

Magazine New Wine®

July 1982



Featuring
Bob Mumford's
message from the New
Wine Event

plus
"God's Transcendent
Economy"
by Joseph Garlington

Certainty in Uncertain Times

The first New Wine Event (April 30—May 1, 1982) brought to people in Dallas a proclamation of hope in a time when reasons to be hopeful seem scarce. The messages presented there focused on the conference theme of "Certainty in Uncertain Times." They were such an encouragement to those attending that we have decided to share a portion of them in printed form with all our readers.

At the time of the Event, and even now as I write these words, newspapers carry grim reports from the international scene of war in the south Atlantic, political repression in Poland, and terrorist violence in El Salvador. On the domestic front the news is no better, with bleak descriptions of worsening economic instability, rising crime and other unsettling news.

Those of us who are still reading the news could hardly categorize it as an uplifting experience. As a matter of fact, many of us may feel that burning the newspaper every morning might be more of an uplifting experience. Many are undoubtedly discovering a renewed



Editorial

love for the old adage, "No news is good news."

Somehow in our day and age we find ourselves encompassed by a formidable mountain range of problems, looking up from its midst at peaks which have frightening names: Mount Warfare, Mount Terrorism, Mount Inflation, Mount Abortion, Mount Immorality, Mount Crime, Mount Racism, Mount Divorce, Mount Poverty. Closer and closer the mountains loom, casting lengthening shadows over our lives.

As the mountains of problems

grow, so does our awareness that somehow Christians ought to be a powerful force challenging them and applying divinely-ordained solutions to them—not just individually, but corporately as the Church of Jesus Christ. We *ought* to be—but we're *not*—at least not to the degree necessary to have a significant impact upon the world in which we live.

Lacking cohesion, we as the Church have forfeited the option of a comprehensive plan and concerted effort to bring certainty to these uncertain times. With Malachi, we cry out in consternation: "Why do we profane the covenant of our fathers by breaking faith with one another?" (2:10 NIV) But in spite of our faithlessness and inadequacy, the Church's responsibility to challenge and conquer the mountains remains. What will it take to fulfill that responsibility?

The answer to that question is as complex as the problems facing us—and yet it seems that in facing uncertain situations like these, God always draws us back to simplicity—back to the basics—back to "the rock from which we were hewn." At the foundation of all that must be done to solve these problems is that fundamental power by which we all first came into the kingdom of God—the power of prayer in the Spirit of God.

Prayer is indispensable to the kingdom of God. The Lord of Hosts encouraged Zechariah in chapter 4, verses 6 and 7, with the words "not by might, nor by power, but *by My Spirit*." We too must learn that it is only the power of prayer in the Spirit of God which will move us from a dependence on our own puny "might and power" into the boldness of the Holy Spirit, by which we can challenge the mountain of problems facing us and say with Zechariah: "What are you, O great mountain? Before us you will become a plain."

It is only through the power of prayer in the Spirit of God that we will see "every valley exalted and every mountain and hill (no matter how awesome or troublesome) made low." And it is only the power of prayer in the Spirit of God which will transform us from fragmented and cowering people into men who take the kingdom of God by force; for Jesus says in Matthew 11: "The kingdom of Heaven is forcefully advancing, and forceful men lay hold of it."

Other forceful men and women changed history at God's command in their own uncertain times. Hebrews chapter 12 declares that they surround us as a great cloud of witnesses, urging us to rise up in the power of prayer, in the Spirit of God, to challenge the mountains which now stand before us as the people of God. In this critical hour, I know of no clearer or more timely summons to the Church than the lyrics of William P. Merrill's powerful old hymn:

Rise up, O men of God!
Have done with lesser things.
Give heart and soul and mind
and strength
To serve the King of Kings.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her
task,
Rise up and make her great.

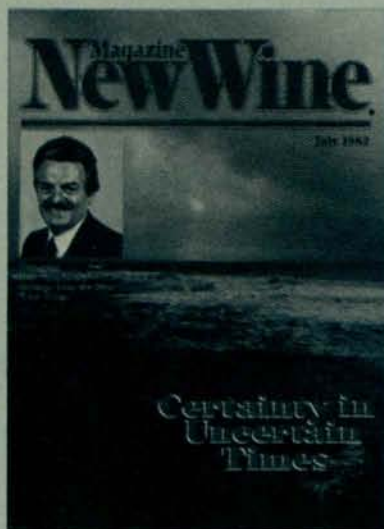
Lift high the cross of Christ!
Tread where His feet have trod.
As brothers of the Son of Man
Rise up, O men of God!

Dick Leggatt

Dick Leggatt
Editor

This Month

CERTAINTY IN UNCERTAIN TIMES Vol. 14, No. 7, July 1982



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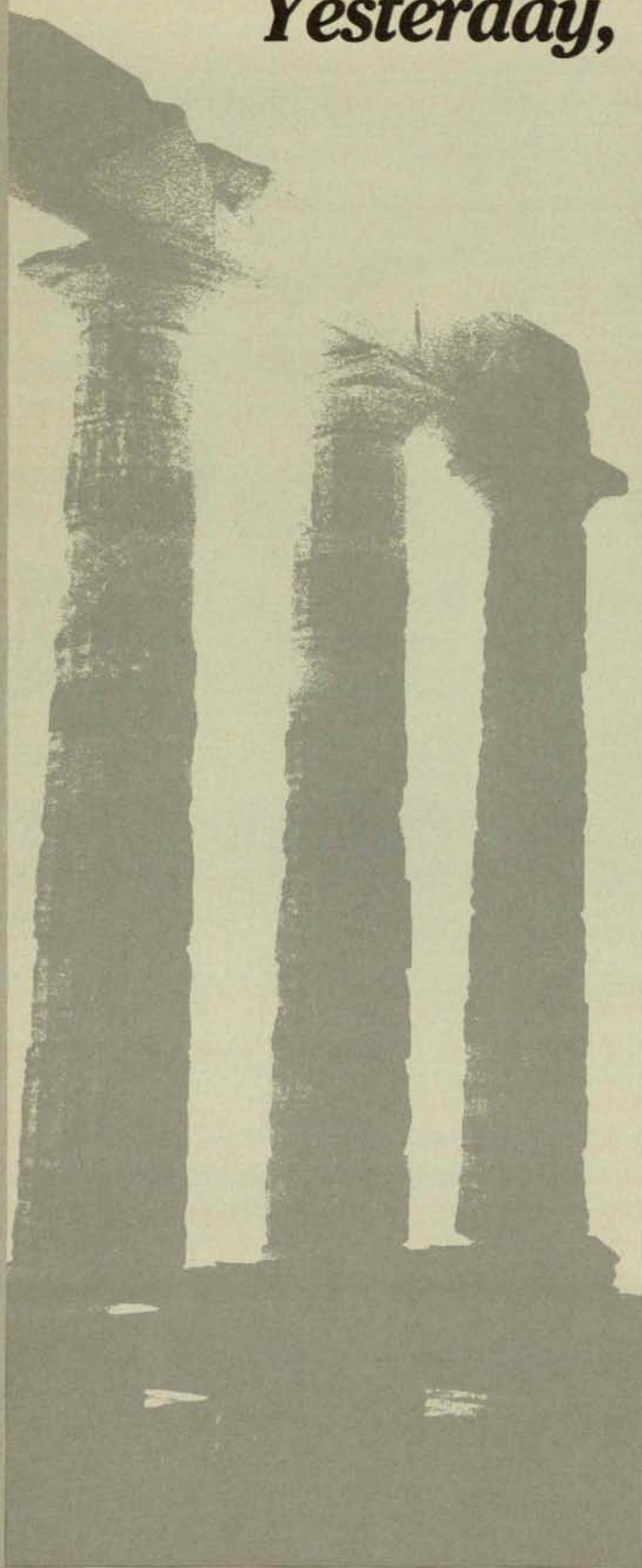
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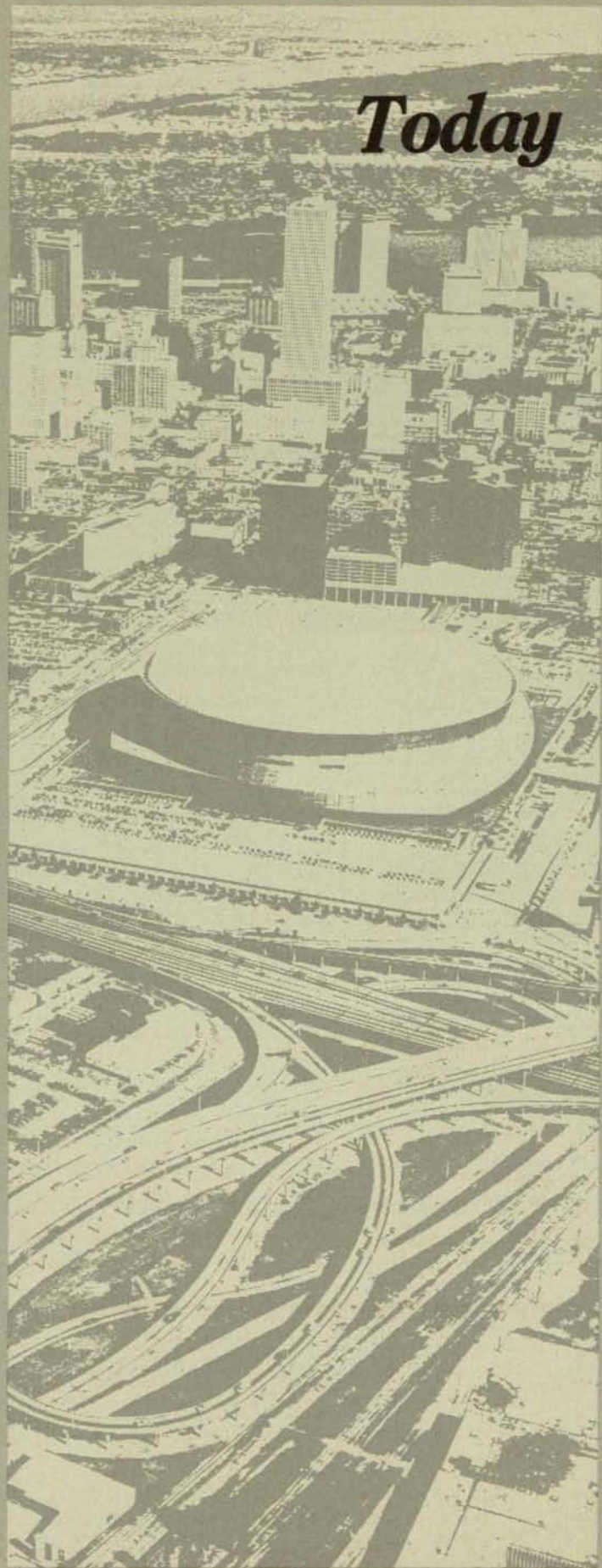
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Yesterday,



Today



and Forever

by Bob Mumford

A young wife and mother decided one day to do some grocery shopping, and she thought she would stop in at a neighborhood market where she occasionally shopped, the same one where her mother had taken her shopping as a child. It had been several months since she had visited that particular market, so she put the kids in the stroller and walked the several blocks to the store. As she turned the corner, however, she discovered that the store was gone, and in its place was an office building. The sudden sense of change shocked her down to the very roots of her being, so much so that she stood motionless in the middle of the street and began to weep. The woman was utterly overwhelmed by the fact that in a few months' time, a landmark in her life since her childhood had been removed, and the resulting sense of uncertainty was more than she could handle.

In our society, change is a daily part of life. But God wants us to be able to face the unsettling prospect of change with a confidence that gives us certainty even in the midst of uncertain times. The writer of Hebrews declares that "Jesus Christ is the same yesterday and today and forever" (3:8 NIV). This means that understanding Christ and laying hold of Him is the key to finding certainty. It is one thing to know Christ as the one who forgives our sins, but many of us have never known Him as the one who holds us steady through the storms of life and the often hostile circumstances which surround us. More than just knowing that Christ has forgiven us, we must by God's grace and

through His Word, take hope, the anchor of our soul, and fasten it firmly to the eternal nature of Christ. Only that will keep us spiritually, mentally and emotionally secure in a changing world.

The temptation for all of us at times is, as Paul said to the Galatians, to "start in the Spirit and finish in the flesh." How many of us have said to the Lord, "If You'll just get me past this one, I'll get through the next one myself"?

But that is not the attitude God wants us to take. In fact, the longer we walk with Jesus, the more we find we need Him, the more we understand that if Jesus doesn't help us, all is lost. Our sense of dependence in the Lord increases as we grow.

In our day, a multitude of voices with conflicting opinions and interpretations compete within the Church. Sometimes I have thought, "Lord, how are we ever going to find certainty with such a diverse multitude of ideas?" But I believe the Lord has shown me that in every discipline, not just theology, there are a number of opinions. All doctors do not agree, nor do all politicians or lawyers. But God wants us to press through all the doctrinal differences to the place where we can throw our anchor into Christ Jesus and find a stability and a reality. The primary challenge to us is not to go from church to church looking for the one with the "right" set of doctrines; the challenge is rather to find Christ in this life in such a way that we cannot be shaken.

An Unshakable People

Ironically enough, the way God brings us to an unshakable

place is that he *shakes* us. This is crucial to understand. In order to make us an unshakable people, God shakes everything that can be shaken so that only the unshakable things remain.

