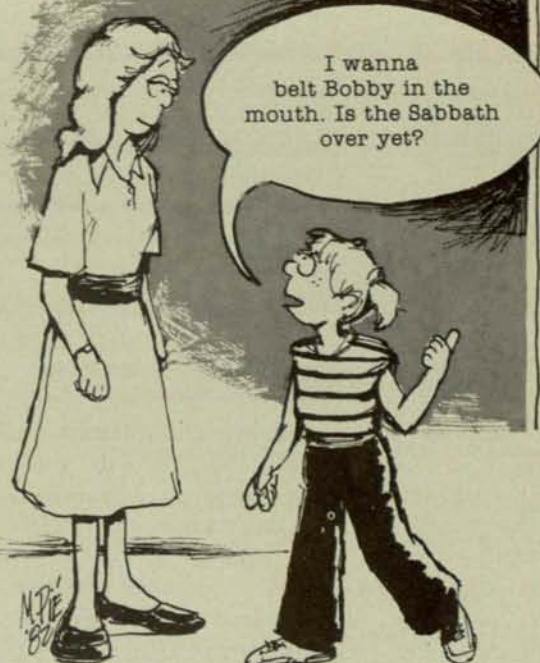
At the end of the journey, Elijah arrived at Mount Horeb, the mountain of God—the same mountain where Moses had seen the glory of God pass by. Elijah came to a cave and lodged there. There the word of the Lord came to him, asking: "What are you doing here, Elijah?"

We can interpret the intent of that question in a number of ways. We could view it as a rebuke. But God was the one who had led Elijah on that journey, and God was the one who had given him food for the strength to take the journey. I don't believe God was rebuking him for being there, because God directed him to be there. Rather than a rebuke, I think the question was a searching one that allowed Elijah to open up his spirit and find out exactly why he was there. The prophet needed to know he was there because the Lord God had brought him there, and God wanted to continue doing something with his life. He was asking Elijah to examine himself.

Elijah's answer at this point, I think, was probably one of self-pity. He said, "I have been very zealous for the Lord, the God of Hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life to take it away" (19:10). Although Elijah was speaking honestly as far as he knew, he was feeling sorry for himself.

Then God said to him, "Go forth and stand on the mountain before the Lord." And when he did, the Lord was passing by. The

the
lighter
Side
by Mark Pie



scripture says a strong wind was pummeling the mountain, breaking the rocks into pieces. But the Lord was not in the wind. After the wind was an earthquake, but the Lord was not in the earthquake. And after the earthquake was a fire, but the Lord was not in the fire.

The Sound of Quietness

Elijah was a prophet of God who had seen fire come down from heaven. The kind of God he knew was mighty and majestic, and powerfully demonstrated His glory. But as Elijah stood looking out of his cave, waiting for God to manifest Himself, he realized that God was not in the earthquake, wind or fire. This is not to say that God *couldn't* have been in those powerful phenomena, but rather that what God wanted to do in Elijah at this point could not be accomplished by a great outward show of power.

Finally, the scripture says, after the fire came the sound of a still, small voice—in the literal Hebrew, the "sound of quietness."

And there God appeared to Elijah. He began to speak to the prophet in a quiet and gentle way. Elijah recognized that he was in the presence of God, so he humbled himself and hid himself from God's presence in the entrance of the cave.

Then the holy voice came to Elijah and said, "What are you doing here, Elijah?" It was the same question as before, but this time I believe Elijah heard it in a very different way. He now knew that God was speaking deep in his spirit, saying, "What is your purpose? Who are you, Elijah? Why have I brought you here to this place?" The prophet gave the same answer, but I believe that he now responded with a different spirit because he was in a deep spiritual communion with his God. I think that he was essentially saying this time, "Lord, I don't know what to do now."

Once more, God did not rebuke him. Instead God began to show Elijah that he still had a purpose in life, that God still had something He wanted to accomplish through the prophet. He told him to go anoint two kings and a prophet to do the Lord's work.

Essentially, God said to Elijah, "You were not able to accomplish what you wished—to bring Jezebel to repentance. But I'm not through with Jezebel, and I'm not through with you. I won't send you back to confront her prophets again, to call down fire from heaven again. I want you to pass on your anointing and your power to these other men, and they will finish what you have

begun. But I'm not through with you, Elijah. You still have meaning; you still have purpose. I won't throw you away like a dirty rag. What I want you to do will be different from what you have been doing in the past, but it is still my purpose for you." And then God sent him back.

God's Grace Is Our Strength

How can we apply all this to ourselves? I think that many times God allows us to get into situations where we are overextended, just as God allowed Elijah to do. It was God's purpose for Elijah to be on Mount Carmel and to face all those pressures. It was God's purpose that brought him to the place where he couldn't stand on his own any longer.

Elijah was not a failure. No lack of faith on his part caused him to go out into the desert and want to die. God knew what he could stand and what he could not. God had given Elijah supernatural strength before; He could easily have strengthened him in that situation. But He knew Elijah needed a season of personal restoration, a revelation of who he was and what his importance was to God, a time of special communion with his Maker. The Lord allowed Elijah to come to the end of himself for that very purpose.

Sometimes when God puts us in a place where we don't have the strength to go on, He doesn't expect us to go on. He wants us to stop and get away from our circumstances for a while. He wants us to get away from the pressures and change some aspect of our

lifestyle so that we can be with Him and allow Him to restore us.

In those times we don't need to condemn ourselves or keep trying to push ourselves. Instead we should first allow the Lord to strengthen us physically. We may need to change our diet or begin to exercise—whatever it takes to begin to revitalize our physical strength. We may need to change our pace as well, readjusting our schedule or trying some activities which are different from our normal routine. Instead of watching television, for example, we might read a good book that will help to restore our minds and get our emotions moving in a new direction.

Above all, in such times we need to seek, not the demonstrations of God's power, but the reality of personal communion with Him, our spirit with His. We need to reexamine who we are and especially who we are in God's purposes. God wants all of us to experience that, and we cannot experience it if we are so busy with everything else that we are under constant pressure.

This is not to say, of course, that we should be escapists. But it is to say that when the time comes for us to withdraw for a while, we need to respond in the right way. We need to recognize that it is not wrong to stop and rest, to be refreshed, to admit our weakness and our need to be strengthened. Nor is it wrong to strengthen one another when we see each other weary and discouraged.

God wants us to come to the place where, whatever our situation, we are able to draw on His grace. If His grace is for strength to fight the battle, then we will be able to fight. If His grace is for the opportunity to leave the battle, then we can withdraw for a time in order to be renewed. In either case—whether in the battle on Mount Carmel or the quiet cave of Mount Horeb—God's grace will be our strength. ♥



REMEMBER:



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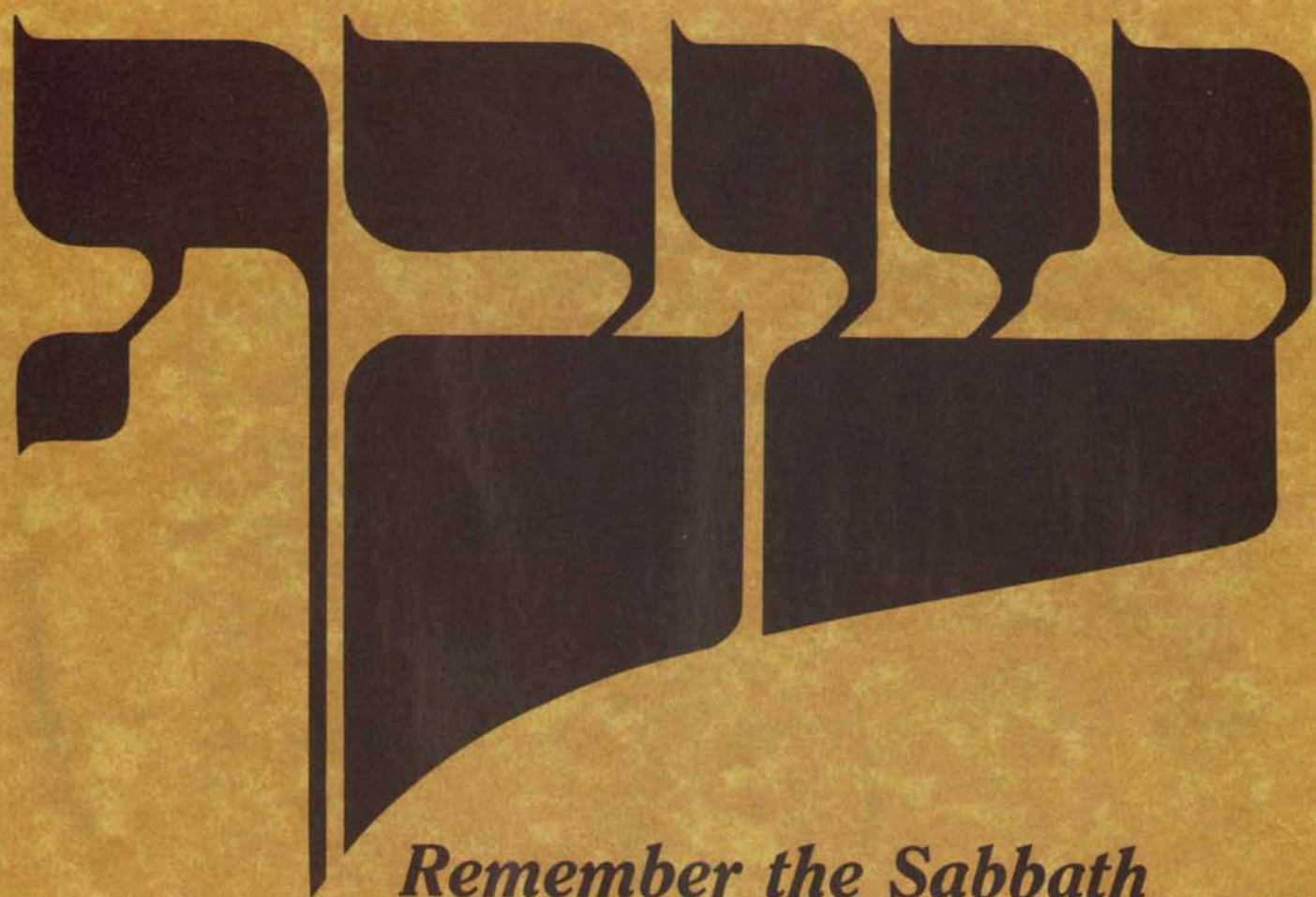


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Remember the Sabbath

Any attempt to understand the importance of rest in our lives would be incomplete without a perspective on the Sabbath. Gary Browning offers here a brief descriptive history of Sabbath from its beginning in the Creation to its development into a complicated legal and religious system. Gerrit Gustafson examines Jesus' confrontation with this system and considers how the Sabbath day is a shadow of the genuine substance of rest promised us in Christ. Their insights should be an encouragement to us all to explore further God's intention for His people to enter into His rest.

