

Magazine **New Wine**



August 1982

*The Church
and
Washington, D.C.*

Editorial



Why would *New Wine* devote an entire issue to Washington, D.C.? Ever since

we published an article in 1971 by Derek Prince entitled "Praying for the Government," this magazine has consistently emphasized the responsibility of Christians to pray for and involve themselves in their country's governmental system. This month we want to channel that general concern into a specific focus on our nation's capital, a city important to all of us.

We center on Washington, D.C., in this issue because it is a focal point, not only for the United States, but for many other nations as well. What takes place in Washington will inevitably have repercussions which affect the entire world. For that reason it merits our special attention.

In the lead article, Charles Simpson establishes for us a biblical perspective, first by outlining the unique role the Church is to have in any society, and second by applying the practical implications of that role to our concern for Washington, "every American's second home."

While we were in D.C. a few months ago, we had a chance to meet with Senator and Mrs. Roger Jepsen from Iowa, a Christian senator and his wife who are working as a team on Capitol Hill. In this interview, they give us an encouraging report of what God is doing in Washington, both behind the scenes and in the public eye.

An important complement to the articles on the American church is Bob Mumford's report on his recent visit with Christian leaders behind the Iron Curtain. It is a sobering look at the condition of Christians there with a commentary on some problems we in the free world must face.

For further authoritative insight into some of the crucial issues emanating from the nation's capital, we talked with two men who are prominently in-

volved in Christian concerns there: John Whitehead, a constitutional lawyer and author, and Robert Dugan, who directs the Office of Public Affairs of the National Association of Evangelicals in Washington.

Gary Bergel focuses on prayer in an exhortation to informed intercession for the nation. Gary is a frequent writer for *New Wine* who currently serves as Director of Research and Education for Intercessors for America in Washington. The issue concludes with a final overview of church and state by Ern Baxter.

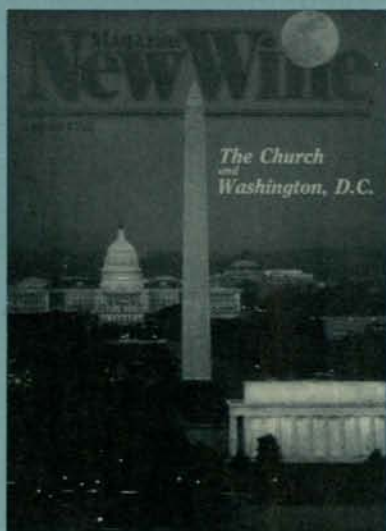
During our interview with John Whitehead, he remarked that the first step for Christians in expressing concern for their government is to educate themselves. We trust that this issue of *New Wine* will be a significant help to you as you seek to become informed. Moreover, we pray that, once informed, you will be inspired both to intercede with wisdom and to become involved in the God-ordained responsibilities the Church has toward Washington, our nation and the nations of the world.

Dick Leggatt

Dick Leggatt
Editor

This Month

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and
Washington, D.C.

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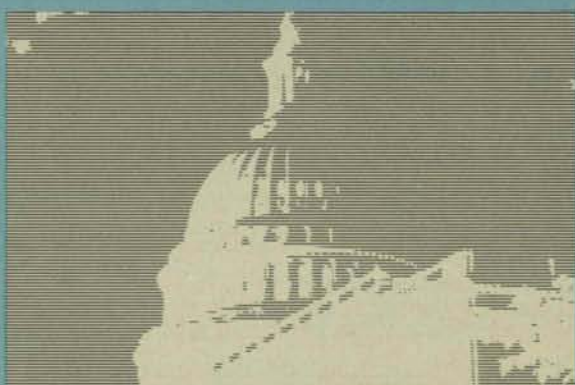
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God's method of impacting a nation is to select a man, give him a message, and send him to its leaders.

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by Gary Bergel

A call to intercessory battle for our capital city.