A good illustration of this principle is Abraham. God told him to take his son up the mountain to sacrifice him. Abraham could not comprehend what it was that God wanted. A thousand doubts must have gone through his mind as he hiked up the mountain. But God led Abraham up that mountain so that He could shake something in him. And following that experience, Abraham became the father of the faith, a man unshakable in his relationship to the Lord.

Sometimes God must shake us out of the traditions and opinions that keep us from knowing real certainty. The *only* thing that is truly certain is the God of the Scripture. But finding Him is not always easy because we have some weird ideas that get in the way. To experience certainty in uncertain times, we must learn that God's truth will never disturb other truths. If God has put His truth in our soul, it will never disturb the new truth that we learn. It will no doubt disturb our traditions, our opinions and our interpretations, but it will not disturb what is genuinely truth.



The Eternal Lord

Our goal must be to understand Jesus Christ as the Lord of eternity—the Lord of all time. We are forced to live in time, and so we divide it into past, present

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and future. But if we understand that Jesus Christ is truly Lord, then we will lay hold of the fact that Jesus Christ is the Lord of yesterday, today and forever. He was the same yesterday as He is today. But Jesus is also the same forever. Whatever the future holds, He is Lord of it.

In Luke 10:18 Jesus turns to His disciples and says, "I saw Satan fall from heaven." I don't think that we have genuinely understood all the implications of that statement. Jesus was actually saying here that, whatever the future unfolds, the decisive battle has already been fought and won. When Jesus Christ died on the cross, He defeated Satan, and the only hope of the Church is that Jesus has already won the most decisive battle, the battle that determines what God wants to do today and in the future. The age to come is entirely within His hand. And when I begin to understand that Jesus Christ is the eternal Lord of time, that realization somehow begins to root in me a kind of certainty that is not dependent on circumstances.

Eternal Principles

The epistle to the Hebrews was written to Jewish believers who had had an encounter with the living Christ that had turned their world upside down and caused a number of problems for them. These Hebrew Christians were going through some important transitions, and the writer wanted to provide them some principles for dealing with the uncertainty of the time. The principles he presented are not subject to theological adjustments, nor are they apt to become outdated as time goes on. They are eternal because they are rooted in the eternal Christ who is the Lord of time.

People are often deceived into thinking that moral and spiritual principles are not eternal, but instead change from generation to

generation. Just as fashions change every year, in theological circles we are unfortunately prone to follow trends as well. Someone once asked me, "Do you believe in the new morality?" I answered, "If you could show me a new sin, then I could believe in the new morality."

In the moral and spiritual realm, we have not invented anything new. We are fighting the same old battle Adam and Eve fought—"through one man's disobedience, sin came upon all." But God won the victory for all time through His Son, and the writer to the Hebrews is drawing out of the nature of the eternal Christ some eternal principles that will not change next week, next year, or ever. The author wants us to be able to take our anchor, throw it into Christ Jesus, make sure it is secure, and then by God's grace to govern and direct our lives as men and women who are anchored in the certainty of Christ Jesus, the Lord of time.

The first-century Hebrew Christians were in a set of uncertain circumstances clearly parallel to our own—perhaps even more intense, and certainly more physically dangerous. In chapter 12 we read about the shaky nature of the times:

He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven." And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain (12:26-27 NAS).

The author here talks about "the unshakable things," and then he goes on to list nine principles for living designed by God to anchor our lives in the certainty of Christ.

Love Abides

The first principle is found in chapter 13, verse 1: "Let love of the brethren continue." Genuine love abides. When a society starts to disintegrate, the first thing to happen is that people become worried about self-preservation, and they ultimately become selfish. Because our society is changing and we don't know how to cope with the change, we seek to protect what is "ours." In that climate of selfishness, it is difficult to love—to put the needs of others ahead of our own. Jesus said that when the pressures of the end time come, the love of many will grow cold (Mt. 24:12). The prevailing attitude becomes one of utilitarianism—that is, the willingness to use people for personal gain. We become like the farmer who put an ad in the paper that said, "Farmer, 38, wants wife, 30, with a tractor. Please send picture of the tractor." But to "let love of the brethren" continue is to take an attitude of selflessness in the midst of a selfish, utilitarian society.

The second principle is, "Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it" (3:2). We live in the day of Holiday Inns, so somehow this principle may not seem applicable to us. In the day this epistle was written, however, travelers didn't find motels at every street corner. Most often, they stayed in homes, and when someone appeared at your door he was usually a stranger, wet and dirty from being out in the weather. The writer says, "Don't turn away the stranger—you might be turning away an angel; you might miss understanding the nature of the Kingdom." But the warning is for us as well, because our selfishness may deny us something that is extremely important. Our attitude must be one that is open and receptive to people.

Third, "Remember the prisoners as though in prison with

them; and those who are ill-treated, since you yourselves also are in the body" (13:3). We could say a great deal about ministry to prisoners, but the important point here is that these three encouragements—to let brotherly love continue, to practice hospitality and to remember the prisoners—are designed to keep us from becoming self-centered and possessive, yielding to the same spirit that controls our society. When you see a person whose heart is open and who desires to minister to others in love, then you know that they have somehow anchored themselves to the eternal nature of Christ.

The fourth principle is, "Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge" (13:4). Unfortunately, the so-called "sexual revolution" has made its way even into the Church today. But God's eternal covenantal commands for marriage and morality have not changed. We must not let our marriage vows be desecrated with adultery and divorce.

Free from the Love of Money

The fifth principle is one we might prefer to skip because it is a touchy area: "Let your way of life be free from the love of money, being content with what you have; for He himself has said, 'I will never desert you nor will I ever forsake you,' so that we confidently say, 'The Lord is my helper, I will not be afraid. What shall man do to me?'" (13:5-6). I don't know for sure exactly where the line is drawn between receiving God's provision and falling prey to materialism. Although I don't believe that poverty is a blessing, I also realize the danger which the writer warns against here. But one thing is certain: when we take on a materialistic attitude, something happens to our anchor that causes us to rise and fall emotionally and spiritual-

Did You Know?

Have you ever been busy at home or on the job and suddenly realized that you haven't seen or read a New Wine for several months?

Occasionally we hear from readers who desire to continue receiving the magazine but have discovered that—for no apparent reason—the issues have stopped coming to their door.

If you should happen to stop receiving our magazine even though you have not requested to do so, please write and tell us about it. It may be that we have made a mistake in our mailing list, or the postal service might not have hit the mark. Whatever the reason, we want to hear from you so that we can correct the problem. And if you tell us which issues you have missed, we will gladly send them to you.

We don't want you to miss a single issue of New Wine. So tell us if you have any problem receiving the magazine. We need to know about it, and we thought you'd like to know.



ly according to the fluctuations of our financial circumstances. But if we are confident of God's provision, our anchor holds us steady.

I saw a good example of this principle in Seattle when Boeing closed there, leaving many people jobless. At that time, you could have a hundred-thousand-dollar house by just taking up the payments, because people had simply locked the doors and walked away. The city was terribly shaken. But the beautiful thing in the midst of that tragedy was the stability of the people who were genuinely walking with the Lord. They held steady, even though they felt the pressures around them, because their anchor was in Him and not in the economy.

The next principle is in verse 7: "Remember those who led you, who spoke the word of God to you; and considering the outcome of their way of life, imitate their faith." This verse points to our important need for leaders. Recently I was reading the story of El Cid. He had been mortally wounded as he was about to lead

We will be able to demonstrate to others that Jesus Christ is the One who rules over yesterday, today and forever.

his men into battle. Nevertheless, he commanded his aides to tie him on his horse, cover him with a new cloak and not let the men know that he had been wounded. So they did as he instructed and he died on the horse as he rode into battle. But his soldiers followed him without even knowing he was dead, and they won a decisive battle in history. That event illustrates the significance of leadership.

One of the Bible commentators says that this verse about leaders had to do with the martyrdom of the church leaders, for their example in a day of persecution would give courage to the rest of the believers. *Leadership* is an important element in God's people finding certainty in uncertain times.

The seventh principle is, "Do not be carried away by varied and strange teachings" (13:9). It is not as difficult as we may think to discern when a teaching is in opposition to the Spirit of Christ. When a salesman comes to our door, and says, "Hello. Your house has been chosen to be a model in the neighborhood; we're going to put aluminum siding on it for a special price of \$8,000," we know that we are being set up. The nature of weird teaching is

that it usually cultivates a weird response in our spirit. I believe a good definition for weird teaching is this: "erroneous doctrine invented in accordance with our own will, no matter how much of it is based upon the Bible." Are you aware that you can extract verses from the Scripture, use them out of context and prove almost anything? What we must look for is the *Spirit* of Christ—His mind, His will, that will cause us to walk with Him in freedom and reality. To have His certainty we must be careful to seek God's heart rather than some new doctrine.

A Sacrifice of Praise

The eighth principle is found in verse 15: "Through Him then let us continually offer up a sacrifice of praise to God, the fruit of lips that give thanks to His name." Under the old covenant the sacrifices were oxen, doves and other animals. But in the new covenant those sacrifices have been put away, and now we give the sacrifices which the Scriptures call the "calves of our lips," which are to God a sweet-smelling savor. By offering this kind of sacrifice we say, "Lord Jesus, I thank You for my redemption; I thank You for being the anchor of my soul; I thank You that You are the same yesterday, today and forever." Praise is not a cure-all, but it certainly helps. It is like the man who said, "Money's not everything" and his friend replied, "Yeah, but it sure makes a good down payment." Praise helps, and a life of praise keeps us always mindful of God's sovereignty over our circumstances and helps us to secure our anchor in Him.

Finally we read, "Obey your leaders and submit to them" (13:17). I like the translation that says, "yield to them." This principle is vitally important in our day.

A man once drove up the entrance ramp to the freeway. As the cars on the highway went rushing past, he sat there timidly waiting

and waiting to get out. The cars behind him began lining up, and finally the man behind him rolled his window down and shouted, "Hey, buddy, the sign says *yield*, not *give up*!" In the same way, this verse is not intended to teach us to give up; it is intended rather to teach us that out of eternity there came a Master, our Lord Jesus Christ, who wants us to learn how to relate properly to those God has given us to lead us. In doing so He will be able to establish a security and a stability in our lives.

The epistle concludes with a beautiful doxology:

Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ; to whom be the glory forever and ever. Amen (13:20-21).

The God of peace—the source of tranquility in the midst of a turbulent age—has accomplished our redemption. The central event of history is that God took on flesh and dwelt among us, and as He did, the eternal purposes of the Almighty God began to be revealed: Yesterday was completed, today began unfolding, and the age to come was given to us as God's very own people.

The Lord wants to keep us anchored in Himself so that we will know, just as the writer of Hebrews did, that whatever the future holds, it is God who works in us to equip us to face it. The certainty we know will be seen on our faces and experienced by those around us. And as a people who have found certainty, we will be able to demonstrate to others that Jesus Christ is the Lord of time and the Lord of change—the One who rules over yesterday, today and forever. ♥

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 who proceeds from the Father and the Son to establish heaven's kingdom on the earth.

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B. Sardis, Philadelphia, Laodicea	Rev. 3	July 31

A monthly Bible study by Bruce Longstreth



In 1 Corinthians 14:8, Paul makes this significant observation: "For if the trumpet give an uncertain sound, who shall prepare himself for battle?" While the statement was part of Paul's discussion of the proper place and use of the gift of tongues, like countless other verses of Scripture it has meaning far beyond the original context. Paul is pleading for clear communication where words are not only clearly spoken but clearly heard and understood.

What makes the difference between a certain and an uncertain sound, a clear and unclear word? Successful communication is dependent on two separate achievements: Clarity in what is spoken and accuracy in what is heard. In this media-oriented, Madison Avenue age, we endure a constant deluge of words—a ceaseless onslaught of irresponsible communication designed to exploit us in some deceitful way or tempt us

into some ill-advised action. Verbal static and interference of a thousand kinds churn the atmosphere. They hamper redemptive dialogue and spoil the earnest efforts of both those who have something significant to say and those who earnestly seek to listen.

The Bible records how confusing and deceitful communication has thwarted the purposes of God in His dealings with men since the dawn of history. When the serpent deceived Eve in the garden, he did it by tempting her to doubt she had heard the Word of God clearly. "Did God *really* say you must not eat...?" And for Adam and Eve, God's sure and certain word became uncertain and their sure and certain relationship with Him was shattered forever.

One would think that when God speaks it would not be difficult for people to hear and understand Him. Certainly, God is not the author of fuzzy or fault-

ty speech! So when we wait for a certain word in an uncertain time, the problem is not with God or what He says; the problem is with us and our inability—or perhaps our unwillingness—to hear and understand. Take, for example, John chapter 12 where Jesus shared His heartache over His impending betrayal:

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour?' No, it was for this very reason I came to this hour. Father, glorify your name!"

Then a voice came from heaven, "I have glorified it, and will glorify it again." The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

Jesus said, "This voice was for your benefit, not mine" (vv. 27-30 NIV).

It is worth noting that there

The world today is waiting for the Church
to rise and sound. . .



were three kinds of people in the crowd who heard God speak, the same three kinds we find in most any crowd today.

First, there were those who heard *something*, but didn't recognize it was the voice of God (they said it had thundered).

Second, there were those who agreed it was a revelation from God but decided it was meant only for Jesus and not for them. Jesus bluntly told them the words were for *their* benefit, not His.

And third, there were those who knew God had spoken for *their* benefit and were undoubtedly strengthened and motivated by what they heard.