Rooted in Creation

by Gary Browning

“Sabbath,” which means “to cease or rest,” is a principle rooted in creation. “God blessed the seventh day and made it holy, because on it, He rested [or ceased] from all the work of creating that He had done” (Gen. 2:3 NIV). It is clear that from the beginning man was to follow the example of God in creation and obey His commandments to rest. The Sabbath principle’s origination in creation should keep us from the notion that a “spiritual Sabbath” in Christ replaces the need for a “natural Sabbath.” It would also imply that man’s role as steward over God’s creation cannot be fulfilled without a Sabbath.

Before the seventh-day Sabbath was legally instituted by a specific commandment, it was a normal pattern in Israel’s wanderings in the wilderness (Ex. 16:12, 25-26). During these wanderings, Moses reminded the people to gather a double portion of manna on the sixth day in order to avoid any labor on the Sabbath (Ex. 16:22, 29-30). This introduced the relationship of faith to the Sabbath, since the Israelites had to trust God, not only to provide food miraculously, but also to make available enough extra on the sixth day to eat on the Sabbath. In short, it took faith to enter rest. The importance of this truth becomes apparent when we

consider how much of our labor is born out of fear and uncertainty because we depend on our own productivity rather than on God’s provision.

A Unique National Characteristic

Resting on the seventh day of the week not only became a demonstration of Israel’s faith in God; it also became a reminder to them of how He had delivered them out of captivity in Egypt (Dt. 5:12-15). God’s commandment to “remember the sabbath day to keep it holy” (Ex. 20:8) became a uniquely Jewish memorial, a preserving factor in Hebrew society and one of its distinguishing characteristics among nations. The Sabbath was so important to the cohesion and unity of Israel as a developing nation that the Lord instructed, “Anyone who desecrates the sabbath must be put to death; whoever does any work on that day must be cut off from his people” (Ex. 31:14 NIV). A contemporary rabbi has remarked that of all the possible factors contributing to the longevity of Israel’s identity as a nation, Sabbath is foremost.

Observance of Sabbath also became for Israel a sign of its covenant with God (Ex. 31:16-17), and thus an indication of its faithfulness or unfaithfulness. The nation’s delinquency in keeping Sabbath was a major reason for the Babylonian captivity. Ezekiel, preaching to the elders of Babylon, declared: “Also I gave them my sabbaths as a sign between us, so they would know that I the Lord made them holy” (Ezek. 20:12 NIV). Israel’s witness to the nations was to be its careful obedience to God’s covenant conditions, and the Sabbath was a part of the covenant.

The Sabbatical and Jubilee Years

Through Moses’ leadership, God established not only a day of

rest but also a sabbatical year (Ex. 23:10-12; Lev. 25:1-7). Every seventh year was considered a time to acknowledge God as the source of all things in Israel. The land was left unseeded, and they only harvested what came up freely and naturally. The vineyards were left unpruned so that whatever was produced during that year was shared equally by owners, servants and strangers. Creditors cancelled debts and slaves were released.

After seven observances of the sabbatical year came the year of Jubilee (Lev. 25:18-55). This was a year of liberty in which family property was restored to its original owners. In essence, Israel’s national life was directed by Sabbath guidelines, and its failure to observe them provoked God to deal with the nation in corrective ways.

Captivity stands out in Hebrew history as a primary way in which God reminded Israel of the cost of broken covenant. Captivity served two purposes: first, to punish Israel and Judah; and second, to restore the land and give it Sabbath rest. Jeremiah prophesied that the people would be judged for disregarding the Sabbath (Jer. 17:27). We read in 2 Chronicles 36:20-21 that after God’s people were taken away to exile, “the land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the Lord spoken by Jeremiah” (NIV).

If Israel had remembered the words of Moses, it would have



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been spared the severity of God's dealings:

If in spite of this you still do not listen to me... I will lay waste the land... I will scatter you among the nations... and your cities will lie in ruins. Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its sabbaths. All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it... For the land will be deserted by them... They will pay for their sins because they rejected My laws... (Lev. 26:27, 32-34, 43 NIV).

The Sabbath was not only a creation principle, nor merely a helpful custom in Israel's infancy as a nation. It was a necessary element in the people's intimate relationship with a covenant God.

The times of captivity brought extensive changes to the way the people viewed and practiced the Sabbath. Once the temple in Jerusalem was destroyed and the Jews were in exile, they began coming together in small groups in homes on the Sabbath to worship and read from the law. This pattern evolved into the synagogue concept with the detailed study of the law by teachers or "rabbis."

When the Jews returned from captivity, the Sabbath was once again strictly observed, but this time according to the extensive and complicated maze of customs and interpretations which had been added by the rabbis. In many ways, God's good gift of a day of rest was lost in a burdensome legal system. It is this religious system which we find Jesus challenging in the New Testament as He sought to uncover the heart and spirit of God's purposes for the Sabbath.



More Than Just a Day

by Gerrit Gustafson

God by His nature is a covenant-making and covenant-keeping God. He binds Himself to His word and He binds Himself to His people with covenant bonds. His nature never changes—He is the covenant God of Sinai as well as the covenant God of the Last Supper.

The new covenant in the blood of Jesus did not replace or destroy the old covenant, but rather built upon it and fulfilled it. It was in the observance of the old covenant Passover meal that the new covenant of the Last Supper was revealed. As the disciples ate the bread, Jesus explained, "This is in truth my body." The old covenant ritual was not replaced, but transformed. Jesus caused His disciples to look up from the shadow and see the divine Substance.

In the same way, the law of the old covenant was not replaced in Christ, but transformed. Grace does not exempt us from obedience, but rather enables us to comply with God's requirements. The Spirit does not contradict the law but motivates us so that "the righteous requirements of the law might be fully met in us" (Rom. 8:4). Jesus said:

Do not think that I have

come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished (Mt. 5:17-18 NIV).

The law stands in the present age and will remain until heaven and earth disappear. If Jesus did not come to abolish the law but to fulfill it (or to "fill it up"), then the question is not whether law exists under the new covenant, but rather, "What does transformed or 'filled up' law look like?"

Fulfilled Law

In Matthew chapter 5, Jesus gives the new covenant interpretations of several specific laws:

You have heard that it was said, "Do not commit adultery." But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart...

You have heard that it was said, "Do not break your oath"... But I tell you, do not swear at all... (vv. 27-28, 33-34 NIV).

Each time Jesus said, "But I tell you," He was "filling up" the law. In each case, He spelled out the intent of the law and its broader meaning. Significantly, in each case the demands of the new law were not lesser, but greater.

How would Jesus have completed this statement: "You have heard it said, 'Remember the Sabbath by keeping it holy'; but I tell you . . ."? In the same way that He "filled up" the other commandments, the Lord would certainly have broadened the meaning of the law and increased its demands beyond the original intent.

But Jesus did not make such a statement. Instead, He demonstrated the redemptive essence of the new Sabbath. He healed a man with a shriveled hand on the Sabbath and said that it was lawful to do good on the Sabbath and to save life (Lk. 6:6-9). He and His disciples demonstrated that it was lawful to satisfy hunger on the Sabbath when they picked grain and ate it on the holy day. When questioned, Jesus said that "the Son of Man is Lord of the Sabbath" and so revealed a greater law: the Lawgiver is greater than the law.

On another occasion, Jesus healed an invalid on the Sabbath and told the man to carry his mat away. The legalists blindly accused both the healed man and the Lord of Sabbath-breaking. But Jesus answered, "My father works . . . and I work . . . The Son can do nothing by himself; he can only do what he sees his Father doing because whatever the Father does the Son also does" (John 5:17, 19 NIV). Jesus revealed that His relationship to His Father was the basis for what He did on the Sabbath. In this way He demonstrated that the law is not essentially constitutional, but rather relational or personal.

New covenant law proceeds out of the will of our living Lord. Compliance to the new law is impossible apart from a living rela-

tionship to Him. We cannot memorize the will of God. In the same way that Jesus did what He saw His Father doing, so our behavior should be regulated by what we see the Lord doing. But this requires a constant, vital relationship with God.

The new Sabbath is not a lesser Sabbath, but a greater Sabbath. Our attitude often has been, "We are not under the law. The Sabbath has been nullified in Christ." Consequently, we do whatever we wish. But the new Sabbath is more demanding than the former, even as the fulfilled laws about murder, adultery and oaths are more demanding.

In Colossians 2:16-17 we read that the Sabbath day was a shadow of the things that were to come. The reality—that is, the substance casting the shadow—is in Christ. In Hebrews, Sabbath is given a broad definition as a life-long attitude of ceasing from our own works and entering into God's. But that definition is joined with a warning not to fall in disobedience and fail to enter into our designated Sabbath.

The new covenant Sabbath is not essentially a specific day. But we have made it *less* than a day when actually it is *more* than a day. Jesus stated the fourth commandment in this way:

Come unto me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me . . . and you will find rest for your souls. For my yoke is easy and my burden is light (Mt. 11:28-30 NIV).

Rest and work, the two aspects of the Sabbath principle, are both involved here. The yoke is work or productivity, and the goal of the yoke is Sabbath-rest. Work and rest are not mutually exclusive but go hand in hand, and the source of both is Christ.