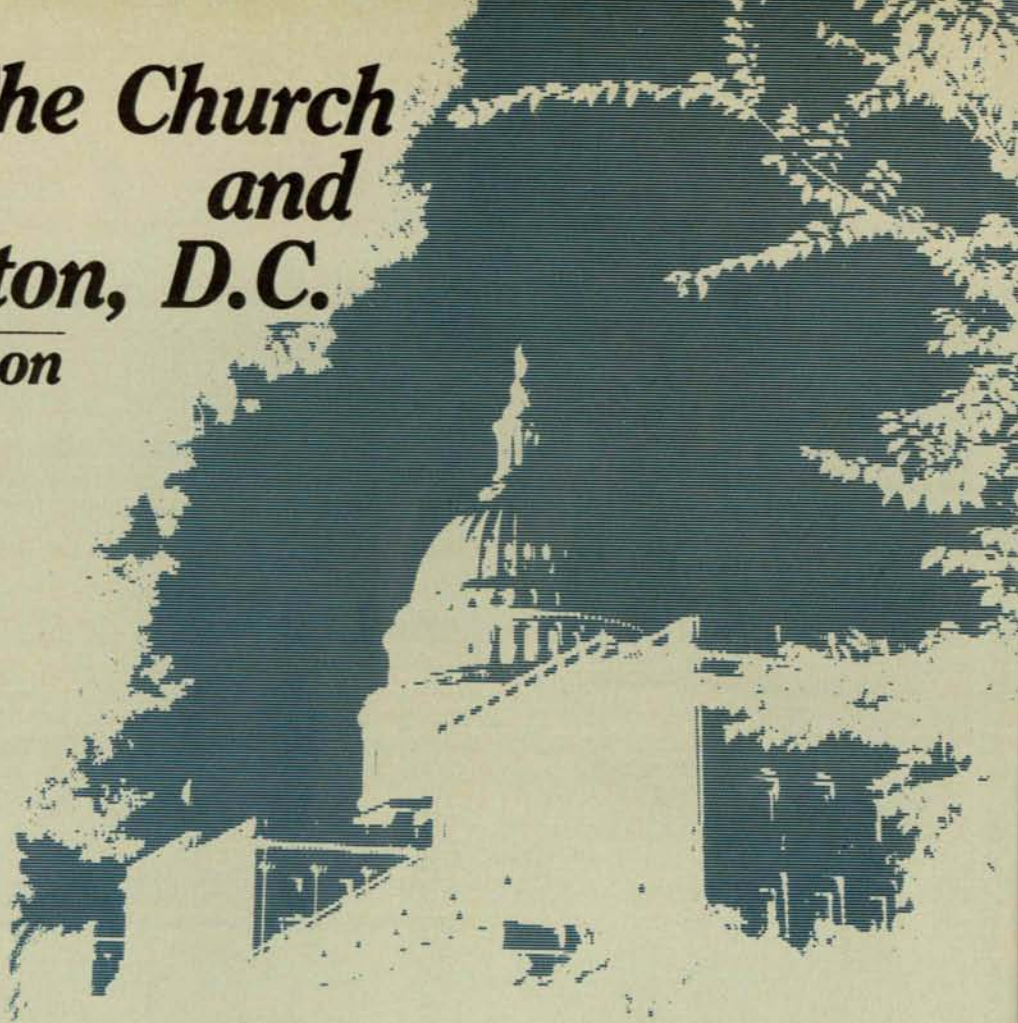


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The Church and Washington, D.C.

by Charles Simpson



What are God's purposes for our capital city?

Is it time for us to rediscover the role of the Church in our nation? I believe that it is. Throughout history, church-state relationships have taken a variety of forms. At one end of the spectrum is a close cooperation, such as in the official state churches of western Europe. At the other extreme is open hostility, such as in the countries of eastern Europe whose officially atheistic governments actively repress the Church.

The phrase that has historically characterized church and state relationships in the United States is "separation of church and state." Unfortunately, many Americans have recently interpreted this principle to mean separation of God and state—to the point of proposing that the United States become an officially secular, even atheistic state. Even now, the erosion of religious influence on our national policy is evident. All

of these developments indicate strongly that it is time for us to find again the relationship of the Church to the government.

A Significant Role

Christopher Columbus, after whom the District of Columbia was named, was a deeply spiritual man. His sailing journals and most of his private letters evidence his biblical knowledge and his devout love for Jesus Christ. Columbus wrote in his *Book of Prophecies*:

I prayed to the most merciful Lord about my heart's great desire, and He gave me the spirit and the intelligence for the task. . . . It was the Lord who put in my mind (I could feel his hand upon me) to sail from here to the Indies. . . . I have found the sweetest consolation since I made it my

whole purpose to enjoy His marvelous presence.¹

Columbus's convictions are typical of countless other men and women as well who contributed to the establishment and growth of our nation. From his day down to our own, faith in God has played a most significant role in our understanding of government, property ownership, justice, economics, freedom and almost every other aspect of our national life.