Today, there is scarcely an area in the world that does not tremble under the weight of some grave crisis or echo the sounds of

some impending judgment. In and through these crises we believe God is speaking a clear word, but people are still responding to the sound of His voice in the same three ways.

Many are saying, "It's only thunder; we can ignore it."

Others say, "God may be speaking, but His message is for people in other places; it's not for me and my house."

But we can be thankful that some are saying, "I believe God is speaking for my benefit. I want to

A Clear Call

by Don Basham

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Be Careful How You Walk

by Don George

I have often wondered what the apostle Paul would do if he were sent to our twentieth-century society. From the record we have of what he did in the society of his own day, I believe his approach would probably be much the same today. In the city of Ephesus, for example, Paul found many of the same basic conditions that you and I are confronted with in our world. Ephesus was a large metropolitan area of approximately 30,000 people, a thriving, bustling city of commerce experiencing prosperous commercial growth and development. Consequently the city must have had the typical urban problems with which we are familiar.

Ephesus was also a religious city. The absence of religion was not a problem there; they had the temple of Diana where people came by the thousands to worship. Pagan religions of every sort were a dime a dozen on the streets of Ephesus.

The injustice of slavery was a problem in Ephesus. Some sixty million slaves lived in the Roman empire in the first century—one third of the population of Rome was enslaved, and cities such as Ephesus had probably the same proportion.

In many ways, then, the Ephesians faced the same difficulties we face: urban problems, a multiplicity of competing religions, and social injustice, just to name a few. How would Paul deal with the problems in our communities today? What would he have to say

about prostitution and homosexuality, about narcotics traffic and pornography, about racism and substandard housing?

I believe Paul would deal with the obnoxious sins of our day in the same way he dealt with the sins of his own day which confronted him when he ministered in Ephesus. What did he do? He planted a church, a body of believers, and he said to them in his epistle to the Ephesians, "Be careful how you walk" (5:15). He told them to walk in their daily lives just as God would have them walk. He did not say, "Pull yourselves apart from society and hibernate. Hide yourself behind closed doors and wait for the world to discover you." He did not say, "Isolate yourself from mankind; cut yourself off from the world system around you." Instead he said, "Walk carefully in the present age."

How often we hear a mother say to her child just as the child starts out the door, "Be careful, especially as you cross the street." How often we hear a father say as he hands over the car keys to his seventeen-year-old son, "Be careful. Traffic is heavy today, and the roads are slick." All of us are accustomed to admonitions such as these.

I am a little concerned these days when I hear people say about anything, "I couldn't care less." It is a stock expression of our society. But Paul is saying just the opposite to us. He warns, "Don't live a careless life; walk

carefully." If our attitude toward life is *careless*, we need to pay attention to Paul's letter to the Ephesians. In it he gives us several important reasons why we should walk carefully.

A Special Kind of People

According to Paul, one reason we should walk carefully is that *we are a special kind of people*. He writes:

Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

But do not let immorality or any impurity or greed even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the



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kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of light (Eph. 5:1-8 NAS).

Paul is telling us here that we are not like the people of this world who have adopted the lifestyle of the world system. I also believe he is telling us that we are not especially like the typical "religious" crowd that is bound to its traditions, isolated from other people and living in a rut of uniformity. I am amazed at the diversity of the people of God, and I believe it is due to the fact that God Himself is diverse. God is not in a rut; He is not bound to a stereotyped pattern of form; and we are all the inventive products of God's creative genius.

Knowing this should make a difference in how we walk. When we discover who we are, it will determine to a large degree the way of life we choose. If, for example, you were standing outside the palace of a king, you would think it highly strange if he were to meander out into the courtyard dressed in a sloppy, shabby, old housecoat, go over to the gar-

TIPS FOR FATHERS

A piano tuner sets a "temperament" when he tunes a piano. He sets twelve notes at proper intervals in the middle octave to which the rest of the notes are tuned. This enables the piano to be played in all keys. Proper fatherhood is the "setting of the temperament" in the home. What the father does causes the members of his family to be in harmony or discord in their functions and relationships with each other. Here are six suggestions to help you set the temperament in your home:

1. **Be regular.** Be consistent in spending time with your children. Plan regular occasions for being together.
2. **Be available.** Being there when they need you is more important than the rules and regulations of an absentee father.
3. **Be a listener.** Fathers should have answers, but make sure that you first hear the question.
4. **Be responsive.** Reaction is negative, defensive leadership. A controlled response to situations communicates positive leadership.
5. **Be creative.** A family is a place to grow up, not a completed project. Be resourceful in creating a positive atmosphere for your children's growth.
6. **Be human.** You make mistakes. Admit it. They'll love you for it.

"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.

Here in his letter to the Ephesians, Paul tells us clearly just exactly who we are. First of all he says that we, having been purchased by the blood of Christ, are

ference in the world. We recognize that our failure to walk carefully will be a reproach upon our Father's name and our Father's will, so we strive to be obedient. Consequently we are set apart from the "sons of disobedience" Paul talks about in verse 6.

In verse 3 Paul calls us "*saints*." A saint is one who is created by God, born again by the Spirit of God and set apart by God to do a significant work. The fact of our sainthood determines where we go, what we say and how we deal with others. Knowing we are saints will establish the principles that guide our living.

Paul goes on to say in verse 5 that we are also *kings*. We were once slaves, but now we have been redeemed from slavery and

God is not in a rut. We are all the inventive products of His creative genius.

bage pail and start to rummage around in it for garbage to take back inside the palace. Such behavior is inappropriate for a king. In the same way, if we realize the significance of our calling, if we know who we are, then we will not waste our time in activities that are not fitting for the people of God.

God's "*beloved children*." When a child is very young, his attitude is, "I must obey my father, because if I don't, he will hurt me." But when a child becomes mature and recognizes who he is and who his father is, he is able to say, "I will obey my father because my failure to obey him will hurt *him*." That makes all the dif-

given an inheritance in God's kingdom. I hear Paul saying, "Lift up your eyes and behold who you are! Out of the pit and into the Kingdom! You are a royal heir, no longer in bondage to the powers of darkness! You are no longer in slavery to the sordid lusts of the unregenerate man, but you are a priest, you are a king, you are a son of the living God!"

Next Paul says in verse 8 that we are God's *light*. "You were once darkness," he reminds us, "but now you are the light of God—so walk accordingly." When we see that we are children of God, saints of God, royal heirs of the King and the light of God in a dark world, it will determine how we walk.

The Days Are Evil

Second, Paul says we must walk carefully, not only because of the kind of people that we are, but also because of *the kind of world in which we live*. What kind of world do we live in? The same kind of world that Paul lived in. Paul says, "The days are evil," and time has not changed that fact. We live in evil days as well.

The apostle warns in verse 3 against sensuality. We find the same kind of sensuality in our day. Madison Avenue has apparently decided that it cannot sell anything—from bandages to airplanes—without using something suggestive in an advertisement. Sensual thoughts fill the minds of young and old alike. We have become a filthy-minded society.

Paul cautions as well against greed. The world is just as selfishly greedy today as it was then. People are out to get everything they can. We seem to know the *price* of everything and the *value* of absolutely nothing. The attitude is, "I want more—give me bigger and better. I want it, I deserve it, I have it coming to me. If my neighbor has it, why shouldn't I? I want it—that's

reason enough for me to have it, whether or not I can afford it." Paul says to be on guard, to walk carefully in such days of greed and selfishness.

In verse 4 the apostle warns against scoffing—against "silly talk and coarse jesting." We have the same problem today. I am appalled when I turn on the television and hear people joking about sin. The attitude is, "I want to make fun of my iniquity. I'm going to tell everybody what a big sinner I am—I've been married fourteen times, I'm living in adultery now and I don't care who knows it—I'll tell the world!"

Paul cautions in verse 17 against being foolish. He says that these are stupid days in which we live, because it is fools who make a mockery of sin. The sensual, selfish, scoffing person is actually just a stupid person.

We are admonished to be careful how we walk because we

one of us has an equal amount in each day. I have often wished for more. I have told God a number of times that if I just had an eight-day week, or a thirty-hour day, or a thirteen-month year, I could finally get caught up in my work. But God says, "No. I may not give everyone an equal amount of material goods or talents, but I have given all an equal amount of time." Paul says to use that time wisely, spending it carefully and being careful how we redeem our time.

The word "redeem" is a mercantile term. Paul had been through the market places of his day and seen people taking advantage of the best prices. In the same way today, we look for the best buy at the supermarket by searching through the newspaper for coupons or shopping around for the best deal on a car. We search for the best way to spend our money. Paul is saying to us

The children of God are placed by God upon this earth to seize every opportunity to be of service to Him.

must not become "partakers" of today's life-style. The word "partaker" means a partner in business. God is saying to the Church today, "Don't become partners in the pursuits of this age. Be careful how you walk." When we learn what kind of world we live in and the danger of falling into its habits, it will make a great difference in the kind of life-style we choose.

Redeeming the Time

Third, Paul says that understanding *what kind of responsibility we carry* will determine how we walk. In verse 16 he writes that we are to act wisely by making the most of our time. Time is something of which every

here that the children of God are time merchants, placed by God upon this earth to seize every opportunity to be of service to Him. He tells us to take advantage of the time that God has allotted to us.

The apostle also makes us aware of the responsibility we carry in our witness to others. He says, "Be wise in your relationships with those who walk in darkness." We must use every opportunity to plant seed and to influence those who don't know the Lord Jesus Christ. It is time for the children of God to wake up. Paul declares: "Awake, sleeper, and arise from the dead, and Christ will shine on you" (5:14). He tells us to get our eyes

open. Since we have only a limited amount of time to spend, we must use it wisely, be alert and seize every opportunity to do good. We must use the same expertise to become the salt of the earth and the light of the world that a businessman uses in the marketplace.

The Kind of God We Serve

Finally, we must be careful how we walk because of *the kind of God we serve*. Who is our God? Our God is not "the man upstairs." Our God is more than a slogan on a tee shirt or a bumper sticker. He cannot be confined to our limited mentality; He is awesome. He is not a finite being, nor a mere figment of man's imagination. He is not an impersonal force present throughout the universe. Our God is a living, powerful Lord, the majestic Creator of heaven and earth. And our God desires to show each of us His will for our lives. That is the kind of God we serve.

I often wonder about people's concepts of God. Many seem to think He is a bully who is ready to pulverize them at any deviation from his predetermined plan. Although I know that God is a God of justice, and His holiness demands that sin be punished, I also know that God is one who understands me. He knows my frame. That is why He robed Himself in a garment of flesh and came down to this world to walk among men. We don't have a High Priest who is moved by towering steeples and stained-glass windows. He is not especially impressed by our order of service or form of worship. Instead, we have a High Priest who is touched by the feeling of our infirmities. That is why we can share with Him the innermost secrets of our hearts. If we know the kind of God we serve, and we want to be proper representatives of Him to the world, we will seek to show compassion and to understand

others in the same way He understands us.

Our God is also a God who shows us His will. He does not play hide-and-seek with us. If we are willing to be obedient to God's instruction, He will show us what His will for our lives is. Knowing that He is that kind of God, then, should make us want to walk carefully—that is, according to the purposes He so graciously reveals.

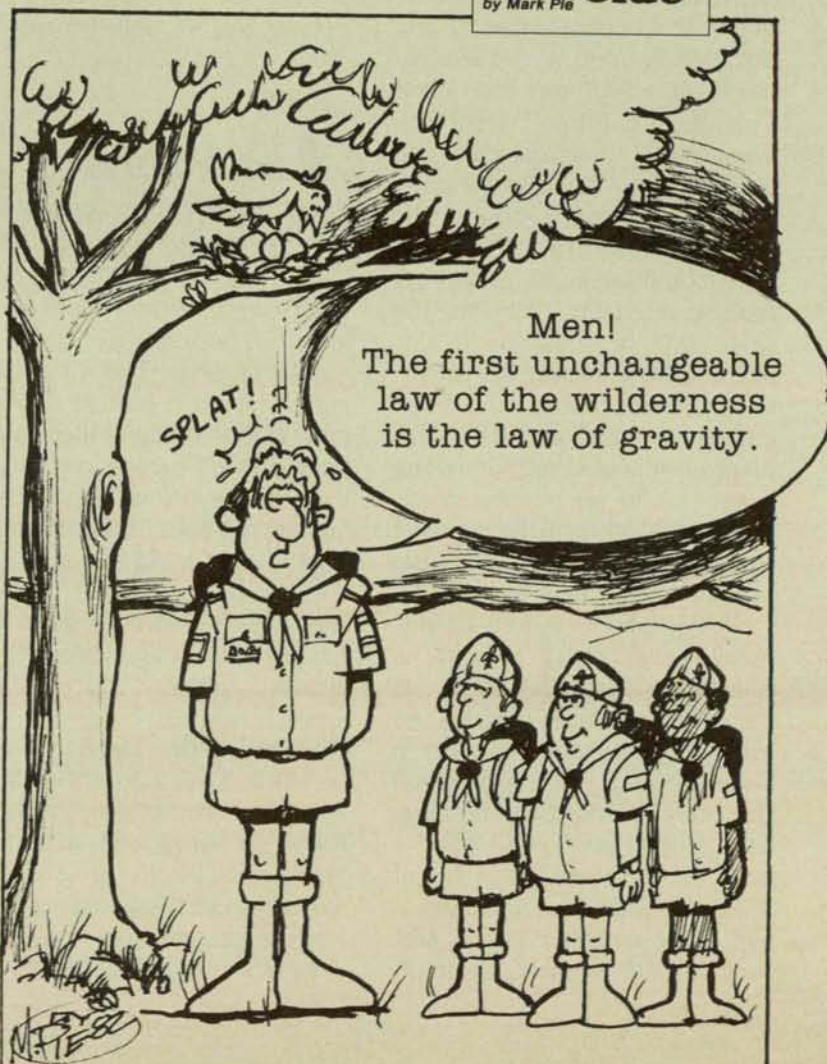
Opening Our Eyes

What will be the result when we walk carefully? We will keep ourselves untainted by this world system. We will bring glory to God and to His Son, Jesus Christ. We will be able to take advantage of every opportunity to introduce people to the Lord Jesus. And God will bless us.