The new covenant Sabbath re-

quires that we be in tune with what our Lord is doing and cease from our own works. It obliges us to put upon our necks Christ's yoke and give ourselves to learn from Him. It requires that we complete the tasks given us by the Lord in the same manner the Lord created the heavens and earth and then said, "It is good." The challenge of the Sabbath to the workaholic is, "Don't confuse activity with faithfulness." But the same Sabbath challenges the

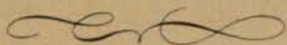
DID YOU KNOW?

Nearly 8½% of all properly addressed bulk third-class mail is not delivered by the Post Office. That's the finding of a recent mail delivery test we participated in with a professional mail organization. The best delivery record was for those items addressed to single unit homes (7.5% undelivered); the worst was for those sent to rural addresses, with an alarming 31.2% rate of nondelivery. The nondelivery rate to apartments was 8.4% and to post office boxes was 14.8%. All total, 8.4% of the mail in this category is not delivered.

How does all this affect you? Although New Wine Magazine itself is mailed second-class, all our subscription renewal letters, as well as Tape of the Month, are sent as bulk third-class mail.

We are concerned that so much of our mail may not be reaching you. In order to find out how the problem directly affects us, we are establishing our own Mail Monitoring System, which consists of a network of geographically selected accounts set up to monitor deliverability and condition of our mailings.

If necessary, we will pay a higher rate of postage to make sure that what we send to you gets to you. We thought you'd like to know.



lazy man with the necessity of the yoke and the obligation of productivity before enjoying a Sabbath rest.

"All Creation Groans"

As partakers of the new covenant we must learn to work and rest in a way that pleases the Lord. Yet Sabbath should not be seen merely as a pleasant relief from our present pain and taxing schedules, a minor "item" on our spiritual "agenda." Rest is the goal toward which the whole creation is moving. Creation is groaning for the sons of God to come and relieve it of the yoke of the wicked, and to place upon it the yoke of God—the rule of God—which brings with it rest.

The failure of Israel to enter the rest designated for it was a major departure from God's ultimate intention. It was a denial of the promises of God. We today must not take lightly the promise that there remains a "Sabbath-rest" for the people of God.

The establishment of the kingdom of God on earth will certainly bring with it God's rest. The millenium might well be envisioned as a ten-century Sabbath when Satan is bound (Rev. 20:2-3). In any case, victory is associated in the Scripture with sitting down. The observance of rest should be a prophetic act with a view toward the final redemption of creation. When we set time aside for ceasing from our labors, that act is not just an insignificant pause; it is a reminder of the ultimate purpose of God. Toward that end, we must labor to enter our rest.



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What Shall We Do?

The new covenant Sabbath principle is a way of life involving work and rest. It requires that we come to the Lord of the Sabbath and deny our own rights to self-determination, giving ourselves utterly to His yoke. Our eyes should be upon Him as His was upon the Father. When He works, we should work. When He rests, we should rest. And our rest will only result from obedience to His preeminent will. Those who keep the new Sabbath can do so knowing the fulfilled law is good for them and that their obedience will bring blessing.

Shall we set aside a specific day for a Sabbath? The Scripture allows for that but does not command it: "One man considers one day more sacred than another, another man considers every day alike. Each man should be fully convinced in his own mind" (Rom. 14:5 NIV). Paul could have insisted upon the churches' observance of a specific day as a Sabbath, but he refrained from doing so. Instead he said, "Whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself in what he approves" (Rom. 14:22 NIV).

The two dangers in this matter are the extremes of either legalism or the rejection of the law altogether. The man who totally disregards the law wrongly separates faith and obedience and puts himself above any law. He claims that we are no longer responsible to obey the Sabbath commandment because it is no longer a valid law.

This attitude, however, is contrary to scripture. David should be our pattern when he said, "Oh, how I love your law! I meditate on it all day long" (Ps. 119:97 NIV). David knew that the precepts of God proceed out of His nature, and that to love God is to love His law.

The legalist, on the other hand, makes his religion out of laws. He judges others by his own narrow understanding of what is important, often "straining the gnat and swallowing the camel" (Mt. 23:24). He tithes his herbs but forgets to love, blindly nullifying the monumental commands of God for the sake of petty human traditions and hiding behind them to avoid obedience.

Unfortunately, we are all prone to such legalism. Often we make our convictions or our experiences into norms for everyone. But we must remember that, in all Paul said about the place of a Sabbath or special day, he emphasized how wrong it was to judge or to be judged by someone else with a differing conviction. We need to be lovers of the law yet gracious as we apply it.

The Sabbath as a day was a shadow of the Sabbath as a life yoked to the purpose of God. It may well be that in a generation whose constant tendency is to reject the law altogether, and in a day when the Church as a whole regards the Sabbath so lightly, we will find that the best way to regain the true Sabbath is to observe a particular day as a day of rest. Just as looking at a shadow of an object can often help us locate that object, so getting acquainted with the "shadow" of the old covenant Sabbath could be helpful in apprehending and appreciating the new one—a life combining productivity with rest in Christ.

Observing a specific day, however, must never become a substitute for observing the greater Sabbath. It should instead be a means toward that greater goal, remembering the words of the author of Hebrews: "There remains, then, a Sabbath-rest for the people of God... Let us therefore make every effort to enter that rest" (Heb. 4:9, 11 NIV). ♡

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 the Holy Spirit, whose presence in the lives of faithful men and women throughout history has unfolded God's redemptive plan.

I. The Patriarchs

A. Joseph	Gen. 41:1-56	June 1
B. Bezalel	Ex. 35:4-36:7	June 2
C. Moses	Num. 11:1-35	June 3
D. Caleb	Num. 14:1-44	June 4
E. Joshua	Num. 27:12-23	June 5

II. Judges

A. Othniel	Jud. 2:6-3:11	June 6
B. Ehud	Jud. 3:12-30	June 7
C. Deborah	Jud. 4:1-23	June 8
D. Gideon	Jud. 6:1-7:25	June 9
E. Jephthah	Jud. 11:1-40	June 10
F. Samson	Jud. 13:24-16:31	June 11
G. Samuel	1 Sam. 3:1-21; 7:2-17	June 12

III. Kings

A. Saul	1 Sam. 10:1-11:14	June 13
B. David	1 Sam. 16:1-23	June 14
C. Solomon	1 Ki. 3:1-28; 4:29-34	June 15
D. Hezekiah	2 Ki. 18:1-7; 19:14-37	June 16
E. Asa	2 Chr. 15:1-19	June 17
F. Jehoshaphat	2 Chr. 17:1-19; 20:1-29	June 18
G. Cyrus	Is. 44:1-45:14; 2 Chr. 36:22-23	June 19

IV. Prophets

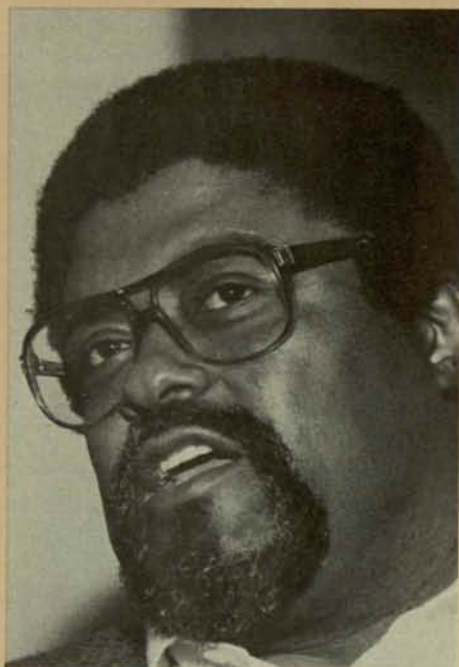
A. Aaron	Ex. 6:28-7:24	June 20
B. Balaam	Num. 24:1-25	June 21
C. Micaiah	1 Ki. 22:1-39	June 22
D. Ezekiel	Ezek. 1:1-2:10	June 23
E. Daniel	Dan. 5:1-31	June 24
F. Zechariah	Lk. 1:67-80	June 25
G. John the Baptist	Lk. 7:18-35	June 26

V. Ministers of the New Covenant

A. Philip the Evangelist	Acts 8:26-40	June 27
B. Stephen the Deacon	Acts 6 & 7	June 28
C. Agabus the Prophet	Acts 11:27-29; 21:10-15	June 29
D. Barnabas the Apostle	Acts 11:19-26	June 30

A monthly Bible study by Bruce Longstreth

CONCERNS SOCIAL



New Wine's regular feature, "Social Concerns," presents this month an interview with Rosie Grier, former standout defensive tackle and member of the famed "Fearsome Foursome" for the Los Angeles Rams. He is currently traveling around the country, speaking to churches and other Christian groups. Rosie's thoughts give us some insights into the plight of the poor in our society and ways in which the Church can help.

NW: *You have opportunity to talk with many people as you travel the country to speak, and you are also in touch with the concerns of the poor. How would you describe the feelings of those with whom you have talked?*

RG: In a word, I'd say that many are desperate. When a man gets down and he feels that there is absolutely no hope left, when everything he has done seems futile, his reaction is usually, "I've got to feed my kids. Whatever it takes, I've got to feed them." That's desperation.

NW: *What are some examples of situations that lead to desperation?*

RG: I can name a number of situations that produce frustration, anger, hopelessness and a desire to strike out at something. For example: Young men go to college because they are told, "Get your college degrees, and when you come out, then you can get a job." After they finish college they go for a job interview and say, "I would like to get this job." But the answer they get is, "Well, we don't have any openings."

"But your ad said you're hiring!"

"We don't have any openings."

Then they go away and see another person walk in—someone of a different color or nationality maybe—and when he comes out, he's smiling. Others stand outside and say, "I'm not going to take a chance on being embarrassed." They watch others go in and get jobs, but they say, "It wouldn't happen if I went in; I'm not going to get that job." So they won't even make an attempt.