Our history as a nation is hardly a history of church and state separation. In fact, the words "separation of church and state" do not even appear in the Constitution. The Founding Fathers, far from wanting to diminish the influence of existing churches, wanted rather to protect them from a nationwide, federally established church. They had no intention to separate God from the state. Is this idea consistent with God's revealed purposes for the Church and society? For an answer to that question we must go back to the Holy Scriptures—the place where we discover our origins, our purpose, and our history, and where we can learn how we as Christians, while remaining distinct from society, can infuse it with biblical values.

The Church Is a Culture

God's intention is that His people be a distinctive society with unique beliefs and behavior, a society called to a unique destiny. In Exodus chapter 19 God addresses the central issue of Israel's call to be His chosen people:

"Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation." These are the words you are to speak to the Israelites" (Ex. 19:5-6 NIV).

God established a covenant with Israel that would make them uniquely His from among all nations. Obedience to His principles and laws would cause them to be distinctive and holy—that is, "set apart." In this way Israel would be a kingdom—a holy nation that served as an instrument of God's purpose for the entire earth.

In Matthew chapters 5 through 7, Jesus makes it plain to His disciples that He, like all the prophets of Israel before Him, is preaching the message of a holy nation—"the kingdom of God." He tells them that citizens of His kingdom will be characterized by humility of spirit, tenderness of heart, compassion, meekness, love of justice, purity and peace-making, qualities that would make them distinct from the rest of the world.

The message is clear: God's people are a kingdom nation living as a unique culture within the pagan or secular world. As God's chosen people, they have a special purpose to impact the rest of creation redemptively—in Jesus' words, "to disciple the nations." Unlike natural Israel, the Church does not exist as a distinct geographical entity, but rather it is distinct spiritually as a holy nation permeating and disciplining other nations.

Internal Integrity

Neither God nor anyone else will honor the prophetic voice of a people whose distinctiveness is not characterized by internal integrity. Bad examples discredit good theology, for good theology needs *models* more than *advocates*. For the Church to seek to instruct secular society without first obeying God is suicidal. We may provoke a fight with our society, but God won't fight for us unless we obey Him and so become distinctly His.

In Matthew chapter 5, Jesus gives us three models for our relationship to secular society:

1. *The Church is to be salt.* Salt is a preserving influence. It preserves because of its tremendous cohesive quality. Sand, on the other hand, will not stick together at all. In fact, Jesus said that when the Church loses its cohesive quality, it will be scattered and trodden upon like sand. We, in contrast, are to be salt, a cohesive force drawing things together in a society that is often falling apart.

2. *The Church is to be light.* Light illuminates and reveals. The fire of God in the Church produces light and illuminates the Church with divine revelation. In turn, the Church becomes the agent of God's wisdom revealed to the world.

Our eyes cannot see electricity, but we can see light produced by electricity. In the same way, the world cannot see the Holy Spirit—but it can see the light of His wisdom when revealed through the practical daily life of the Church. The Church is a transformer, translating the inspiration of the Holy Spirit into practical wisdom that can be seen by secular society.

Ephesians 3:10 declares that God's intent is to reveal His manifold wisdom to the world through the Church. We must bear in mind that the wisdom of God is not limited to what we might call "religious" wisdom. Rather, God's wisdom is both spiritual and practical. It has applications in economics, sociology, government and all other human endeavors. God wants to pour



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His all-encompassing wisdom through the Church.

3. *The Church is to be a city on a hill.* God's people are to be the model of divine society. Peter said that when pagans behold the good works of God's people, even *they* will glorify God (1 Pet. 2:12). Think of it—pagans glorifying God because of the excellent way in which the Church is functioning as a social order!

The Church must model its message before commending it to the world. We cannot preach righteousness, peace and joy effectively if there is not corporate righteousness, peace and

joy within the Church. And the model the Church shows to the world must be one which is sound enough and strong enough to stand up under the pressures it will inevitably encounter.

One Saturday I decided to patch the holes in my driveway, so I borrowed my father-in-law's jeep and small wooden trailer. At the asphalt company, I positioned my trailer under a chute leading out of a gigantic vat of asphalt. Torrents of it came rushing down, flooding my flimsy little trailer. The sides groaned and bulged, the tires went flat and then the wheels buckled and bent on their axles. I felt so inadequate.

As I dragged the flattened trailer out from under the chute, a big ten-wheel diesel dump truck took my place. When the asphalt stopped raining into his big steel truck he pulled out effortlessly, looking down on me as he passed by.