The psalmist says in Psalm

84:11: "For the Lord God is a sun and shield; the Lord gives grace and glory; no good thing does He withhold from those who walk uprightly." God wants our lives to be lived in impeccable honesty, irreproachable integrity and upright character. If we can open our eyes to see the kind of people we are, the kind of world we live in, the kind of responsibility we carry, and the kind of God we serve, then it will put fire in our spirits and integrity in our hearts. We will be able to say an absolute "No!" to Satan's invitations and an absolute "Yes!" to the call of God. The Lord's word to us in these days is clear: "Be careful how you walk." ♥

*the
lighter
Side*
by Mark Pile



Basham continued from page 11
adjust my life to His truth and live under His government."

Those who hear clearly today know that when Jesus described the end of the age and the signs of His coming in Matthew chapter 24, He might have been quoting from any daily newspaper in America. He described wars and rumors of wars, nation rising against nation, kingdom against kingdom, famines and earthquakes, persecution and martyrdom, a rising tide of rebellion, hatred and wickedness, the deception of false christs and false prophets, all tragically accompanied by a dead or dying love on the part of most believers.

He spoke of a coming tribulation greater than the world has ever known. Nevertheless—and this is *most* important for us—He assured His disciples that in the midst of it all, the gospel of the kingdom of God would be proclaimed throughout the whole world. The fall of the kingdoms of men would be matched by the rise of the kingdom of God. *That* message is more than just a certain word in an uncertain time—it will prove to be the best word ever spoken in the worst time ever lived! It will culminate in the triumph of the kingdom of God under the earthly reign of Jesus Christ.

My purpose here is not to predict how near or far we are from that day. Rather, we need—in the midst of the fearful uncertainties of this day—to proclaim the certain truth of the gospel of the kingdom of God. We must seek to present a message which will not only interpret the times and their dangers, but will offer inspiration and instruction for a victorious Kingdom life—a message of encouragement based on the unchanging Word of God. Confronted by a world of problems which defy human solution, we proclaim God's sovereignty and preach His unshakable kingdom.

Facing the possibility of a nuclear war, we declare that God is still sovereign and His kingdom is over all.

Facing a global Communist conspiracy and a continuing decline in freedom, we declare that God is still sovereign and His kingdom is over all.

Facing the possibility of economic collapse and worldwide inflation or depression, we declare that God is still sovereign and His kingdom is over all.

Facing the rise of a thousand cults that defy the lordship of Jesus Christ, we declare that God is still sovereign and that His kingdom is over all.

Facing a Laodicean church lame with lethargy and bowed by unbelief, we declare that God is still sovereign and His kingdom is over all.

Charles Dickens's novel *A Tale of Two Cities* opens with this striking sentence: "It was the best of times, it was the worst of times." For the rebellious and unbelieving who rely for their security on the wisdom of men, the discoveries of science or the weapons of war, these days may prove to be the very worst of times.

But for those who love Jesus Christ, who know the power of His Spirit, who share life with each other in the bonds of His covenant love, and who rejoice in the spreading of His government across every human boundary, these may prove to be the very best of times.

Genesis chapter 11 records a period after the flood when men were convinced they could rule the world without God. To make a name for themselves and to prove their greatness they began to build a tower to heaven. Like the archangel Lucifer, they boasted, "We will ascend to heaven; we will be like the Most High." But in their pride they failed to reckon with God. When their selfish ambitions and their lofty

tower collided with His purpose, wreckage and confusion were scattered over the whole earth.

In today's uncertain times, God's certain word is needed as never before. Human rulers grope for nonexistent solutions, and crumbling world systems prove that man's last tower of Babel is as futile as the first.

We must present a message which will offer inspiration and instruction for a victorious Kingdom life.

For all our journeys into space, heaven is no nearer. The world rushes on as far as ever from the purpose and plan of God. That is because long ago God chose a better way to bring heaven and earth together—the way of His Son. The fact that we put a man on the moon is of little significance, for the man we put on the cross is King!

The blueprint for the kingdom of God has not been changed. The necessary materials have all been gathered, and a growing army of laborers have reported for work. In an uncertain time we proclaim an eternally certain word: *This is the hour of the kingdom of God.* Let us rise and build! ♥



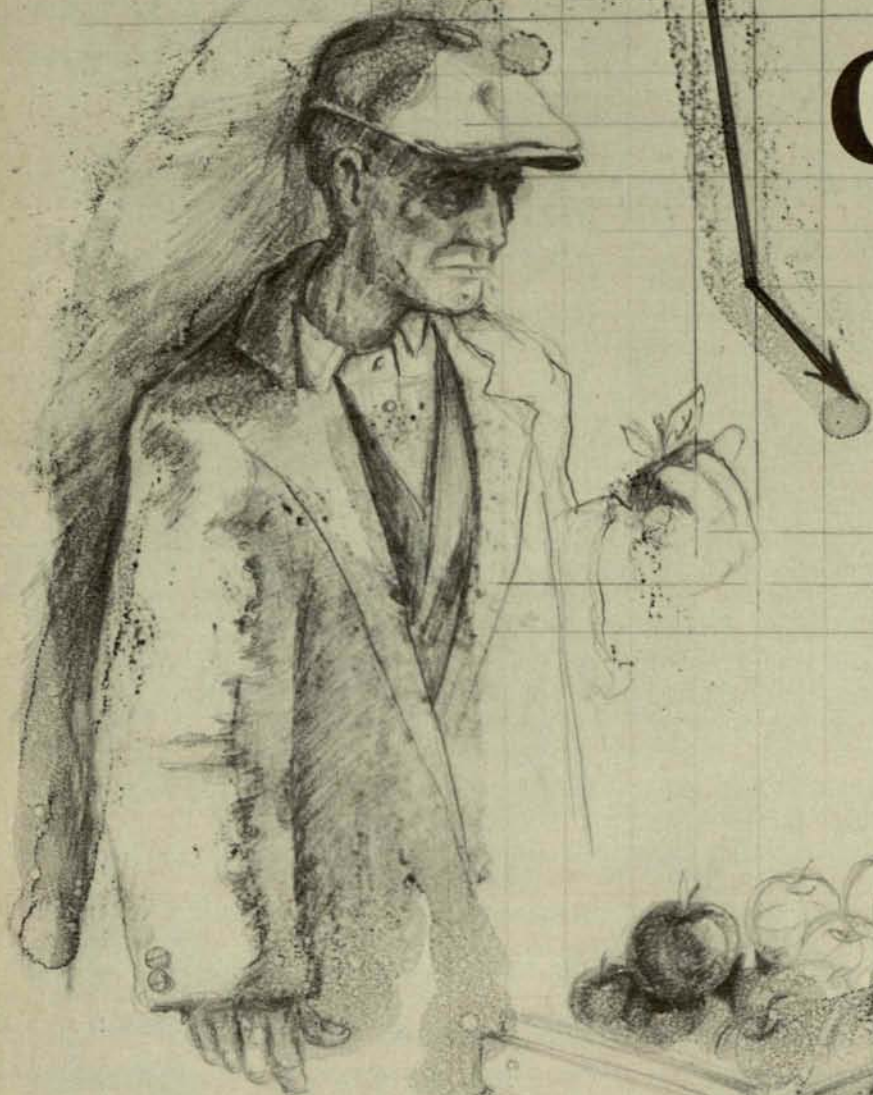
Don Basham holds B.A. and B.D. degrees from Phillips University and its graduate seminary in Enid, Oklahoma, and is an ordained minister of the Christian Church (Disciples of Christ). Don is Chief Editorial Consultant for *New Wine Magazine* and the author of several books, including *Face Up With A Miracle* and *Deliver Us From Evil*. Don resides in Mobile, Alabama, with his wife, Alice, and their family.

1929

One man's walk of faith in
the Great Depression.

God Can!

a testimony by
Vernon Simpson



More than fifty years have passed now since I first heard the story of the Inland China Mission. A small group of us studying the missionaries' journal was preparing to preach on the bayous of south Louisiana. We were strangely stirred as we read about Hudson Taylor and others who went by faith to China. The journal told how these men and women trusted that God would take care of them, and was full of moving stories about how He *did* take care of them. Even in the money panic when the foreign exchange office demanded a higher exchange rate for foreign currency, still more than enough money had come in to the Inland China Mission from people whom the Holy Spirit had prompted to help.

One story I remember well described the plight of a seriously ill woman who was being cared for at the Mission. Her doctor said that if she didn't have ice, she would die. But she had never even *seen* ice, nor had anyone else in her village. Nevertheless, the missionaries prayed to God, who can do the impossible—and ice fell from the sky. In a place where hail was totally unknown, a hailstorm came and ice fell abundantly on the ground! As a result, the woman recovered. For those of us who were preparing to go into the bayou, such testimonies built our faith and taught us that God can meet our needs, that God can do *all* things—that God *can*.

Our hearts were strengthened. We believed that the same God who did such miracles in China could certainly take care of faith missionaries in south Louisiana. And that is just what I had told my boss, Mr. Williams, when I let him know my plans to leave my job as a pipe fitter's helper in order to preach on the bayous. Mr. Williams was a good and kind man, but he didn't understand about "faith missionaries." He had told me I could still have

my job back whenever I wanted it, but I had replied, "Mr. Williams, I won't be back. God is going to take care of me." And though I was often tested in the next thirteen years, I never came back for my old job.

The Depression

From a purely natural standpoint, Mr. Williams had good reason to be concerned for me. The year was 1931. The Great Depression was worsening and millions were out of work. Many had lost their homes and farms because they couldn't pay their mortgages. Deserted farmhouses were everywhere, their former occupants out on the roads without any idea of where they were going or where they would find food.

I will never forget standing in the train yards in New Orleans with tears in my eyes as I watched freight trains pass through, crowded with hundreds of people in the box and gondola cars. Even wives and little children were riding there. The railroad company had allowed them to ride so they could look in other towns for a job—or even for their next meal. Times were truly desperate.

Sadly enough, the Depression only added to the burden of poverty that had long been a way of life on the bayou. In order to survive, the people there trapped muskrat and mink part of the year, and seined for shrimp and fish the rest. Missionaries to the area were confronted not only with desperate poverty, but with hostility, superstition and fear as well.

Even the physical environment of the bayou itself was hostile. The largest mosquitoes imaginable descended on humans and animals alike in blinding swarms. Alligators and many kinds of snakes were common. Some places were only accessible by boat, and often walking was the only transportation available.

Could God take care of His people even in these circumstances? Yes, He could—and He did. God had called us to the bayou, and we were certain of His provision. A pastor from Algiers (a town near New Orleans) had shared with us and others his vision for reaching the people of south Louisiana, and so we began our mission to them using his home as a base of operation. Eventually, sixteen of us were working as faith missionaries in the area.

Despite all the difficulties, we were happy. The presence of the Lord was real, and we usually lived "hand-to-mouth"—that is, from *His* hand to *our* mouth. His constant answers to our prayers were direct and thrilling. And through the mighty power of the Holy Spirit, God broke doors open as we established eight Bible-preaching churches and other missions among people who had for the most part never even seen a Bible.

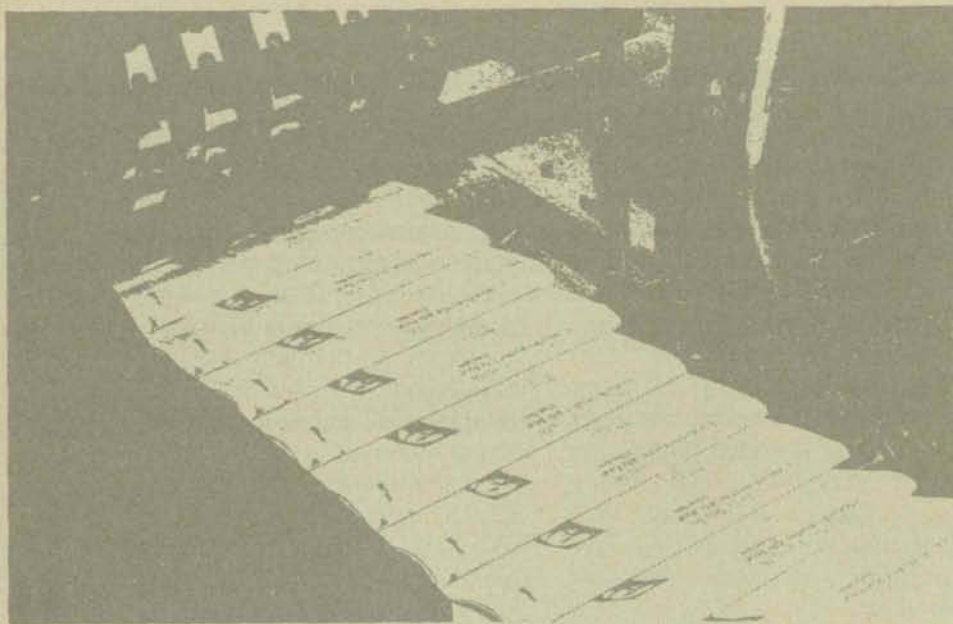
"My God Shall Supply"

We selected by prayer and frequent usage Paul's words in Philippians as our mainstay: "But my God shall supply all your needs according to His riches in glory in Christ Jesus" (4:19). This promise became very real to us on the bayou as we brought it before the Master again and again. We quoted it thousands of times and trusted it when we went to the Lord for help. And we remembered it every time we held in our hands the tangible answers to our

continued on page 28

Reverend Vernon Simpson was a missionary in the bayou area of south Louisiana for thirteen years and pastor of the First Baptist Church of Theodore, Alabama, for thirty-five years. He is one of the founding editors of *Fathergram*, a monthly newsletter published as a service and a resource for fathers. Reverend Simpson is actively involved in "Jubilee," a Christian ministry to senior adults in Mobile, Alabama, where he resides with his wife, Genoa.