When a man is receiving welfare because he can't get a job, that is frustrating. Granted, there are some who don't even want a job and are making no effort to find one. But when a man who is desperately searching for a job hears someone accuse him of wanting to sleep all day and not really wanting to find work, that leads to frustration and desperation. Those are the things that make people angry.

They begin to say, "Well, you put me in this box over here labeled 'welfare,' but you are taking advantage of all the same things I am. You are accusing me of getting welfare, but you are getting it, too. You are getting special rates, subsidies, write-offs, breaks and exemptions. You accuse me, but you are getting as much out of the system as I am or even more. You are still using the same government money." The poor man isn't dumb—he can see what's going on.

All these men and women begin to see the futility of their situation. They find that all that they had fought and died for in our nation's wars and in other fields of public service is lost, that suddenly all those dreams have come tumbling down around them. Those are the people who are frustrated.

The black man who feels that he was just beginning to achieve something suddenly finds the movement for equality focused totally on women. Everyone has now jumped behind that cause, but the black man is out there still trying to find his way. Somehow he was lost in the shuffle. Why did it happen? It happened because no one really cared about him—not really.

He is told, "Well, you are about to break through." But for a real birth, you've got to have a total delivery. Not just the feet or the head, but the whole body has to come out to have total delivery. And then after delivery, it takes time until a baby can



begin to walk. He needs care.

NW: *Is the desperation people are feeling a factor in problems such as alcoholism, drug addiction and crime?*

RG: Of course. Think of how it would feel to have no respect from anybody, to have everybody yelling at you, "There are plenty of jobs available!" Yet you are walking and walking to find a job, and you can't even afford to buy a paper to look at the want ads. You are trying to apply for a job, but buses don't come to your community, and you don't have a car, and even if you did have a car you couldn't afford the gas to run it. What do you do?

Then some guy comes up to you and says, "Get out of your troubles—drink this" or "Get out of your troubles—smoke this." So you slip away into alcoholism or into addiction to get away from it all, or you let the lust of your body run rampant to get away from it all. But each time when it's over you see the same guy in the mirror with the same desperation inside of him. The same questions nag him: "Why am I in this condition? How do I break out?"

Some of the people I have talked to are considering desperate measures, such as guns or violence. I try to persuade them to stay away from such actions, because that's just not the answer.

When you find an opportunity to defuse that kind of situation, you have to stand firm right then, because it's a dangerous attitude. Even though people sometimes boast about such things just to impress others, negative results can be born out of those boasts. Unless you deal with the attitudes right then, before they get out of hand, they will multiply and spread like tiny seeds. You have to redirect the anger into some other, positive direction.

NEW WINE

NW: *What have the churches done to help?*

RG: Many of them have given money, and that's good, but it is sometimes easy to write a check or simply make a statement about a problem. But to actually get involved in the problem is a different story. It is easy to walk through a poor neighborhood and then go home and sleep in your nice warm bed, with enough heat and food and nobody banging on your door or cursing and screaming under your windows. It's easier just to walk through a poor neighborhood than it is to live there.

NW: *Do you think the Church has had more talk than action in helping the poor?*

RG: Well, it's like a guy speaking to a congregation on morality while he is beating or cheating on his wife. It isn't right to say, "Do what I say, not what I do." Think about the example of most churches. If most of the churches are examples of the power of God, then God doesn't have much power. A lot of churches don't look as if God has been around them very much. Those who reject the churches' preaching haven't necessarily rejected God; they have rejected the typical church's *presentation* of God. Many may have rejected the examples of God's "power" they have seen, but they may not have rejected God Himself.

All too often, the churches are misrepresenting



God, and the poor man asks, "Who is this God they are trying to tell me about?" The God that they represent *by their example* is a God of denominationalism, a God of separatism. Too often the communicator of the gospel is communicating his own insecurities rather than the power of God. Therefore, people say, "No thanks—I'll just keep movin' on."

NW: *What can we do to change the situation? Where do we start?*

RG: I must search my own heart first, remembering

that Jesus is our example. We need to ask ourselves, "Am I really like Jesus?" As we learn to be like Him, and we begin to act more and more like Him, then God will begin to unleash His mighty power on the earth. I'm talking about men and women who make a total commitment to be holy, to be alive in Christ but dead to that old man.

We need that kind of commitment. I believe that God wants us to be holy men and women—not just believers, but *holy* people. Many Christians try to hold on to the freedom to do a few things that aren't God's will. But it takes total commitment for all the power of God to work in our lives. It's not enough just to say, "I'm a believer in Jesus Christ." When I can say, "I'm a believer who has been anointed—the Spirit of the Lord is upon me," and when I make a commitment to holiness, then I really have something.

This is important when we talk about helping the poor. If we want to go out and evangelize the poor, that's good. But what if they need food? It will take more than just saying to them, "God will supply all your needs," as true as that may be.

We've got to do more than just become born-again believers. The Bible says, "Be a doer of the word, not just a hearer." What are we going to do between the time of our born-again experience and the time Jesus comes back again? This is the area we must focus on and develop: the walk with God from the time we start out as little babies until we reach maturity. How does a man walk with the Lord and do all that God requires him to do? Where does our commitment fit in? Is my commitment just for myself, or am I genuinely committed to be like Jesus? Can you see the commitment in me, or do I have to tell you about it?

Individuals can make a difference. We need individual businessmen, for example, who will be looking for employees who are qualified, hiring according to what they need, not according to what the job applicant looks like. We are all prejudiced in one way or another, you see. But we have to overcome that with the love of God in us.

Next, I think changed individuals have to pull together, and I believe that our faith in Jesus Christ is the basis for our pulling together. People who really care about the poor must join together. If we don't stand together, we are going to fall together.

The movement of the Holy Spirit is upon us as a nation. How will we respond to Him? We have to build on Jesus Christ and begin to come together as a Church, as a corporate community. We have to come together as a government that is truly compassionate.

Together we have to begin to build small businesses that will utilize the skills people in the community already have, supplying the necessary funds

to invest in the communities, to invest in the schools, to invest in the people. We have to encourage kids to get proper training, and we have to urge people to spend money in their own community, just as President Reagan said: "Let the dollar turn over and over in the community." But it won't turn over if it doesn't have any businesses to turn over in. So we need to build the enterprises in the inner cities where that money can be used.

Next we have to begin dealing with the problem of crime, and that requires first dealing with it on an individual level. First you have to conquer yourself and your own home; that's where you begin to deal with community problems. Then every man has to begin taking a part in the wider community, starting with his own block. Together, people in the communities will have to make a commitment to stand behind the businesses that have been established there, to fight against a neighbor getting ripped off, to stand as a united voice in the community. Individuals must stand together, not alone, to prevent the murders and rapes and other crimes. The community has to stand up and say, "We are not going to have this anymore. We are going to stop you with the police, we are going to stop you in the Church, we are going to stop you in the school—we are going to stop crime."

NW: *Once Christians are genuinely involved in these ways, do you think people will respond to the Word of God?*

RG: Yes, if we are truly sharing Jesus and not just our own particular doctrines.

NW: *It looks like a long road ahead, and it is going to cost us all something personally.*

RG: Yes, but in one sense, the price has been paid already. We are already alive in Christ. We have forever to grow in Christ, but we need to get started now. We may say, "Well, it will be a long time coming." But what about today? Let's start today—*right now*. Let the road become crowded with runners—people who will make the commitment to run the race. We can first make that commitment with our mouths, but then we've got to do something about it.

Overcoming the problem is not as hard as it looks. It may seem hard because we have been given confusing statistics and studies that make the problem seem complicated. But the results of the studies are never sure, and they are sometimes wrong. Why? Because they miss out on one important truth: *the power of God working through ordinary people.*

We have a chance to step out in love and act. Are we going to squander our chance, or will we press toward the mark to reach the prize of the high calling of God in Christ Jesus? ♥



THE GIFT OF REST

BY STEVE LAWHEAD

I'm not much for fishing, or for tramping around fields and forests looking for unsuspecting wildlife to shoot. But give me a good football game on the tube on a crisp autumn afternoon and I'm in seventh heaven. We all have our pleasurable pastimes. We all find excuses to escape the daily grind in one way or another.

Some men join bowling leagues, some collect stamps, some jog or play tennis, others putter around the workshop. And it's healthy, too. Doctors say that our leisure activities are an important way to relieve the stress of our jobs, to ease the tensions of everyday life.

But lately I've been wondering if we get enough out of our leisure time and activities. With more and more leisure time at our command—shorter work weeks, longer vacations—I wonder if we shouldn't demand more than a few hours of entertainment or diversion from our leisure time. Shouldn't our leisure time do more than just stave off boredom?

I think so. And perhaps one reason we aren't getting more out of our leisure is because we don't ask much of it—at least we don't ask the right things of it.

But what is there to leisure besides fun and frolic, entertainment and diversion, or perhaps unwinding after a hectic week at the office, or a tough day on the job? And if it pleases you, makes you feel a little better, recharges you to face another day, isn't that enough?

No. Unless your leisure also *rests* you, it is not enough.

Too many of us are just as busy at play as on the job. We work just as hard spending our money as we do earning it. Maybe harder. For most of us our leisure activities are just as stressful as our jobs; our play is as serious as our work.

Now, I can hear someone saying, "What's wrong with that? When I want to unwind I want to really let go!" That is a good point. There is nothing wrong with enjoying your leisure activities to the maximum, throwing yourself into the game totally, going for all the gusto, etc. But that full-tilt pace has to be balanced with rest.

Before you start thinking that I'm some kind of laziness advocate, or a member of the Mattress Testers Union, stop and think a moment. What is more biblical than rest? Rest was one of the first things God sanctioned; after He worked, He *rested*. And in so doing, He gave us an example of the rhythm He expected for His creation. Work and rest. On and off. Work and rest.

Rest is not sleeping, although that might be part of it. It is not just sitting around, although it might happen in that position. True rest is the cessation of activity for the revitalization of body *and* spirit. Most often when we think of rest or relaxation, we think only of the body. But our spirits need rest too.