The model Jesus built was intended to be strong enough to haul the tremendous payload of disciplining nations, but we find our models small and flimsy, buckling under a weighty eternal purpose. The Church is intended to be a successful model accomplishing its purpose of bringing redemption, stability and illumination to the rest of the world. But to do so it must have the internal integrity and soundness of structure necessary to accomplish the task.

Adjusting to God's Purpose

Most of us would probably agree that the Church is not currently succeeding as a major force for social impact. Granted, some individual churches are doing a good job—but corporately and overall the Church is not a major influence in American life. Recent polls in *U.S. News and World Report* indicate that the Church is rated in *twenty-sixth* place among the factors that influence American society. Other surveys indicate as well that the Church is far behind business, la-

bor, the media, political parties, consumer organizations and other groups in influence.

How is the Church to gain a position of influence in our nation so that we can be salt, light and a city on a hill? I would like to suggest some ways in which the Church must adjust if it is to fulfill the purposes God has given us:

1. The Church needs a *new philosophy of wholeness* which recognizes both the interdependence of all creation as well as its own position under Christ as the *cornerstone* of the social and created orders.

2. The Church needs a *new theology of the kingdom of God* manifested not just in heaven but in the earth as well, just as our Lord taught us to pray. Escapism has diverted our attention and thwarted our efforts at being salt, light and a city.

3. The Church needs an *understanding of structure and ecclesiology* which will enable it to marshal its resources for God's purposes in the earth. It needs a clearer comprehension of what it means to be "jointed" together in His body and a recognition that no body "member" can function alone. As long as the Church displays disunity on basic issues—all in the name of Jesus—it will frustrate its mission, waste resources and confuse secular leadership.

4. The Church must maintain a posture of *sanctification without isolation*. Some Christians have fled the world to be holy; others have forsaken holiness to be "relevant." We must be both holy *and* involved if we are going to influence the world as salt, light, and a city.

5. The Church must cultivate a redemptive, prophetic posture that presents clearly the *free spiritual and moral choices* which face society. We must say as Moses did to the people, "I have set before you life and death, blessings and curses. Now

Tips for Fathers

It was early in 1942. The lights were out in our small apartment. The sirens were wailing in the night. The streets were pitch black. The whole city was in darkness. Mom and I huddled by the small radio. The tiny dial light was the only light in the house.

New Orleans was experiencing an air raid drill in the early days of World War II. Dad was out of the state preaching the gospel. Mom and I were alone. I was not quite six years old. She explained to me about the war and that I should not be afraid because the Lord would take care of us. I will never forget the awful darkness, wailing sirens and feeling of helplessness. Neither will I forget the comfort of the confidence I had in my parents. I could trust them.

Years proved them right. God was with us.

America is again in crisis years. Spiritual darkness is all around us and warning voices cry in the night. It is time for parents to draw nearer to their children, and tell them about God's faithfulness to those who trust in Him.

Charles Simpson

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choose life" (Dt. 30:19 NIV).

The Church should make it clear that we are not "coercing people into the Kingdom," but rather proclaiming it to them. The enemy would like to portray Christians as dictatorial dominators seeking to gain power and take away freedom. But the truth of the matter is that atheism, not Christianity, is the world's greatest enemy of freedom. Wherever spiritual freedom is lost, political repression is not far behind.

Jesus did not come to condemn the world, but to proclaim the gospel of the Kingdom that delivers mankind out of the old world order. We must strive to alter our stance as "condemners," and to become instead declarers of the government of God in a positive fashion.

6. The Church must patiently construct *models of Kingdom life* which by their very character will present our message more clearly than words. Those models must reflect what being a Christian means, and how Christians can successfully relate to each other and society. Any attempts to evangelize without modeling will ultimately fail.

7. The Church must learn to *recognize and respect the work of God wherever it appears*, and not allow sectarian insecurities to cause rejection, alienation, or persecution of other God-fearing people whose beliefs or behavior may differ from our own.

Targeting Our Concerns

It has been said that if you aim at nothing you will surely hit it. It is time for the Church to be specific. How can we focus our concerns and resources to impact our society? I believe that one of the first steps we need to take is to direct our attention to our nation's capital: Washington, D.C.

Washington is every American's second city, our national "home." The sixty-nine square mile area we call the District of Columbia is

the seat of the United States government and the custodian of our archives, treasuries and bureaucracies. It is headquarters for over 2,000 national organizations, and also the focus of unbelievable spiritual and political pressure, both national and international.