Why do we publish?



Our vision for the impact God's Word can have on our world.

Just prior to the opening session of the recent New Wine Event in Dallas, Texas, Integrity Communications hosted a special dinner for long-time supporters and friends of New Wine Magazine. The purpose of the dinner was to preview the Event, but even more importantly, to give Bob Mumford, Don Basham and Charles Simpson an opportunity to meet with those faithful friends of the publications ministry in an intimate setting and share a clear perspective of the impact they feel the Church should have upon today's society, the responsibility the Church has to publish the gospel, and the specific challenges we face in the publishing ministry.

Their messages had a tremendous impact on those who heard them, and they have also been pivotal to us personally and corporately at Integrity Communications (New Wine Magazine, Fathergram, Plumblin, Integrity Publications). For that reason we felt that it would be good to include them in condensed form in this issue of New Wine. After reading this letter, please write to us and let us know your response to these succinct and significant words from our Editorial Board.

—George P. Gundlach
Publishing Administrator

A SLEEPING GIANT by Bob Mumford

Recently the Lord clearly reminded me of something the apostle James said: "Although ships are so large and are driven by strong winds, they are steered by a very small rudder" (Jas. 3:4). Then He added, "Just as surely as the ship can be turned by the rudder, so can the Church be turned by the prophetic word." And with that word from God came a tremendous gift of faith into my spirit.

Much of the Church seems to have surrendered our nation and our future to the devil, giving in to the despairing attitude, "It's bad, and it's getting worse." But the prophetic burden I feel these days is that God wants to help us awaken the sleeping giant that is the Church, stirring that sleep-

ing giant by His prophetic word, so that just as a rudder turns a huge ship, we can change the direction we are going. If God will help us to publish the prophetic word as He is saying it, I have no doubt in my own heart that even the nations of the world can be turned toward God and His kingdom.

The task is ours. And to help us understand some of the unique opportunities we have for fulfilling this task, I want to make a few brief observations about what is happening in our society today:

1) **An increasing collapse of confidence in the academic community.** Little by little, a college degree is meaning less. The academic world has promised much and delivered little and gradually the tremendous hope once placed in the academic world is being eroded. The problems facing us are not primarily educational, but moral and spiritual.

2) **A continuing rise of the occult and the demonic.** Interestingly enough, this increase is apparently forcing the Church to find answers. Many churches that previously avoided the supernatural realm of ministry are now beginning to ask questions because of the extent of demonic activity.

3) **The failure of the "isms."** Communism is failing. It is no longer the irresistible monster that we have feared would gobble up the world. The Communists have made promises but they have failed to deliver and little by little all over the world the whole Communist empire is beginning to shake. Secular humanism is also failing, as people are beginning to understand that our hope cannot be based on the human race.

4) **The "sixties generation" is like a sleeping tiger.** I feel very deeply in my spirit that there is an entire generation of young people who have refused empty

religion and are hungry for something real and alive. The rebellious, restless youth of the sixties may wear three-piece suits now, but they are still searching. I believe that if God will enable us to speak to that "sixties generation" a message which is real and powerful, they will respond.

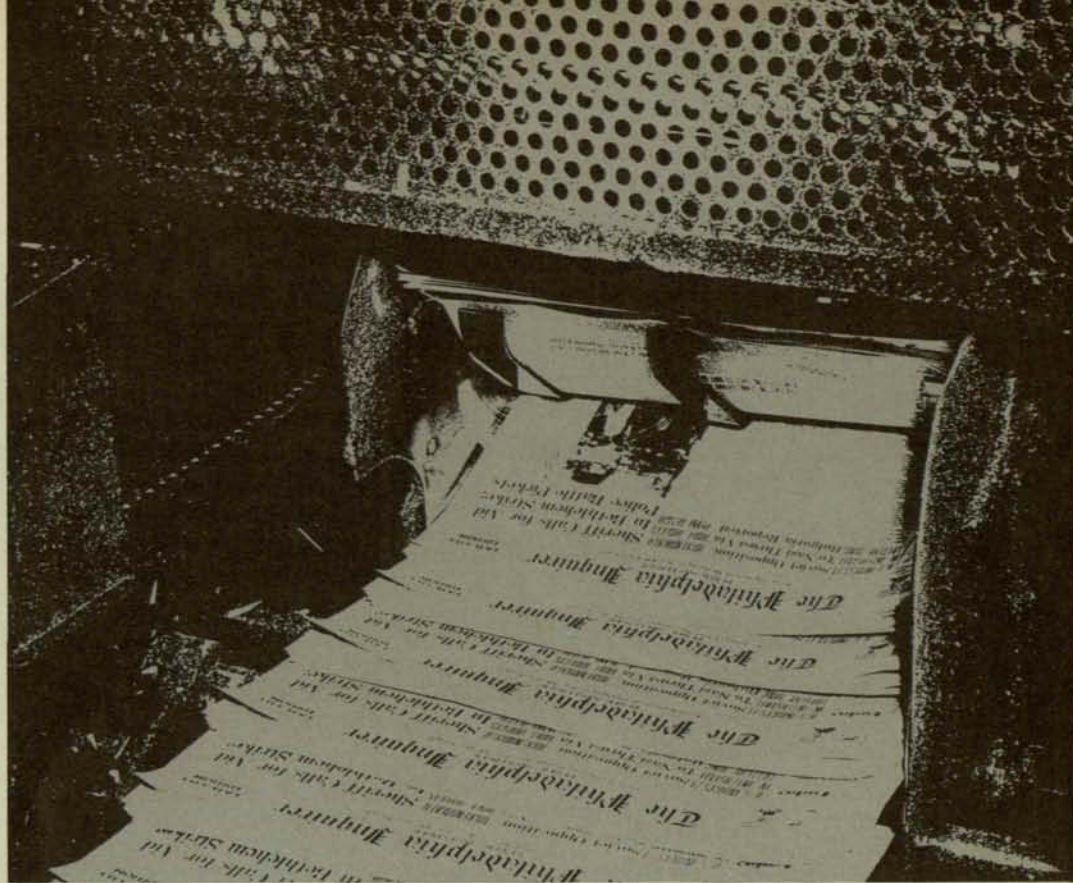
If the Church is to respond effectively to these opportunities we must recognize three basic hungers in present society:

1) **Our generation is hungry for the supernatural.** Though most would not admit it, they are seeking a genuine encounter with the living Christ—not just some intellectual assent to truth, but a real, vital spiritual experience with a living Person.

2) **Our generation is becoming increasingly hungry for something to live and die for outside of themselves.** The more selfish you become, the more miserable you are, until finally you say, "There must be something else to live for."

3) **Our generation is hungry for a clear, "non-religious" proclamation of the gospel.** The message of the kingdom of God must be proclaimed without the artificial religious trappings which have so often been an unnecessary stumbling block to our generation.

I see things trembling and shaking everywhere. If ever there were a time when the sleeping giant of the Church needs to wake up, it is now. We need to stand strong in a positive place with a positive attitude and say, "I believe that this nation can be turned." And if this nation can be turned, what about the others? The hour is now.



THE POWER OF THE PRINTED WORD

by Don Basham

When God wants to communicate the gospel to men, He rarely uses angels; He uses men. In the book of Acts we read that God sent an angel to Cornelius to tell him to ask Peter to preach the gospel to him. Why didn't the angel himself just preach the gospel to Cornelius? Because that is not the way the gospel is spread. The good news is preached by *men*, and we as men have the burden to publish the good news of the gospel of Jesus Christ. Our motivation as publishers—whether of magazines, newsletters or tapes—is to communicate God's truth.

We believe that God has entrusted us with a truly significant ministry, and because of that we want to enlist your prayers and your support. Our vision of the work we have to do can be outlined briefly by ten observations concerning the significance of

the printed word in ministry:

1) **The published word prepares the way for personal ministry.** As the members of the Editorial Board have traveled in ministry over the years, we have discovered a greater degree of preparedness among audiences in areas where our literature has gone before us to pave the way for the spoken ministry.

2) **The published word greatly extends personal ministry.** The written word can reach a much broader audience than the spoken word. I began to realize this truth three weeks after *Face Up With A Miracle* was published when I received a letter from a missionary in Thailand who said that the book was being used to help foster a tremendous spiritual revival there. Almost overnight my ministry had been extended halfway round the world.

3) **The published word refines our personal ministry.** When we first present the word of God in a spoken setting, it is usually at the developing stage. But by the time the word is pub-

lished, it has been refined, clarified, distilled and matured.

4) **The published word perpetuates personal ministry.** In other words, the published word becomes permanent. We can be grateful for that, because if all we had was the oral tradition of Bible times, much that God said to His people probably would have been lost.

The vast volume of literature that is our heritage exists because the revelations given by God to inspired men through the years have been put in a permanent record and widely distributed.

5) **The published word is extremely portable.** Books, tapes, newsletters and magazines will go into places that a person would never be able to go.

6) **The published word seems non-threatening and disarming.** Often people in need of ministry may feel threatened by a church or other group setting. In such a situation, a publication can often get into a home or any other setting and bring about a revolution. Although the published word is innocent in appearance, it actually has the power to change lives.

7) **The published word is comparatively inexpensive.** We can distribute a great deal of significant truth over a vast area for a relatively small amount of money.

8) **The published word can be distributed in tremendous quantities.** With the proper resources we can blanket an area, a nation and even the world with the truth of the gospel.

9) **God anoints the published word just as He does the spoken word.** We continually receive testimonies about how God has used the things we have written and recorded. People's lives have often been dramatically changed by what they have read—even healings have taken place when God has anointed someone's use of the material.

I once received a letter of testimony from a young house-

wife who had had polio and been on crutches for six years. She had been sitting in her laundry room reading *Face Up With A Miracle*. Without realizing that God had touched her as she read, she got up, walked over to the washing machine and was emptying it out before she realized that she had left her crutches behind. The Lord had healed her as she sat in the chair reading the book. God will anoint the published word just as He will anoint personal ministry.

10) Finally, **the published word preserves and provides a record of God's revelation to His people in our day.** Every generation has a responsibility to record its own heritage of God's dealings with them. The published word preserves our heritage and leaves a legacy for generations to come.

We believe that by God's grace He has given us a unique ministry. The five of us—Charles Simpson, Bob Mumford, Derek Prince, Ern Baxter and myself—who by His design were joined together more than a decade ago, certainly don't have the only message God is speaking today. But we believe that He has given us a unique and distinct message, and we feel a deep responsibility as stewards of it. We have come to see that one way God can extend, bless and use our message is through the published word. So we ask your prayers and support to help us to be found faithful in the presentation of the ministry that God has entrusted to us.



Recommended

A Division of Integrity Communications

by Bob Mumford

FATH

Mag
New

TRANSLATING POWER INTO PROGRESS

by Charles Simpson

Every automobile has a transmission—the gear box between the motor and the wheels that makes the car go. If that transmission ever stops working, your car simply will not get you anywhere. You may have a powerful motor and a fine axle and wheels, but if your transmission fails, you cannot translate your power into progress.

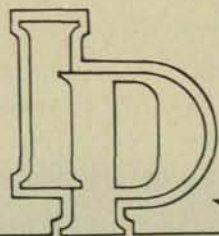
We have a tremendous amount of power in the Church, and we have a great structure. But we have not been able to transform many great truths into practical progress. Our real problem is a need, not for more revelation, but rather for a greater facility in translating the vision we have into meaningful progress in the purposes of God.

The history of Integrity Communications demonstrates the challenge of changing revelation into reality. *New Wine Magazine* began in 1969, in a private home,

Tapes

New Wine

Tape of the Month



Plumbline

by Bob Mumford

ERGRAM

INTEGRITY PUBLICATIONS

Wine

RESTORE

Vino Nuevo

as a vision. Today *New Wine* and the other ministries of Integrity Communications have a total annual budget of \$1,500,000 and reach approximately a quarter of a million people in more than a hundred nations. *Vino Nuevo*, *New Wine*'s Spanish-language counterpart, is read in more than forty countries, while *Restore* (*New Wine* to Australia and New Zealand) reaches over 7,000 homes each month. These publications are touching some important areas where God is moving in the earth.