This is important. In a society where most of our waking hours during the week are spent in straining for a living wage, and where weekends have become marathons of frantic activity, trying to cram into two

days everything we wanted to do all week, the word "rest" is in danger of extinction. In fact, by the time we topple into bed on Sunday night we are totally exhausted from the weekend blitzkrieg. The only rest we get is during sleep.

But the kind of rest God has in mind for us is not only sleep. Sleep helps the body, but doesn't do much for the spirit. God wants our rest to revitalize our spirits, too. That is why He recommended the Sabbath. Man was to work (and play) six days and rest the seventh. The Sabbath was a gift to man, a time when he could rest his soul as well as his body, take his ease from his labors and enjoy closer communion with God.

That's the meat of the coconut: communion with God. We have so filled our leisure hours with activity that we have no room for God. He cannot speak to us because we are too busy to hear Him.

God comes to us in stillness, when our minds are open and waiting, when our lives are at rest. In Psalm 46:10 God speaks through the psalmist and commands, "Be still and know that I am God."

For the ancient Hebrews this "rest with God" was so important that it was protected by law. For not only was the Sabbath the day of worship, the holy day; it was also the day labor ceased, so that all men could know God, hear Him speak, and soothe their spirits in the healing waters of His presence.

For most of today's Christians,

however, the word "Sabbath" has a distinctly legalistic ring. If someone advocates keeping the Sabbath, we are quick to point out (in the words of Jesus Himself) "The Sabbath was made for man, not man for the Sabbath."

But I think we have lost the true spirit of what Jesus had in mind when He said that. And in the process I think we have lost a truly great gift God has given us.

When Jesus gave His declaration about the Sabbath, He was speaking to a group of people who had so bound up that special day with laws and codes of conduct that its whole meaning was obscured. Therefore, Jesus took the opportunity to set them right, to cut through their legal red tape and re-establish the Sabbath for what it was meant to be. He was not doing away with it. He was restoring it to its rightful place.

When we read that passage today, we interpret it as a license to do as we please. "After all," we say, "Jesus Himself said the day was made for us." But that attitude is wrong. Jesus was attempting to free the day from the entanglements of small-minded men who were placing a burden on their brothers. He was not giving His consent to abolish the Sabbath prohibition against work. He was taking away all the legal mumbo-jumbo which had grown up around it, and which was strangling the people.

Jesus wanted the Sabbath to be free—free from legality and free from spirit-sapping activities. He knew that it was necessary for men to have that day to rest. Man is so constructed that it is all but impossible to rest the spirit without slowing down the body.

Today, I think more Christians need to return to the old idea of the Sabbath. That is, a day of complete rest. And I am convinced that it would make a great difference in the way we spend the rest of our week—at work and at

play. Here's why.

About a year ago my wife and I were doing some thinking about the way our lives had subtly become so hectic. There just never seemed to be enough time to get everything done. And Sunday, which we always called our "day of rest," was anything but restful.

Typically, there would be a mad rush to get ourselves dressed and off to church. Then we'd go out for Sunday dinner at a local restaurant, or prepare a big feast at home. The afternoon would be given to some chore around the house which had not gotten done on Saturday. And on Sunday evening I'd go into the den and try to finish up some of the things I'd brought home with me from work on Friday night.

By the end of the day we'd be so tired that Monday morning already looked grimly forbidding. We dreaded going back to work so soon; we didn't feel a bit rested. Our "day of rest" was a failure.

For a long time we told ourselves that was how Sunday was—*everyone* lived that way. We could expect nothing different. But it wasn't satisfying. And I could see that we didn't have any more time for each other than we did during the week.

But then, in our growing dissatisfaction, we were struck by Jesus' words one day during a Bible study: "The Sabbath was made for man..." If that was true, there had to be something good about the way God intended it to be used.

So we decided to try a little experiment to see just what kind of gift God had in mind when He gave it to us. We would keep the Sabbath in the spirit which Jesus advocated: a day of complete rest, not bound up with either legalistic nit-picking or work.

When we announced our decision to our Sunday school class the next week, you would have

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thought we were suggesting converting the church parking lot into a landing site for UFOs. We were met with cold stares and disparaging remarks. "Well, are you going to watch television? Are you going to read the paper? Or drive your car?" someone snipped. "What's wrong with doing something you want to do on Sunday?" another demanded.

I explained, "We aren't trying to make up a list of 'thou shalt not's' for our Sundays. We're trying to see what God has to give us on our Sabbath. But we have decided on some guidelines which will keep us from becoming encumbered with unimportant things, and therefore miss what God has to give us."

I told them our guidelines: We would do no work of a financial nature. In other words, we would not chase the dollar on Sunday, nor would we cause anyone else to work on Sunday, which meant not going to the store, out to eat, to a movie, etc. We would not do any work around the house which wasn't absolutely necessary to health and well-being. Those were the only don't's.

And we also had some do's. We would make the day as simple as possible for ourselves and those around us. We would spend it together as a family. We would take time for the little things we enjoyed doing, but which were so often pushed aside in the rat race. Such things as writing letters, visiting friends, taking our son for a walk, or just reading a good book.

Although others in our church were doubtful (even hostile) toward the idea, we received an almost immediate confirmation that we were doing the right thing. Suddenly our Sundays became restful and enjoyable. The tension was gone, and with it went many of the things we had begun to hate about our lifestyle. We noticed a change in ourselves, too. We became more

serene and even-keeled through the rest of the week.

As the experiment went on we came to look forward to our Sundays, and worked to keep them free from entanglements. And we weren't afraid to work harder the other six days of the week because we knew there really would be a day of rest at the end of it all. Sundays became a time of family fellowship and relaxation. We had time to think about things that we seldom contemplated before: our lives and what God wanted us to do with them, our long-range goals and what was important to us, our families and friends who live far away.

By keeping the Sabbath, our Sundays became richer, fuller, and more meaningful than they had been before. Instead of giving ourselves permission to do more on Sunday, we were giving ourselves permission to rest. We were finding the true heart of the Sabbath, and finding it to be a good gift from a loving God.

I am convinced now that more Christians should keep the Sabbath—not only as a day of worship, but in the traditional way, as a day of complete rest. We should use it as an escape from the ever-increasing level of activity which threatens to overwhelm our lives and pulls family members further and further away from each other.

Sadly, society seems to be ignoring observance of the Sabbath. Many stores are open seven days a week, and Sunday has become just another day of ordinary commerce. This is partly a reaction against the old Sunday Blue Laws and partly a simple economic decision.

Many Christians are finding themselves with jobs which require them to work on Sundays. That's too bad; I feel sorry for those people. But at the same time, I can't help but think that if more Christians were aware of just how wonderful the Sabbath

really was, they would refuse to give it up to work. And if the rest of us didn't patronize the restaurants and stores which choose to open on Sunday, perhaps they wouldn't be open.

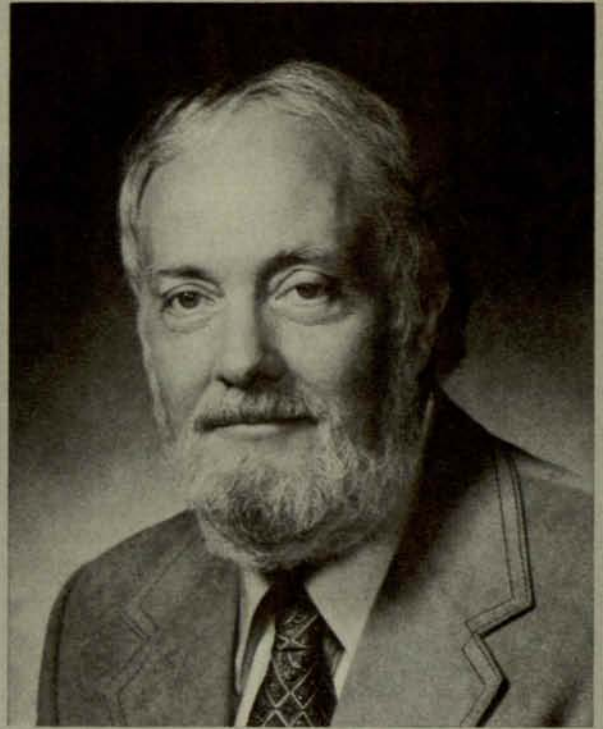
"But what about hospital workers, firemen, policemen, and other professionals who must provide 24-hour vigilance?" you ask. "What if they all refused to

We were finding the true heart of the Sabbath...to be a good gift from a loving God.

work Sundays? Where would we be?" Clearly, not all Christians can observe every Sunday as their day of rest, but that doesn't mean you can't set aside another day. If Monday is your day off, or Wednesday, make *that* your day of rest. Many pastors who put in grueling, hectic days on Sundays simply use another day of the week for the rest and refreshment they need.

At the same time, however, we as Christians need to remember the necessity of corporate worship and Christian fellowship. Most employers will, at the very least, allow employees to have Sundays off on a rotating basis. I am opposed to the trend that would make us do away with a day set aside for God's people to worship together. We only cheat ourselves when we neglect to observe it.

Observing the Sabbath is not a throwback to a law-bound, inflexible past. In observing it I have found new freedom and contentment, a happiness and joy which have long been lacking in my life. I've discovered the gift of rest, and it has helped my family and me to enjoy our work and our play all the more. ♥



NW: *The pace at which most people live today is becoming considerably more accelerated. What do you think are some of the causes, in both the secular and religious realms, for this increase in pace?*

DB: I think one reason is simply that we are much more informed today than ever before. Communication is so advanced that we are continuously bombarded with information about events all over the world. The more problems we know about, the more we feel responsible to do something about them. The result is that we respond by engaging in what is often fruitless activity in an attempt to fulfill the responsibility we feel. That, I think, is one of the factors contributing to the increased stress and pace of our lives.

I also believe the spiritual warfare going on around us contributes as well to today's hectic pace. By his nature Satan is restless, as we can see from the first chapter of Job. When God asks Satan, "Where have you come from?" he replies, "I've come from *walking to and fro* on the earth." We need to recognize that one characteristic of satanic activity is restlessness, and people who are being harassed by satanic forces very seldom have any peace. They always seem to be goaded into some sort of restless activity, as if by that activity they will gain some relief from their torment. Such restlessness is one characteristic of the intense spiritual warfare enveloping our society.

NW: *Do you see that same kind of restlessness in some of the Church's activity?*

To the Point

"To the Point" is a regular feature in New Wine in which we present informal interviews with members of our Editorial Board. This month Don Basham, our Chief Editorial Consultant, talks about setting a proper pace for living.

DB: Ever since I was ordained as a minister, I have felt that a great deal of what goes on in church life is simply activity for the sake of activity, and many times it can be just a cover-up for a lack of true spirituality. People often feel that if they are *doing* things—sponsoring programs, attending meetings, raising money, or building buildings—that somehow this is an indication that their particular church or ministry is a success. In that sense, frenzied activity often conceals a poverty of spirit in which people are attempting by this volume of activity to prove to themselves (and perhaps to God) that they are doing some spiritually significant work.

Such frenzied activity in the lives of Christians also stems at times from a lack of knowing where our salvation lies. Too often we try to earn our salvation, saying, "Lord, look at all these good things I've done. Doesn't this really prove that I'm entitled to heaven?"

Sometimes people are simply afraid of inactivity, afraid of time alone with God because they don't know how to be alone with themselves or with Him. But the more we are consciously aware that our salvation is by grace and faith, the more we can rest in our salvation and the less we will feel the need to prove ourselves to one another and to God.

Another factor which causes overactivity in churches, even those with genuine vision and mature spiritual leadership, is the tremendous pressure all of us feel to succeed. We see the enormous need for ministry and then drive ourselves to try to fulfill those needs. But the need will always be greater than the ability or time we have to meet them. Consequently we often suffer from a sense of guilt when we find ourselves unable to respond to all the needs surrounding us.

One way to resist this pressure and the guilt is to remember that *we* are the stewards of the ministry God gives us—not the people who need the ministry. In my own ministry, people have on occasion demanded to see me, insisting that I help them immediately, and they have become very angry when at times I have had to refuse them. On occasion I have had to say firmly, "As the steward of my ministry, I am the one who must judge whether or not I'm in a position to help you. And I don't think that right now is the time that I can help you." Although people have been upset sometimes by that approach, I



have learned that it is necessary so that I can pace myself and keep from becoming overextended.

NW: *What would you say are some symptoms that would tell us we're pushing ourselves too hard?*

DB: One problem in recognizing symptoms is that they vary with each individual. In addition, when we become caught on a treadmill of responsibilities, it's often hard for us to realize when excessive stress or exhaustion has pushed us beyond the point of effectiveness. Many times it takes our spouse or pastor or some loving friend

to show us that we are in a dangerous place.

Even so, I would say that one primary symptom we can recognize is a lack of peace and joy in our work. Our responsibilities become drudgery, our thoughts become primarily negative, and we seem to feel constantly tired and irritable. I think this is one way we can recognize that the pace we're moving at is not God's pace, and that we are somehow out of His will—if not in *what* we are doing, at least in *how* we are doing it. One of Satan's greatest strategies can be to urge us incessantly, "Do it now! Stay busy! Keep going!" When we are driven beyond our peace, we should know it isn't God motivating us because He doesn't push us in that way.

Most people know, I think, when they are living and working outside grace. There is dissatisfaction in their life, a lack of peace in what they are doing and a lack of a sense that they have pleased God when they are finished. The only feeling they have is a sense of relief about what they have completed and a sense of dread about what comes next. Not being able to look forward with anticipation to our responsibilities and to what life has to offer is a symptom that indicates we may be moving in our own strength or at the devil's goading, rather than moving in grace and at the bidding of God.

Obviously, if we don't pace ourselves, we are heading for trouble physically, emotionally and spiritually. If we allow the pressure and demands upon our time to force us into a pace that is beyond our ability, we will first of all begin to suffer spiritually. We won't take the time necessary to keep our relationship with the Lord as healthy as it should be. When we are under pressure to perform "ministry," one of the first things to be neglected is time spent alone with God and in the Word.

Second, our primary relationships will also suffer as a result of having to sacrifice time with our families to respond to the pressures on us. Third, we will usually suffer physically simply from too much stress and too little rest. Stress is one of the greatest killers in America today, and to be forced to carry on at a pace that is beyond what we can handle is to make ourselves prime candidates for high blood pressure, stroke and even heart attack.

Finally, we may find ourselves reacting to all the pressure by doing something rash or foolish. When we feel we can't cope with the stress, we may try to run away from it all, or explode emotionally and do something which is irresponsible or destructive. Of course, such a reaction won't make the problems go away; it will only make them worse.

NW: What do you think is the solution to the problem?

DB: The best solution, of course, is not to let ourselves become burned out. Whenever I start to get that "burned out" sensation inside, I stop what I'm doing, try to back off somewhat and lower the pace at which I'm operating. I refuse to take on additional responsibilities and I leave some work undone simply because I am not in any shape to do it. I go to a movie, go hunting or fishing or play with my grandchildren—something that from a purely "productive" standpoint would seem to be a waste of time.

Many things which we think we *have* to do, really *don't* have to be done. If we were suddenly removed from the scene, or incapacitated, those things would either remain undone or someone else would do them. Part of the solution is realizing that we are not as indispensable as we think we are. Sometimes



we may need to resign as "manager of the universe" and take some time off.

We also need to be open to receive counsel from others who can discern when we are overworking ourselves. Because as Christians we want to fulfill our responsibilities with integrity, we often push ourselves beyond the breaking point, ignoring our own symptoms and refusing to heed advice to let up. Consequently, we become a spiritual casualty. Just as surely as if we had broken a leg, something emotional and spiritual inside of us has broken and needs attention. Part of the solution, rather

than neglecting the problem and pushing ourselves to an emotional and spiritual collapse, is to seek and accept the counsel of others who will help us see our need for physical, emotional and spiritual rest.

Another part of the solution is simply knowing what our own limitations are. That in itself is an essential part of being mature and being at peace with ourselves. I learned years ago that I don't work well under intensive stress. If pressure becomes excessive from too many responsibilities heaped on me at once, my work becomes less effective. Knowing that, I have basically learned through the years to settle for attempting and accomplishing a little less at one time, pacing myself in the hope that I'll live longer and so ultimately accomplish more in the long run.

I don't believe it is pleasing to God when we try to achieve too much at once. The more we are at peace with ourselves and with God, the less we will feel compelled to achieve. If we could operate only within the grace of God, then much of the pressure that we feel now wouldn't be there. The more we are centered in the will of God, the less stressful our work and our lives will be. That doesn't mean that we will be totally free of stress or responsibility. It does mean, however, that we can free ourselves from the emotionally, spiritually and physically damaging pressures which are not from God, but rather are the result of our giving in to demands that He is not making upon us.

Part of learning how to be spiritually mature is learning when to say "no." It takes genuine wisdom and maturity to withstand today's frenzied pace. The more we are able to withstand it by God's grace, the greater will be our potential for a long, healthy and productive life. ♥

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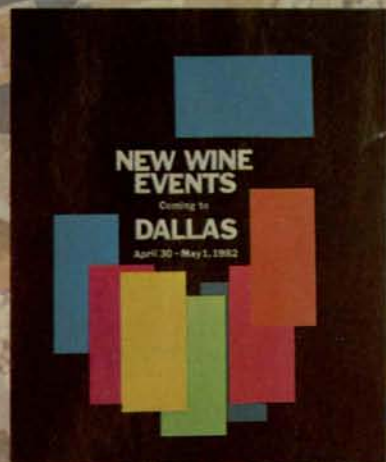
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Beat Those VACATION BLUES!

by Tim Hansel

“Having a lousy time. Wish I weren't here.” Why are so many vacations losers? Some people experience disappointment year after year and never know why. Here are a few thoughts that might help.

Don't overwait. Some people demand a reason for everything, and thus don't take a vacation until they desperately need one—

when they are physically and emotionally exhausted, or ill. Even a trip to Paradise would be hard pressed to make up those odds.

Don't overdo. Since they've waited fifty weeks for this vacation, some people try to cram a year's worth of living into two weeks. They wind up pushing harder and spending longer hours than they do on the job. Rushing

from one place to the next, “hurrying to be happy,” it's no wonder that peace eludes them.

Don't overexpect. Related to this image that vacation is a reward for hard work is the notion that therefore we are *supposed* to enjoy this time, and if we don't, we feel anxious. We carry so many bionic images of leisure into the vacation that nothing could ever match it—and then wonder why we're so unhappy.

To anticipate that a place can make you happy because a full-page ad says it can is inviting a letdown. Likewise to be impatient because your last purchase didn't make you ecstatic is sheer nonsense. Yet each day, more of us slide into this subtle trap, mainly because we don't want to be responsible for our own enjoyment. We want to pay someone else to make us happy. But it doesn't work that way. Joy must spring from within.

How do we begin to bring more life into our leisure, and particularly our vacations? One of the biggest steps is recognizing that we might have some difficulties with leisure time. A large part of the solution to any problem lies in an honest recognition that it exists. This awareness may lead to a change in behavior, and that prospect may be a little frightening. But the risk is worth taking. What specific steps might help if you are the victim of vacation blues?

Vacation Checklist

1. Have reasonable expectations rather than impossible ones, ones that invariably lead to disappointment. A vacation will not necessarily make you a new person or salvage a troubled marriage. But it can, and will, be refreshing—if you let it be.

2. Examine some of your past vacations. Be objective, but be compassionate. Don't vilify yourself, no matter how your past trips have turned out. Just try to

think of ways they could be improved.

3. Relax. Don't hurry past the beauty. Joy is a gentle and delicate living thing. Let it happen.

4. Don't take yourself too seriously. Expect some obstacles. Embrace them. Even laugh at them if you can. Convert them into part of your vacation. Make an adventure out of your inevitable mishaps. Murphy's Law—which says that if anything can possibly go wrong, it will not only do so, but at the worst possible time—still has a habit of inviting itself on a lot of vacations. Don't let it ruin yours.