In the beginning Don Basham, Derek Prince, Bob Mumford and I were asked to serve on the Editorial Board. We became involved in the magazine's problems and needs, and from that time to the present we have become more and more concerned with the practical necessities of publishing.

At times it is easy to disdain practical matters in favor of spiritual ones, but we cannot implement the spiritual without the practical. I heard a story once of a minister who began pastoring a new church and who was determined to get it moving. He said to the congregation, "This church

has been standing still, and it needs to walk." And they all said, "Amen." He continued, "When this church begins to walk, it needs to run." And they all said, "Amen." By this time, they were reaching for the heavens, and he shouted, "This church is going to fly," and they all enthusiastically agreed. Then he added, "But it takes money to fly"—and one brother said, "Let her walk."

I have found that many people will agree enthusiastically with a sermon that moves us from walking to flying, but when you say it takes something practical to fly, they say, "Let her walk." Those churches and ministries that have said, "Let her walk," are consequently walking. But those who have put to use the practical resources available are flying because God is blessing them. Despite all that people may say negatively about this generation, I believe that we have a greater opportunity to serve God than any other generation has ever had, and I am glad to be alive today. The challenge before us is to do the practical things necessary to provide wheels for the revelation of God to our generation.

One of the practical resources at our disposal is computer technology, and computers are a part of Integrity Communications as well. Last year we spent well over \$40,000 in computer software, and due to the growth of our computer system we will spend \$60,000 this coming year for additional equipment. All of this is important in transforming our spiritual vision into reality.

Another practical concern we are facing is our need for an office building. It appears that we will be involved in a million-dollar program of development for the future of the publications. That is a great deal of money, but it is a genuine need. The building will be functional and practical; we don't intend to make it ornate or luxurious. But we must soon make some critical decisions—paying \$80,000 each year in rent is not efficient stewardship of our resources. So we are faced with buying facilities and land and having our building project completed by the end of this year.

We have always sought to run the publishing ministry by faith; we have never charged for receiving *New Wine* Magazine. We send

it out to many people on fixed incomes, in prison, and in other countries who cannot pay. But God has always honored and blessed that approach.

We have never sought to make any of our publications a high-pressured, money-raising venture. Although we don't apologize for telling people they ought to give, we have never focused on money. Sometimes people ask, "How can you maintain all these ministries without charging people or pressing them financially?"

Actually, the answer is very simple. First of all, God owns all the resources. Secondly, there are many people in the world who have a heart to support what God is doing. We are tremendously indebted to the people who believe that *New Wine* and the other publications are of God.

I want to encourage you to pray that God will help us. When you walk by faith and live by faith financially, you are constantly aware that you cannot afford to miss the Holy Spirit.

As most of you know, many publishing operations are going under financially. From a purely natural standpoint, this is not an easy time for businesses, most especially those in the publishing field. Our mailing costs this year alone have increased over \$43,000 (that is not our total bill; that is merely the *increase* in the bill resulting from U.S. Postal Service increases). In addition we have a problem with delivery: A high percentage of the mail never gets to people because of the inefficiency of the postal system.

With problems like these, we need your prayers. Pray that the unstable financial climate and the resulting fear affecting our society will not hinder our ability to publish the gospel. We especially need your prayers that God will give us a listening ear to hear His direction.

As far as I know, Integrity Communications is one of the most efficiently run organizations around,

and the finances go almost entirely into the published material itself. If you want to invest in publishing the gospel, I would encourage you to invest in these publications. Your investment will touch many people in many nations.

I hope it is in your heart to see God move among us to release the material, spiritual and personal resources to cover the world with the gospel of Jesus Christ. I have been abroad and thought many times, "What would a million pieces of literature do in certain nations of the world right now? What would they do in Poland or El Salvador?" Now is our hour. The printed gospel can go places you and I will never be allowed to go, and it will do things that we cannot do.

Join me in asking God to speak to our hearts about how we can strengthen this ministry He has given us. Obey the Lord. Let the Holy Spirit use you. Lives will be changed by our obedience to Him.

God wants us to somehow translate our ideals into physical reality. I pray that He will be as pleased with us as He was with the widow at the temple treasury who gave, not out of her abundance, but out of her own need, because her heart was in His kingdom.

In the article you just read, Charles Simpson observed that New Wine has never had a high-pressure focus on fund-raising, even though, as he also remarked, "It takes money to fly." As a reader who depends upon the ministry of this magazine, however, you need to know the financial realities we are facing. Frankly, for the past six months, support from our readers has not covered the expense of publishing New Wine. Contributions are down over 20% from last year's level of giving, while costs continue to increase. To offset this substantial deficit, we have used

cash reserves which are now severely depleted. We're asking now for your special help.

In this current economic recession, as in previous times of financial difficulty, we at New Wine have proceeded on the basis that the ministry God has given us is not bound by the world's fragile economy, but rather is based on God's own transcendent, eternal economy. Knowing that God is our Source makes this an occasion to rise in faith and continue to sow our resources into the unshakable kingdom of God.

Of course, times of economic difficulty challenge us to hear God more clearly and be even better stewards of what resources we have. By taking strict measures we have made every possible cut in operating costs, including a reduction in the size of our staff. Any further cuts would greatly hamper our ability to publish New Wine Magazine.

*Having done all we can, we are now looking to God and His people. If you are presently supporting New Wine, we want to thank you for that support. We also would ask you to consider increasing your giving or making an additional special contribution at this time. If you have not previously contributed to New Wine, we ask you to begin now, even if you can only give a small amount, by sending a check to: **New Wine Magazine.***

We are committed to the publishing vision God has placed before us; we trust you will commit yourselves to that vision as well—not only by your prayers, but also by your immediate financial help. Thank you for your concern. ♥

As Christians, it is important to keep our priorities and activities in perspective. This means standing back, asking why we do what we do, and focusing on what we should be doing.

This is especially true of our intercessory prayer efforts. Let's face it. Prayer is a dull subject. People will turn out for almost any kind of meeting before they will come to a prayer meeting. Prayer isn't fun. It isn't glamorous. It often seems unproductive. Prayer is work. It involves sacrifice and self-denial. The mere thought of fasting gives us cold chills. Prayer and fasting don't come naturally, especially in our fast-paced, instant-results-oriented society.

We must be motivated to fast and pray. Usually our motivation is a personal or family crisis. When the crisis is over, habits of years of prayerlessness reassert themselves and we stop praying. Being motivated to pray for communities, nations and the Church is even more difficult. The problems seem remote and insurmountable, and they generally don't affect us day-to-day. We know in our spirits that our prayerlessness is wrong, yet change seems nearly impossible.

We don't propose simple remedies to a problem that goes back to the fall of Adam. But we believe *Intercessors for America* was called into being to be a continual reminder to a prayerless Church that we cannot ignore a priority so clearly mandated by God. Our mission is to bring before you the scriptural mandate for prayer. It is to search out and report on issues that are critical to the Church. It is to tell you, when we can, how God is responding to our prayer. But our best efforts won't motivate you to pray. As we all know, true motivation must come from the Holy Spirit.

The perspective we try to maintain is this:

- The destiny of nations depends on their obedience to divinely ordained standards of righteousness and justice, and to the revealed will of God.

- It is the responsibility of the Church to promote adherence to godly standards in public as well as private life.

- Spiritual forces dominate much of what happens in a nation, for good or for evil.

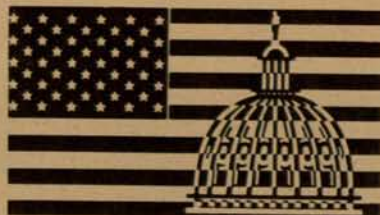
- Those spiritual forces are engaged by a Church which functions effectively in intercessory prayer.

- Prayer is intimately linked to action. True zeal to impact our society through Spirit-directed action grows out of our zeal to pray and seek God's call for us.

Our vision is that there would be throughout America and in other nations informed and committed intercessors who regularly join together in prayer with the objectives of retarding forces of evil impacting our society, opening the heavens for the government of God, and becoming active agents for good in our communities and nations.

We are keenly aware of our limitations and our need for greater clarity, wisdom and strength. But we are mindful of the awesome responsibility the Church has in this hour, and humbled by the knowledge that intercessors can become a catalyst in the process of changing the course of history.

***A Christian Manifesto* by Dr. Francis A. Schaeffer (Westchester, IL: Crossway Books, 1981).** Available in paperback,



Intercessors Report by John Beckett

\$5.95, at your local Christian bookstore.

Dr. Francis A. Schaeffer's newest book, ***A Christian Manifesto***, is vitally important reading for serious Christians. In it, this eminent scholar and thinker lays out a clear challenge to a Church which has been largely impotent in the midst of declining morality and a loss of freedom in America.

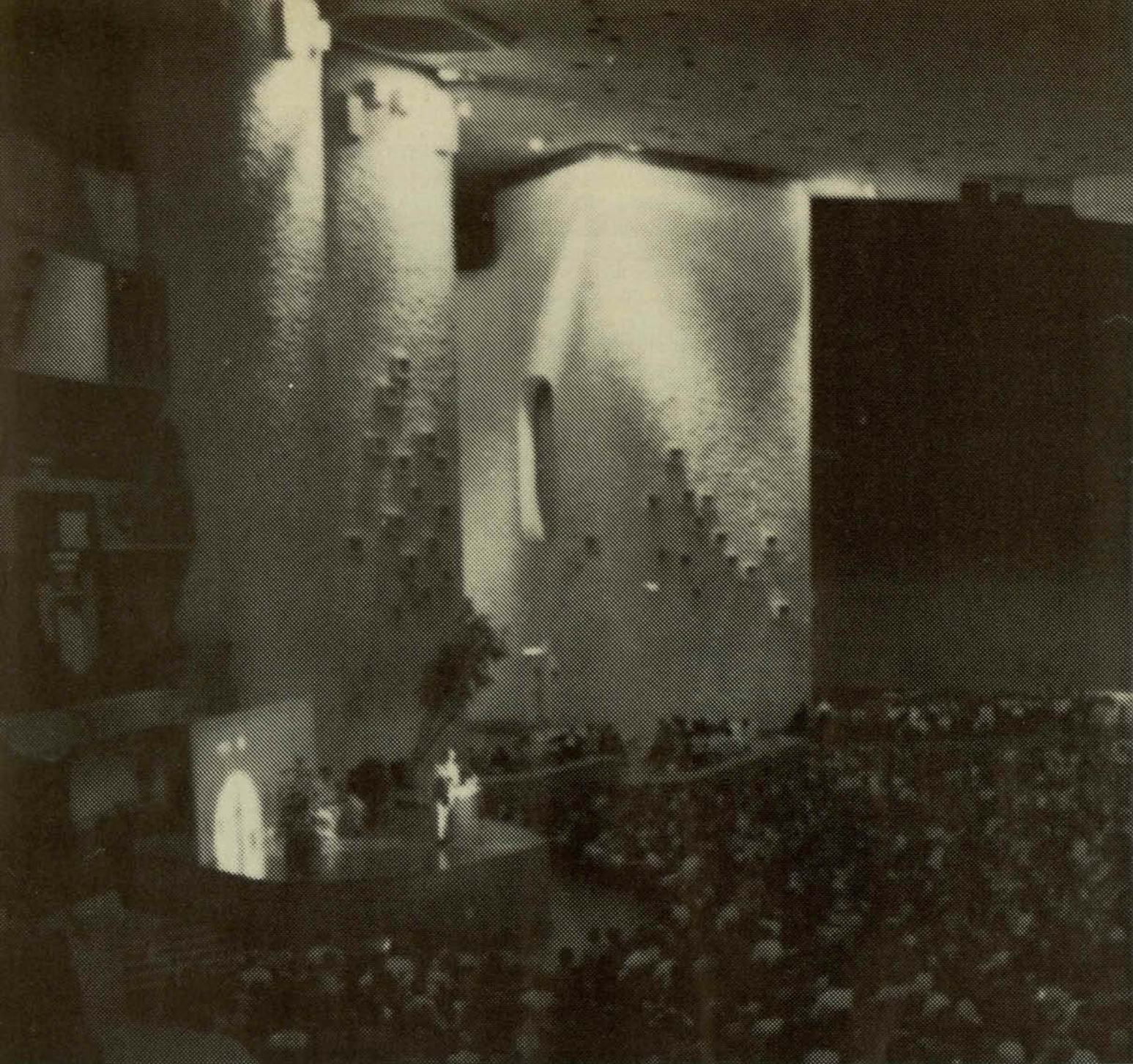
Change is possible, Schaeffer contends, if we are willing to confront head-on a society that is now based more on a false humanistic world view than on our traditional Judeo-Christian base. He contends that when the state directly defies the absolute law of God, its authority becomes illegitimate, and must be resisted by Christians in every possible way.

A Christian Manifesto is a timely complement to the intercessory prayer thrust. Both prayer and action are essential, and both begin with a clear understanding of the issues we confront. This book provides essential insights into our need for such an understanding. ♥

To receive the IFA newsletter write:
Intercessors for America, P.O. Box D, Elyria, OH 44036

REMEMBER:

Friday, July 2, is a national day of prayer and fasting.