5. Be creative. Put a little variety into your celebrations. Don't let someone from a travel agency plan your happiness. Let your imaginative juices flow. Make each vacation a once-in-a-lifetime experience.

6. Take *all* of you on vacation. Use all of your senses. This is a time when you can be whole, when you can use your smeller for something more than just to hang your glasses on, and those funny-looking contraptions on the side of your head for something more than just to keep your hat off your shoulders. Don't just eat; taste your food. Let your vacation be a five-sense event.

7. Plan a strategy for vacation diet. Enjoy your food, but don't make it the whole purpose of your vacation. Resistance is usually a little lower during vacations. Fatigue, frustration, or even boredom sometimes stimulate indulgence. Have a plan.

Without some forethought, overeating can ruin a vacation. Take low-calorie snacks for those long rides in the car, and remember that the famous response to why something was done—"because it's there"—was meant for climbing mountains, not eating.

8. Get regular exercise. Not only will this help you control your diet, but it will also help you enjoy your trip. A good balance

between rest and activity is best.

9. Take short vacations if long ones make you homesick, especially if you are taking one of those special getaways without the kids. But make sure you give yourself enough time to unwind fully.



10. Forget such maxims as "Hard work deserves a rest." Don't spend all your time justifying your vacation. A vacation isn't just a dessert for a job well done. Enjoy it for what it is—time to live.

11. Break your routine. Get up at a different time than you usually do during the year. If you never get to read—read. If you read as part of your job—put down the books for a few weeks. Let some new light into your life.

12. Do something unusual. Be an experimenter. Meet new people, try new experiences... Climb a mountain, or a tree. Don't wear a watch for a week. Hug a tree, fly a kite, wear a button, jog in triangles. Fool somebody. Fool two somebodies. Go for a long walk in your barefeet. Poke some holes in your rigidity. This is not a time to be timid. Take a chance. It's worth it.

13. Do something a little extravagant. Buy something you've always wanted. Let go a little bit. Don't be so reasonable all the time.

14. Learn something new on your vacation. One of the great joys in life is learning. Teach yourself to play chess, or learn to needlepoint. Learn calligraphy and send fancy postcards to all your friends. Uncover some of

those talents you've been hiding.

15. Learn to look for the best and laugh at the worst. You will usually see what you are looking for. Choose to see the good, the best, the beautiful. Also choose to laugh at the crazy things that always want to go on vacation with you—flat tires, flat hair, flat spirits, flat experiences. A couple summers ago when melting ice caused a river to flood our campsite, a friend woke me with the comment that "the dew was a little heavier this morning." No one can make you depressed but yourself.

16. Give yourself permission to be happy. Practice it. Work hard to eliminate that free-floating guilt that still says you should be working or doing something more useful, and that you shouldn't be having such a good time. Let your restless spirit relax for a few moments. Let your cup overflow. Fruit is simply the excess of life. You can't try to bear fruit; you've got to let it happen.

17. Let the hero out in you. Live each day and each vacation as if it were your last opportunity. Rejoice and crack the skies with laughter. Let your passion for being alive and being one of God's people encourage you to be the very best you can be. Put forth the best qualities of your personality to each person and each situation you meet—and in giving it away, much of it will contagiously rub off on you. ▼

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LORD OF THE HARVEST,



Photo courtesy of H. Armstrong Roberts

“I’d rather burn out than rust out.” How often have we heard someone take that approach to serving the Lord? Yet a close look at the pattern Jesus established for ministry reveals quite a different attitude. Although He grew weary from ministering to the needs of others, there is never any indication in the gospels that our Lord either “rusted out” or “burned out” in doing all that the Father had sent Him to do. Rather, He simply completed the work He was given.

Jesus described Himself both as “Lord of the Harvest” and “Lord of the Sabbath.” His life portrayed the delicate balance between the *labor* of the ministry and the *rest* needed to labor

commissioned to labor in this harvest and meet its need.

Chapter nine of the book of Matthew might be called “A Typical Day in the Life of Our Lord.” It gives us a picture of the harvest and the variety of needs Jesus encountered. In that one chapter, Jesus healed and forgave a paralytic (simultaneously confronting the hypocrisy of the religious leadership), called a disciple to follow Him, shared a meal with tax-gatherers and sinners, answered probing questions from the Pharisees (and even some from John’s disciples), healed a hemorrhaging woman, raised a young girl from the dead, restored the sight of two blind men and cast the demon out of a man who was

sionaries unless you are willing to be one.” That is exactly what happened to the disciples. While they were considering how they could best share in their Lord’s concern for such great needs, praying with Him for more laborers, God answered their prayer: Jesus conscripted those disciples and gave them the authority to meet the needs of the harvest!

“Come to Me”

After the disciples went out into the harvest and returned, the Lord made a statement which for most of my life I thought was directed solely toward the harvest itself: “Come to me, all you who are weary and burdened, and I will give you rest” (11:28 NIV).

LORD OF THE SABBATH

by Bruce Longstreth

effectively. He knew that all His labors in the “harvest field” had to proceed out of Sabbath—that is, complete rest in His Father’s will and direction. An understanding of how Jesus calls us both to His yoke and to His rest will help us as well to complete the work we have been given to do.

Lord of the Harvest

The harvest represents human need: the cry of the downtrodden, the diseased and the possessed; the plight of the poor who see no justice and are without hope. To this harvest Jesus came preaching that a “new kingdom was at hand.” It was God’s rule come to earth, the answer to the pain of those in need. It was God’s new order, and Jesus—God’s only begotten Son—was

possessed. Verse 35 of that chapter sums up the scope of the Lord’s harvesting ministry: “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the Kingdom and healing every kind of disease and sickness.”

All this was the work Jesus was sent to do. But it was a formidable and potentially exhausting task, and He realized that it was more than He could handle alone. No wonder, then, that just a few verses later, Jesus voiced His concern to the twelve: “The harvest is plentiful but the workers are few. Ask the Lord of the Harvest, therefore, to send out workers into His harvest field” (9:37-38 NIV).

You have probably heard the old saying, “Don’t pray for mis-

For years I applied this scripture to the needy world around me—until just the other day. It was a day when I was weary and burdened, battered and drained from working in the harvest, and I needed this verse for myself, even though it was directed toward “the other guy.” In my need I “borrowed” it, and immediately I felt better. In fact, I was so refreshed by it that it made me wonder whether this verse had not really belonged to me and other Kingdom laborers all along. I began to realize that Jesus most probably spoke this verse to the disciples as they returned from their anointed labors in a harvest field filled with critical needs.

Like the disciples, we have been confronted with the demands of the harvest, for many of

the needs they dealt with are still prevalent today. We have felt the Master's compassion for the lost, needy, sick and dying, and we have obeyed His voice. In His name we have attacked the strongholds of Satan with some degree of victory, and we have participated with Him in the harvest of lost men and women. With great energy and high hopes we have labored for our Lord.

But often we have also been worn out with the task given to us. Though we have witnessed the success of the gospel, much remains to be done. In fact, the task seems greater today than it was years ago when we started. At times we are overwhelmed with the enormity of the harvest before us.

Lord of the Sabbath

Yet through the fog of our bone weariness we hear the words, "Come to me all you who are weary and burdened, and I will give you rest." We may tend to think at first that the devil is trying to trick us into inactivity, for we have been taught that the weary are those who have forsaken our Lord, and that no one has the right to rest when the harvest is so pressing and the needs around us so great.

But the refreshing truth is that "Come to me" is the Lord of the Sabbath's invitation to His disciples upon their return from ministry. After He spoke those words "Jesus went through the grainfields on the Sabbath" (Mt. 12:1). It was time to relax—time to rest from ministry. It was a



time to walk through the grainfields together in fellowship. "I know you men are tired," Jesus may have said, "let's take time out together."

Certainly the disciples needed to know the Lord of the Harvest and to respond to His concern for the world's needs by accepting a commission to labor in the fields themselves. But they also needed to know the Lord of the Sabbath and to hear Him say—after they had labored and toiled in the heat of the day—"Come to me and rest."

This invitation to rest is joined by an important command that gives us the proper perspective on our labor: "Take my yoke upon you and learn from me." One of the greatest reasons why rest is so necessary is that weariness from labor in His field can cause us to think that we are doing the job alone. We tend to forget that we labor together with the Lord in the harvest, that we share the yoke with Him.

Our weariness can also make us forget to learn from Jesus how to labor. We need to follow His example of approaching the harvest field, not out of compulsion, but in complete rest and peace. Jesus rested in His Father's will

and purpose. Though He abundantly met the human need which confronted Him, He was at all times the Prince of Peace and the King of Rest. He was never found in a state of unrest or anxiety.

If we examine the pattern of attitudes and actions in the earthly ministry of the One who was not only Lord of the Harvest but also Lord of the Sabbath, we can make seven observations which will help us to rest in the Father's will as Jesus did.

1. *Jesus was a "full-term baby."* Redemption was not something which the Father, Son and Holy Spirit threw together in a hurry in response to the crises of sinful man. It was a plan set in motion before the world began. "Emmanuel" spent a full nine months in the womb of Mary—He was not born of expedience.

2. *Jesus trained for thirty years before He began to minister.* "I've got to get out of college. The world needs me!" Though we may feel a sense of urgency, we discover in reality that we train most of our lives to make one simple contribution to the purpose of the kingdom of God, and then our brief appearance in redemptive history is over. Since the timing of our appearance is ordained



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by God, there is no use in our trying to rush it.

3. *Jesus never ran anywhere.* When Lazarus died, Jesus waited an extra day before He decided that it was time to go and minister to him. He knew the Father's timing.

4. *Jesus finished His ministry in a short time.* In three and a half years, Jesus completed His work and then released it to eleven ordinary men. When we walk with the Lord of the Sabbath, we discover that it is not necessary for us to hold on to "our ministry" so tightly that we squeeze the life out of it. In fact, the best course is to train others constantly to take over for us so that our greatest joy can be in seeing them succeed in even more than we have.