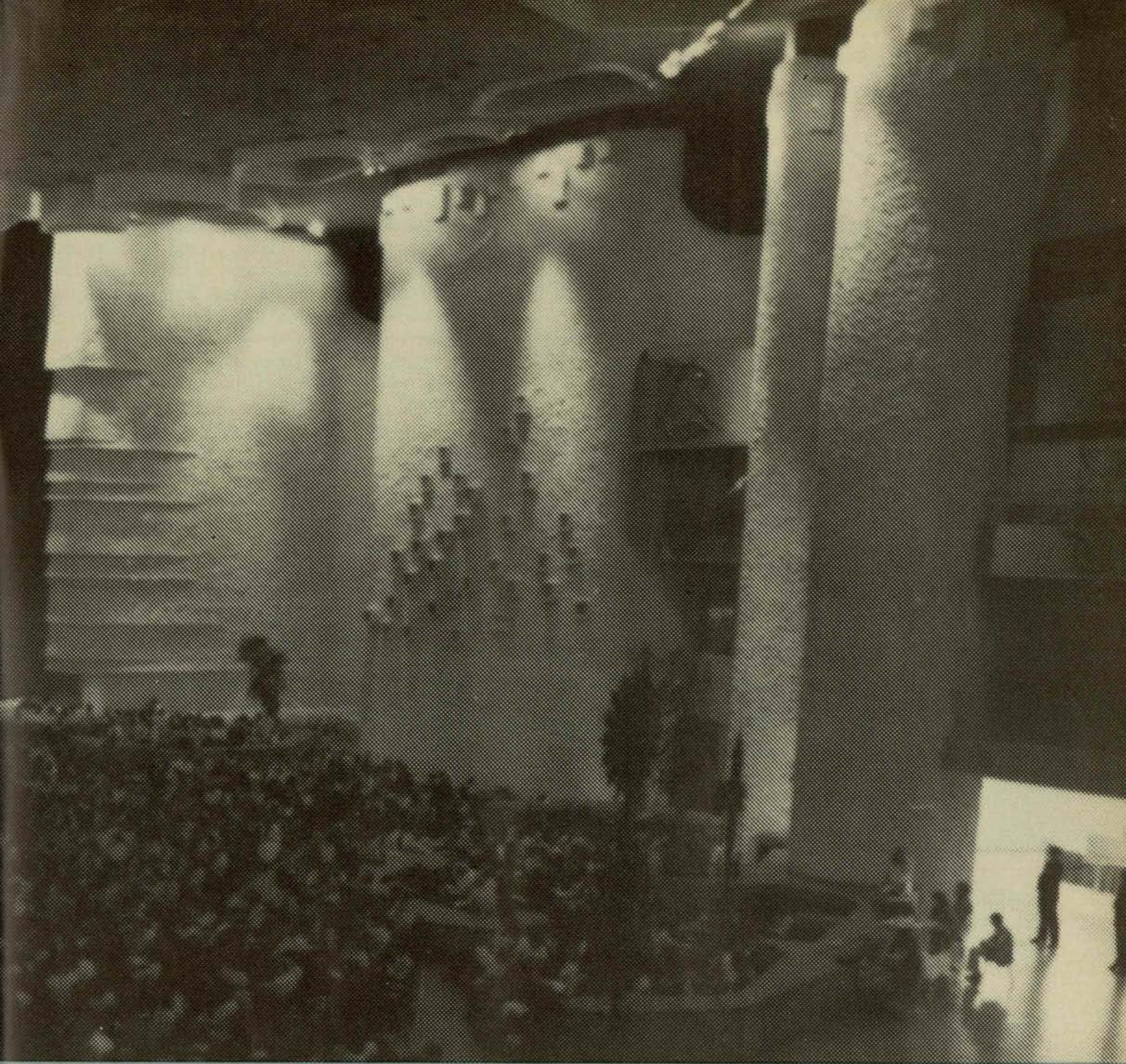


The New Wine Event in Dallas:

Only time can tell the far-reaching effects of "Certainty in Uncertain Times," the first New Wine Event, which was held on April 30 and May 1 of this year in Dallas, Texas. Its immediate results, however, were clear to those who were able to participate as we found that our highest hopes for the conference were fulfilled.

The primary goal of the Event was to strengthen our current readers by offering them a face-to-face meeting with the authors and teachers featured in *New Wine Magazine* and the other ministries of Integrity Communications (*Fathergram*, New Wine Tape of the Month, Life Changers by Bob Mumford and Integrity Publications). We believe that this goal was accomplished, and we are now more than ever aware of the "family" relationship we have with our readers.

Our secondary goal for the Event was to encourage unity in the Church at large. Because the messages presented a broad, biblical base for approaching matters of concern to us all, the Event provided a gather-



A Special Report

ing place for all streams of the Church to fellowship together. A number of different denominations and churches from the southwest United States were represented at the meetings, an indication that our goal of encouraging unity was accomplished as well.

The messages, worship, music and overall tone of the Event provided a broad and clear perspective of the Church's challenges, hopes and calling in a day when the society around us is increasingly confused and uncertain. All of us involved in the meetings felt the seal of God on our efforts, and we left Dallas in a spirit of unity and a singleness of purpose.

We trust that the Dallas Event was the first of many more to come. Please continue to keep us in your prayers as we seek God's direction for the days ahead. And be sure to watch future issues of the magazine for details about the date and location of the next New Wine Event. ♥

prayers, for we never were genuinely in need of anything.

I can remember one especially moving demonstration of God's goodness and care. We had decided that it was God's will for us to open a work in a new and needy area not yet touched. The church who sponsored our work was experiencing financial testing, right at the very time we needed money for clothes and food. At the close of one morning service, the pastor of that church allowed me to present our needs to the congregation. I told the people that God wanted us to go, and I would lay all at His feet. Then as we prayed, they began to bring their own gifts to lay on the altar. Tears ran down our faces as people made genuine sacrifices. Someone even put money in my pocket for a new pair of shoes because mine had holes in them. Our needs were completely met.

I will never forget my thrill on another occasion when the Lord provided. I was standing on the side of the road down on the bayou one morning, with no money and no way to get to New Orleans except hitchhiking a ride. Suddenly an elderly lady I had never remembered seeing before came out of her house and handed me some money. (Cash in those days was very scarce.) She could speak no English, and at that time I could speak very little French. But I understood enough French to know what she meant as she put the money in my hand. "*Pour vous*" ["for you"], she said, and I thanked her. God had again met my needs.

A Hospital Mission

On countless other occasions we experienced God's ongoing provision. At one point it became clear that God wanted us to open a mission in New Orleans near the huge Charity Hospital, which cared for 3,000 patients. A tre-

mendous need was there—visitors to the hospital had no place to rest or get coffee; many poor people attending relatives there were far from their homes on the bayous.

Taking God at His word, we went as George Muller had done many years before when he sought to establish an orphanage. We asked the Lord for the financial means, and it began to come in. Each small amount was recorded and handled with care until we could make the first step toward establishing a mission. We looked for a house in the area to rent, and at the exact time that God guided us to the right place, we had enough gathered for rent money. As the new "Rest-A-While Mission" began to grow, the money continued to come in until we had a missionary living there and giving his full time to visiting the hospital. An extensive ministry grew out of this work as people whom we had never known or seen sent gifts to us. Through that provision, God made a way for us to touch people from far and near.

God not only provided for us; He protected us as well. Persecution of our missionaries and converts was often severe. In one campaign we spread our tent and preached for three weeks, but only six people made public professions of faith for fear of those who opposed us. The last night we met under the tent, about thirty men came to break up the service. They mocked us, made loud catcalls, and finally frightened the people out of the tent. But we went on with our plans to baptize the new converts in the bayou the following Sunday. About forty-five people came from New Orleans to lead the service, and over fifteen hundred gathered to watch. Despite threats that we would be shot when we went into the water, we baptized, and God protected us.

Whenever we considered how many thousands of people lived on

the bayous (an estimated 90,000 on Bayou LaFourche alone) and their great need for the Lord, we painfully realized our weakness. But reading about the faith of men like D.L. Moody and Charles G. Finney, Hudson Taylor and Charles Spurgeon, stirred our hearts. These men had known the power of God, and their example inspired us to spend many hours in prayer.

Again and again, God answered our prayers and opened the way for us to minister. Lives were changed in many places as a tremendous move of the Spirit brought people to the Lord. Services often lasted far into the night, and people sang in the Spirit who had never even had music training. Old hymns rang out with new life. We witnessed the power of God to convert people and to change their lives, and for almost fifty years now people who witnessed it have talked about the time God walked on the bayous and touched the people there.

Out of Nothing

All these experiences provide ample evidence that the Lord is our rock in uncertain times. God is no respecter of persons and He is only limited by our lack of faith. Can God take care of His people in times of recession and even depression? Yes, God can! He made this world out of nothing, and Job 26:7 tells us that He has hung it on nothing. But it hangs securely nevertheless, because He holds it in His hand.

We need to hear God saying to us again, "Fear not; as I was with Moses, so I will be with thee!" He is the Lord of Elijah who multiplied the meal and oil. He is the God of Daniel who delivered him from the lions. He is the God of John who revealed Himself as the One who was and is and will be forever. We need not fear, but simply believe—as a little child—that *God can*. ♥

GOD'S TRANSCENDENT ECONOMY

by Joseph
Garlington

The March 1982 issue of New Wine carried an article of mine entitled "The Battered Economy," which described the severe economic dilemma our nation faces and listed seven practical steps Christians could take in preparing for the impending crisis. The seventh step called for reaffirming our faith that whatever the

circumstances, we belong to God and He looks after His own.

In "God's Transcendent Economy," Joseph Garlington takes up where my article left off. Essentially, my article described the problem; Joseph's article describes the solution.

In good times or bad, buying and selling, wages and prices, debt and credit remain a part of our daily existence, and God holds us responsible for being faithful stewards in that realm. But Joseph's article rightly proclaims that above and beyond this world's faltering economy stands God's transcendent economy, which knows no lack and is rooted in the limitless resources of God Himself. By sowing, in-

vesting and trusting in that economy, rather than in this world's economy, we have access to all the resources needed to establish and prosper the kingdom of God on earth.

Don Basham

I recently went through a time when God dealt with me about my attitude toward possessions and material things. As I looked honestly at my personal finances, particularly my contributions, one fact was clear: In the past, when I had had less, I had done more with it. The records of my giving showed that even in those days when I was "poorer," I was giving *proportionately* more in tithes and offer-



ings. At the same time, I realized that many things God had given me had taken on more importance than they deserved. They had changed from being gifts from God to becoming *possessions*, and I began to see that change as unhealthy for me.

So I made a decision to begin ridding myself of "things" that I felt had become an encumbrance to me. Since that decision to respond to what God seemed to be saying to me, I have seen an abrupt, distinct, positive change in my financial situation.

Ironically, just as I was in the process of ridding myself of some of what I had and returning to an attitude of financial simplicity I had known in earlier days, I heard Don Basham speak about the drastic economic state of our nation. What I heard caused somewhat of a dilemma for me, because it seemed that what he was saying was completely opposite to what I was understanding about economics. In spite of the bleak and uncertain financial picture he was describing, the word which was becoming so very real to me was that it was a time to be financially "sowing," not saving; a time to be giving away instead of investing or keeping.

As I have wrestled to put into proper context what God was saying through Don Basham and what I have sensed God saying to me, I have come to see that although these two approaches seem opposed to each other, they are both valid words to God's people. Rather than being contradictory, they are complementary.



Joseph Garlington attended Washington Bible College and Howard University, both in Washington, D.C. He has pastored churches in Washington and Pittsburgh and is currently a pastor in Mobile, Alabama, where he resides with his wife, Barbara, and three sons. An outstanding musician and vocalist, Joseph is also a frequent conference speaker whose ministry has taken him throughout the United States and to Canada, Jamaica, England and South Africa.

The truth is that today, as Don Basham so graphically described in the March 1982 issue of *New Wine*, we are facing inflation, recession and the prospect of a depression. The whole national economic structure is in jeopardy, and there is strong indication that sooner or later it will fail. But God wants us to realize clearly just how bleak the natural economic picture is, not so that we will despair, but so that we will place our confidence in God rather than the natural economy. We have a choice. We can focus on the problem or we can focus on the solution, which rests in a clear understanding of the nature of the kingdom of God.

The Transcendent Kingdom

The kingdom of God is a transcendent kingdom. Its borders, its government and its culture transcend those of all the kingdoms of the world. The economic structure of the kingdom of God is transcendent as well, and the principles and resources of that supernatural economy transcend the natural economic structures of the world system. We must choose which economy we will operate within, which one we will look to as our source—the world system or the transcendent kingdom of God.

Clearly, placing our trust in the natural economic realm is futile. Jesus tells us in Luke 16:9: "I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone [New American Standard: "when it fails"], you will be welcomed into eternal dwellings" (NIV). He says, not "if" it fails, but "when" it fails. There is no question here about whether or not worldly wealth will fail; it is just a matter of time.

If we take God's perspective, however, we will realize that there is no limit to His resources. The scientist tries to estimate the total resources available to us in order to predict what lies ahead:

The geologist says that there is only so much oil in the ground; the agriculturist says that an acre can produce only a certain number of bushels of wheat; the economist says that there are only so many dollars circulating. All these calculations are made according to the limited resources of the *world* economy.

But the transcendent economy is different; God is not bound to limited resources. The story of Elijah and the widow is a good example (2 Ki. 17:7-16). The widow told him, "I have only a little oil and a handful of meal left." He replied, "Give it to me first," and when she obeyed, she entered the transcendent economy. That little bit of meal and oil did not fail for the entire time of the famine. God's resources were not limited.

The story of Elisha and another widow (2 Ki. 4:1-7) provides a further example. She asked him to help her out of debt. When he inquired about what resources she had, she replied, "Nothing but a little oil." So he instructed her to borrow as many vessels as she could, and to pour oil from her little vessel into those she had gathered. As she obeyed, the oil was multiplied until it filled them all. When she filled the last borrowed vessel, the oil stopped flowing.

Faith and Productivity

I think it is important to realize that in the story of Elisha, the woman's ability to be productive was in proportion to her persistence and her faith in procuring the vessels. The number of vessels she gathered in faith determined how productive she would be.

What the economists don't take into consideration, and what we need to take into consideration, is the creative power of God to "multiply the oil." We must have faith in God's ability to create new resources. I have come to see, for example, that we enter into the transcendent economy every time we tithe to the

Lord in faith. We are saying, "I believe that I can do more with the 90% remaining after the tithe than I can with the 100% I would have if I didn't tithe." When we give 10% to God, we discover that we have made an investment in the transcendent economy, and so God multiplies the 90%.

We have taught the principle of tithing, yet we often are swayed and discouraged in our faith by the fluctuations of the stock markets, the interest rates and the whole economy, as if they will determine our economic future. Our anxiety about the natural economy is often the same as those who don't even know about the transcendent economy.

But God is able to multiply resources today just as He did in Elijah's time. A friend of mine recently told me about a widow who was cheated by a contractor who unfairly increased the price of the work he had done. When he demanded his fee, the gold coins the widow had set aside to pay the original price were now insufficient. In the midst of her dilemma of not having enough to pay the inflated price the contractor was asking, the Lord told her to count out the gold coins she had. The first time she counted the coins, she did not have enough, so the Lord said, "Count them again." When she counted them again, she had more than the first time she counted, but still not enough to pay the man. God said, "Count them again," and she counted them several times more, each time finding them multiplied, until finally she had the amount she needed.

Another friend told me about a widow in Scandinavia who only had a ton and a half of coal to heat her house—not enough to last the entire winter in that part of the world. But God said to her, "I want you to be the only one who shovels the coal for your house for the rest of the winter." So she obeyed, and every morn-

ing and evening she went down to the cellar to fill her bucket from the same ton and a half of coal—and it lasted all winter long. She never actually saw the coal multiply, but it never ran out during the entire winter.

Though many of us may never have witnessed such obviously miraculous provision, we have all experienced at one time or another the unlimited resources of the transcendent economy. If each of us will look back carefully into his own personal history, we will realize that in some way we have seen God miraculously increase the small resources we had.

Our Part in the Miracle

In all these stories of miraculous multiplications, we find a common principle: God expected each person to be personally involved in the process of provision. One widow had to make bread for Elijah; the other had to gather vessels. The woman in Scandinavia had to shovel coal; the woman with the gold coins had to count them. Each one participated in the miracle.

I believe God is saying to us that we need to get involved in the miraculous process we are expecting to take place, and that includes putting our money to use for God. The apostle Paul, fully aware of the fleeting value of wealth, makes an important point about how to put it to lasting use:

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasures for themselves as a firm foundation for the coming age, so that they may take hold of the life that is

truly life (1 Tim. 6:17-19 NIV, emphasis added).

Paul says here that although riches will themselves inevitably pass away, they can be used for eternal purposes. By sharing our wealth, we have the potential for using money to lay up for ourselves heavenly riches, what Paul calls "an eternal foundation." God has actually given us the opportunity to make money serve eternal purposes. What better use could we find for our wealth?

Sowing and Reaping

When the Lord speaks about financial giving in Scripture, it is almost invariably tied to the analogy of sowing, and that is what I believe God has called us to do in these uncertain times. In 2 Corinthians 9:6-11 Paul says:

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. . .

Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us, your generosity will result in thanksgiving to God" (NIV).

Note that God gives seed to the sower—not to the storer, collector or admirer of seeds. God gives seed to those who will use it. He blesses us with seed, and then waits to see whether we will

sow it or hoard it. If we hoard seed, He will stop giving it, because God works through funnels, not through sponges.

Jesus talked about this same principle of sowing when He said, "Unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." According to the Encyclopedia Britannica, a notable experiment was performed in England to see how much wheat could be obtained in a short time from a single kernel. One kernel was planted, and when it came up the new kernels it produced were separated and planted. The new crop was again separated and planted, and at the end of two years the plantings were all allowed to go on to full harvest. They yielded the astonishing number of 32,500 grains of wheat—in just two years—from one single grain. Sowing is a process which God uses to bring increase, even in times of economic difficulty.

Sowing in a Time of Famine

In Genesis chapter 26 we read a story about Isaac:

Now there was a famine in the land—besides the earlier famine of Abraham's time—and Isaac went to Abimelech the king of the Philistines in Gerar. The Lord appeared to Isaac and said, "Do not go down into Egypt, live in the land where I tell you to live. Stay in this land for a while, and I will be with you and will bless you..." Isaac planted crops in that land and the same year reaped a hundredfold, because the Lord blessed him (26:1-3; 12 NIV).

Even though Isaac sowed in famine, he reaped a hundredfold "because the Lord blessed him." God wants the same thing to happen with us so that the contrast between our dependence upon God as our source and the world's

dependence upon natural sources will be evident to all.

It is true that our nation is in desperate trouble economically; it is a time of economic "famine." But God is reminding us that we are not tied to the Dow-Jones average, or the inflation rate, or any other measurable factor of our economy. We are tied to God's transcendent economy.

As we understand the importance of sowing, it prompts us to examine our giving. We need to sow our material resources beyond ourselves into needs from which we ourselves will not be likely to receive any return. Ecclesiastes chapter 11 talks about this kind of sowing:

Cast your bread upon the waters, for you will find it after many days. Give a portion to seven, yea, even divide it to eight, for you know not what evil may come on the earth... He who observes the wind and waits for all conditions to be favorable will not sow; he who regards the clouds will not reap (11:1-2; 4 Amp.).

I would say that the most uncertain place to sow—the place most unlikely to produce a harvest—would be the waters. But the Bible says to do it, and this passage even warns against waiting for ideal conditions to sow. If we want to sow our resources we must be willing to release them, even in uncertain times and into uncertain circumstances. When we sow in famine, we can experience the certain and unlimited resources of the transcendent economy.

We have drawn from the resources of the transcendent economy only to a very small degree because we have had only a limited view of God's ability to provide for us. Often we have encouraged people not to be adventuresome or bold in their giving because we did not want them to hurt themselves financially. But

in doing so we may have hindered them financially because deprived them of the blessing which inevitably follows giving.

We have focused on personal righteousness and integrity, and we have been concerned about caring for those in the church. But we have consumed too much on ourselves, and in doing so we have eaten the seed we should have sown. As Charles Simpson has observed in his message about the eternal seed, "If you consume all of your seed, you don't have any to sow."

If we hope to prosper in the difficult years ahead, we must sow: "One man gives freely, yet gains even more; another withholds unduly, but comes to poverty" (Pr. 11:24 NIV). Fear of an economic "famine" may tend to make us focus on preserving and protecting our resources. But in truth, the only way to protect our resources is to sow. God wants us to release our resources to Him so that He can multiply them back to us in a limitless way.

Tabernacle or Idol

When Israel came out of Egypt, they brought the spoils of that land, and God gave them all they needed. They used some of that wealth to build the tabernacle which they carried in the wilderness. But they also used the gold to build the golden calf. We have a choice about how we will use our money—either to build a tabernacle or an idol. If we invest only in the present age, we will eventually lose our investment, because material wealth will not last.

We have the opportunity to lay up for ourselves a foundation which is eternal. How we sow in this time will make all the difference. God is calling us to both draw from and sow into His transcendent economy, raising our vision beyond present circumstances to His eternal purposes and His unshakable kingdom. ♥

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Thank you for your intercession for our baby girl, Harriet Ann. She now weighs 2 lbs. 2 oz. and smiles a lot when we visit her. We will keep you posted on our newest miracle.

Thanks again for keeping her in your prayers. The Lord continues to strengthen us with his peace and joy.

Mary Jo Carr
Morganfield, KY

Christians to read. How many of us actually consider the subtle implications set forth in the major media with their godless content when we watch or read the news? Very few, I would venture, myself included.

I am working my way into freelance photography and writing, and am taking seriously the article's closing admonishment for those with journalistic gifts to enter the secular information field with the goal of "leavening" it. Please keep up this important work. We have as much freedom under our Constitution as the humanist and should exercise it accordingly. God grant us the ability to use it wisely for our Lord.

Bill Kendall
Baldwin Park, CA

Tape of the Month

Thank you for the March Tape of the Month entitled "The Holy Seed" by Charles Simpson. Over the last four years I have received your tapes and have enjoyed every one of them, but this man had such an anointing when he gave this message that I wept and cheered at the same time. I'm so glad I was alone when I first heard it because it was such a holy and blessed time—and to hear it during the holy season of Easter makes it more touching. I praise God for raising up men to preach His Word so graciously. Thank you for your encouragement.

I would appreciate it if you would send me two tapes of "The Holy Seed" so that I might give them to two of my friends.

Alma Stoudt
Allentown, PA

Prayer

I have been on your mailing list since October of last year and I am grateful to the Lord

for the tremendous work your magazine is doing in bringing me to maturity in the Christian faith.

I really appreciated Ralph Martin's viewpoint on the Lord's call to personal prayer. He made practical suggestions which have been a great boost to my prayer life.

Peter Sefogah
Ho, Ghana

Central America

My family always looks forward to the next time the mailman will leave *New Wine* on our front porch.

It was with great interest that we read John Stanko's article on the media and the editor's "A Case History of Media Bias."

Being a native Central American (born in Guatemala City) and having lived in the U.S. for fifteen years, I have been a witness to the neglect and manipulation that have been used by the media when referring to Latin America, especially Central America.

My wife and I are firm believers along with other members of the church that the Lord has great plans for these nations. There are few instances in these troubled times when one is refreshed by the controlled news that reaches us. One of these instances was the news about Guatemala's new government, how it came to pass that a man belonging to God is now ruling this government. God is at work in Latin America, and the Lord willing, we'll be able to witness in our lifetime how He confounds the wise and proud men of the world.

Manuel Moguel
Kalamazoo, MI

The Holy Spirit

Most articles on the Holy Spirit are greatly redundant and offer the reader little if any at

Dear New Wine

Prison ministry

"I was in prison and you came unto me." I just wanted to write and say a hearty thank you for sending me *New Wine*. I truly enjoy receiving it, and it helps untangle a lot of things concerning God's Word and other things in my everyday life.

You are all continually in my prayers.

Francis Dennewitz
Columbus, OH

Changing society

The article "Who Is Talking to Us?" in your May '82 issue was very important for us as

all new insight to His functions. But Ern Baxter's article about the Holy Spirit in May's issue was excellent and offered me new insights for my day-to-day needs. We need more articles like this to wake us up.

E.J. Brown
Willow Creek, CA

Talking to ourselves

I can't tell you how much I appreciated Jim Petersen's article "Are We Talking to Ourselves?" My husband and I and our two children live in New York City. My husband is in school at New York University and I spend my days at home relating to people on our block. So many of the questions we have asked ourselves about just relating to people who are non-Christians were answered in the article. You wonder, "Am I pushing Jesus too much?" or "Am I compromising too much?" and the guilt makes you want to forget the whole thing. But through the article we were both really encouraged to trust God to shine through us and to continue to reach out.

Miriam Kook
New York City, NY

New Wine Events

I just attended the Dallas New Wine Event and I wanted to write and let you know what I thought of the conference.

It was very professional. It was well organized and proceeded without trouble. The many details such as sound, lights, seating, and registration

seemed to be under control. You people did a good job on all those small things.

I appreciated the way Mr. Garlington led worship. I found that to be the highlight of the weekend. Mr. Basham's messages were very practical and those are the words that touched me the most.

Another notable aspect of the Event was the display of cooperation among the local leaders in Dallas and the Mobile folks. I am excited about the different groups in the Body of Christ coming together. I hope this becomes a standard practice.

David Phillips
Midland, TX

Different points of view

The one thing that blesses me the most about *New Wine* is that it gives me a perspective of what God is doing in the rest of the Body of Christ. I appreciate the various articles from different sources. I am glad you allow other people to contribute to the content rather than just your own teachers, although they are excellent.

After having read *New Wine* for each month, I am able to apprehend more clearly what God has been saying to my own fellowship. I am happy to say we are quite consistently on the same wavelength.

Brian Bolt
Saginaw, MI

Redemption

I think *New Wine* is consistently the best magazine

I've ever read—and I read a lot. You feed the believer real meat, not milk.

I still have the February 1980 issue and I'll always treasure the article "Standing in the Gap" by Derek Prince. It came at a time when I really needed it most and strengthened my faith for my teenage son. He was becoming an alcoholic in rebellion to all our training him up in the right way of the church. Even my husband said, "He will never change." But God did change him. One Sunday night after church he called home and said, "I got saved tonight, Mama. Thanks for praying for me all this time." That call was worth all those years of praying.

I know God will do anything for us that is for our good and His glory if we only believe and claim it, no matter what the circumstances.

I read every issue from cover to cover. It is a real blessing to me in many areas.


M.B.
Anderson, SC

Our apologies go to Brigade Leader Magazine for our oversight in failing to cite them as the original publishers of Steve Lawhead's article, "The Gift of Rest," which appeared in our June issue.

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.



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