5. *Jesus viewed the ministry as simple acts of kindness.* Many will come on the final day of accounting and submit lists of massive undertakings and superhuman achievements to the Lord, saying, "Did we not do such and such in your name?" His answer may well be, "I don't recognize you," meaning, "We did not do that job together." Others will humbly await the King's verdict and be surprised to hear Him say of them, "Inasmuch as you ministered to the least of these my brothers, you did it to me. You who have labored with me—enter now into my joy."

6. *Jesus never felt guilty about taking a break.* When Jesus led His disciples through the grainfields on the Sabbath and on other occasions as well, He took them aside just for a time of fellowship together. He never felt guilt for withdrawing from pressing needs when He became weary from His task.

7. *Jesus' attitude of rest engendered faith and peace in others.* An example of this truth is the healing of the blind men who followed Jesus, desiring that He heal them. He asked them this

question: "Do you believe that I am able to do this?" "Yes, Lord," they replied.

Something in Jesus caused people to believe that He could meet their need. He caused faith to leap up in them. I believe that that something was the spirit of Sabbath—a spirit of being completely at rest in the will, purpose and direction of His Father. He knew the call of the Father on His life, He rested in the power of the Spirit within, and when He called for faith in others it came forth!

"The Son of Man is Lord of the Sabbath" (Mt. 12:8). I believe that this claim is an important secret of Jesus' ministry. He ministered from a foundation of rest to people who needed rest. His trust in the Father's power and care challenged others—and challenges us as well—to respond to the stress and weariness of life by "casting every care on Him" (1

Pet. 5:7). As we do this, the scripture says that "the peace of God, which transcends human understanding, will keep constant guard over our hearts and minds as they rest in Christ Jesus" (Phil. 4:7 Phillips).

My desire is to serve the Lord of the Harvest. When I prayed for laborers, I became one. Daily I am confronted with the needs of a sick society, and they weigh heavily upon me. But in the midst of so many pressing concerns, I have heard the Lord of the Sabbath call, "Come to me and rest." It is not really so much a command for my work to cease as it is a gentle reminder that I am not to allow the needs of the harvest to control me—a reminder that I must return regularly to the yoke of the Lord of the Sabbath. For in that yoke I will find rest for my soul, and from that rest I will be able to serve those in need as Jesus did. ♥

TIPS FOR FATHERS

Our country was founded by men who believed in "a full day's work for a full day's pay." As children most of us were trained to be responsible for paper routes, mowing lawns, or washing the family car. This work ethic is part of an American heritage that has its roots in the Scriptures, which say, "If a man doesn't work, don't let him eat" (2 Th. 3:10). But in the same Scriptures we also find encouragement to rest: "Remember the sabbath day to keep it holy" (Ex. 20:8).

Sabbath, which means "rest," is not an Old Testament law for Jews only. It is a law written into creation: "And on the seventh day God rested from all His labors" (Gen. 2:1). The Almighty set a pattern which is essential for us to follow. Without proper rest we become physically, mentally, and spiritually fatigued.

Jesus was called the "Lord of the Sabbath," or to paraphrase, the "King of Rest." When He healed the sick, cast out evil spirits, and preached the gospel, He proclaimed to the afflicted a sabbath which they had perhaps forgotten—a rest they had ignored. He was saying to them, "Come to me and rest."

Fathers can give their families rest. The father should be able to say to each member of his family, "Come to me and rest."

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

Silence

*Sometimes You speak, Lord,
in tongues so strange
that I must beg
for grace to obey
without understanding.*

*Sometimes You sing
such a lovely song
that I must laugh
at the silly tune
I thought was wisdom.*

*Sometimes You shout
in a voice so loud
that I must awake
and confess again
that I was sleeping.*

*But in this moment
when silence is Your word to me
and stillness is my prayer
I rest in a confidence
born in the quiet of Your smile:*

I am beloved.

Paul Thigpen

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Dear NewWine

Pass it on

I'm sorry I haven't written before, but I am really enjoying your wonderful magazine.

There is a group of us, all senior citizens, and I pass my magazine on from one to the other so they can enjoy it too. I've never read a magazine that can compare with *New Wine*. I've learned valuable information that every Christian should know and pray about.

Harriet Van Clief
Richmond Hill, NY

Welcome back

It didn't take long to realize the need to be put back on your mailing list. Your April issue [An End to Guilt] did it. My past sins kept nagging me. Now I am free. Praise God. Thank you for the great issue. I look forward to all of Don Basham's writings.

Viola Koch
Alamo, CA

The Crucifixion

You all are doing such an excellent job. We just received your April issue. Our children (ages four and two and a half) had just been asking us that morning about how Jesus was nailed on the cross—did it hurt Him, etc.

What a moving article "The Crucifixion: A Medical View" by Dr. Davis was. It certainly has real answers to their questions. Anyone who ever takes for granted what Jesus did on the cross for us should review this article.

Mrs. Dwight Morejohn
Davis, CA

Wants more interviews

I enjoyed your February issue on the arts very much. The interview with Francis Schaeffer was especially meaningful for me. Any interview you publish allows us the readers to catch a glimpse into the personal life of an author or personality whom we've admired or desired to know more about.

I've been enriched through

several of the Schaeffers' books in the past and it was good to "reacquaint" myself with them again. Francis's quote on art being a reflection of God's creativity and an evidence that we're made in God's image really spoke to me in a freeing way. The time I put into some of the simplest expressions of creativity, such as a hand-sewn article of clothing for a member of the family, is a confirmation that I've been created in His image. What a privilege to enjoy that expression *and* the sometimes difficult and frustrating process of the production and preparation.

Ruth Schrock
E. Lansing, MI

The Arts

As a violinist and pianist who studied in the classical tradition, I was especially touched by Glenn Basham's remarks in the February issue. Two days before I read the magazine, the Lord had given me the idea for a rather large symphonic work inspired by one of the Psalms. After reading that article I took the idea much more seriously.

I also want to express my appreciation for printing the excellent poem, "Winter Song," by Paul Thigpen in such a beautiful format. I am so encouraged by seeing Christians producing excellent art.

Linda Johnson
Madison, WI

Needs a Christian perspective

I am a college student, and although I have access to news about what is going on in the United States and the world, I lack Christian analysis of this news. I especially enjoyed Don Basham's article in the March issue about inflation. This is a topic that is talked about on campus, but I felt that joining in on these conversations would be futile because I didn't have enough

knowledge to present God's view on this subject. But now, because of Don's article, I feel I can present God's view on inflation to other people, backing it up with scriptures.

The influence that well-informed people who present God's view can have is tremendous, especially on a college campus.

Sally Kroner
Corvallis, OR

Let's all walk

First I want to commend you for publishing the letter in the March issue which you titled "Not enough meat." I agree it is impossible to please all the people all the time, but you have given me much solid food for thought in the past few issues. I really needed the issue on the use of time. It helps to realize that the use of my time is part of my service to God. But it was your March issue on paying the price that finally sent me to the typewriter.

I can identify completely with Carol Biesinger. I don't know if I could run two blocks on level ground, but I am perfectly capable of walking a mile each day—if it's not too cold or windy, or if I don't have a tiny sore throat, or any one of a dozen excuses. The day after I read her article, I walked to a meeting at church, rather than ask a neighbor for a ride. I carried a bag with me and picked up a dozen empty bottles and cans along the way (in Michigan they can be returned for ten cents each). A friend drove me part way home, but I insisted on walking the last few

blocks down our gravel road. I found three more bottles and a twenty dollar bill! I expected the reward of feeling better, but that was really stunning.

Jo Borrick
Middleville, MI

New Wine Events

So glad you are coming to Dallas. I've said for years that everyone needs a shot of Bob Mumford from time to time.

Your issue on discipline was "just for me." I had been praying especially for more discipline for quite a while before receiving this issue, at the same time pleading, "Lord, you know I can't do it by myself." Derek Prince's article was a needed refresher.

Thanks to you all.

Maxine Williams
Denton, TX

To the colleges

As a college instructor, I see students and families alike struggle very unsuccessfully with being disciplined. I believe God will allow me to share some thoughts from your magazine with my students, particularly from Joseph Garlington's interview.

Ray Collings
Anderson, SC

Cultural overlap

Thanks to the help of a Christian friend, I started to receive *New Wine* in 1976. Every issue is an enormous help for me. It is amazing how biblical truths are applicable, no matter what the culture or background. When I shared the various ideas with my

Christian friends, they seemed to be needing the spiritual food your magazine offered. May God bless your fruitful work.

R. P.
Poland

Jesus is alive

I want you to know that *New Wine* has blessed me in so many ways. I am totally disabled, and your magazine seems to come when everything else is going wrong to remind me that Jesus is still alive and His love for me is more than I can imagine.

I have read many times about the crucifixion and seen movies on this many times, but I don't think I really understood all that was done to my Lord Jesus until I read Dr. Davis's article, "The Crucifixion: A Medical View." Now I know for sure how much Jesus loves us. My daughter who is thirteen also enjoys the magazine.

Sharon Pritchard
Springfield, OH

Hometowns

The feature "Hometowns" on the back cover really gives a neat little snap to the magazine. I hope we shall be seeing more of this. It somehow gives us a greater vision to see that we are reading the same thing that someone in some other country halfway around the world is reading.

Wendy Hunter
Hilton, NY

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 are 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* and 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.

Family

This book is designed to help parents successfully raise their families by cultivating inter-family relationships that reflect the Lordship of Jesus.

A Look Inside . . .

It takes about three generations for a family's perspective to unfold. The contemporary family has been destabilized by rejecting the wisdom of former generations.

Charles Simpson

Motherhood is one of life's highest honors and one of its heaviest responsibilities. *Richard Strauss*

Words are easy enough to say, but real trust in marriage develops from seeing promises kept. *Dick Leggatt*

We need to be openly aware that the Lord Jesus is in our home, and in that sense to treat Him as a family member, not in a pious way, but just naturally.

Don Basham