Our nation's capital is actually many cities:

1. *Washington is a governmental city.* The predominant enterprise of the city is government. Thirty-six percent of all Washingtonians work for the federal government and eight percent for the District. The monthly government payroll is approximately 350 million dollars.

2. *Washington is a religious city.* Over 3,000 churches and hundreds of parachurch ministries are in Washington, spending a total of more than one billion dollars annually. Many of these ministries demonstrate heroic dedication and effort to solve seemingly impossible problems. The city is home to a number of Christian universities, halfway houses, rehabilitation centers, Bible studies, prison ministries, medical clinics, youth ministries, housing rehabilitation programs, poverty outreaches and day-care centers—all in addition to the traditional churches there.

3. *Washington is an international city,* with embassies and immigrants from virtually the whole world.

4. *Washington is a city of lawyers,* with over 34,000—more than any state in the United States.

5. *Washington is an educated city.* Over one fourth of its citizens over twenty-six years of age hold a college degree.

6. *Washington is a rich city.* One fifth of the households have an income of at least \$35,000 and the median family income is \$20,800. It was recently rated as the second best city in the United States in which to live (a judgment openly debated).

7. *Washington is a poor city.* Nearly one fifth of the population live below the poverty level (\$8,000 per year for a family of four). One sixth (108,300) receive food stamps; one eighth (80,000) receive Aid to Dependent Children.

8. *Washington is a city of birth problems.* Fifty-eight percent of its births are illegitimate (as compared to the national aver-

If Washington, D.C., somehow reflects our national predicament, then success there could become a model for the whole nation.

age of 17%). More children are aborted than born every year (13,300 to 9,200). A total of about 18,000 children are either born illegitimately or aborted each year, while only about 4,200 are born within wedlock. In addition, Washington has the highest infant mortality rate of any American city, and one of the highest in the western world—27 deaths per 1,000 infants.

9. *Washington is a city of singles.* One half of the population over fifteen years of age is single. The life-style of many Washingtonians does not embrace marriage and traditional family values.

10. *Washington is a "step-child" city.* It has no voting representation in the federal government and is dominated by representatives of other areas. Much of the property in D.C. is not taxed, since it is owned by the federal government. The first mayor-council government was finally established in 1967, but the local government is so immeshed in the federal presence that it can scarcely act on its own in any area of concern.

11. *Washington is a tenant city.* A significant percentage of its housing is owned by absentee

landlords. The degree of hostility between tenants and landlords is evidenced by the five hundred civil suits per day that these two groups file against each other. Jury trial requests in tenant-landlord suits equal requests in all other civil suits combined.

12. *Washington is a crime-plagued city.* It has the sixth highest crime rate in the United States (though it is fifteenth in population) and more police per capita than any other city.

13. *Washington is a city with a growing homosexual population.* According to the September 1980 issue of the *Washington Magazine*, D.C. may well become the homosexual capital of America. Three of the last five presidents of the Gay Activists' Alliance have been federal employees. Ten years ago, federal policy prohibited homosexual employment. Today the atmosphere is openly permissive. There are over thirty "gay" bars, a "gay" newspaper, and "gay" churches in Washington.

The Church and Washington

Can the Church be salt, light and a city in Washington, D.C.? The Church was all those things in Jerusalem, Ephesus and Rome, and it can be in D.C. as well. Multitudes of genuine Christians in D.C. and all over the United States are beginning to look closely at our nation's capital and to seek God for answers to its problems.

Because Washington is not a city which is easy to impact, our desire is not to criticize or denigrate any effort to affect it positively or to minister to its needs. We need the efforts of *all* God's people. Our concern is to increase the effectiveness of Christian culture as it seeks to be salt, light, and a city. If Washington, D.C., somehow reflects our national predicament, then success there could become a model for the whole nation.

I would like to offer a few per-

sonal observations about the task ahead of us:

1. The Christian leadership of our nation should no longer be intimidated by secular "experts" who have not solved our problems.

2. Our nation's capital in all its aspects should become a focus of Christians nationwide. We all have a serious stake in any developments taking place there, because it is the matrix of our national government. Christians must express their interest by voting for representatives who represent biblical values and by involving themselves with plausible efforts to strengthen our capital and its government morally.

3. Spiritual leaders in Washington need to make every possible effort to come together and seek the Lord for direction and strategy. I personally believe that D.C.'s problems will not be solved from Alabama, California or New York. We *can* be resources, but those God has placed in Washington itself must rise to their appointed tasks. And they must rise together—liberal and conservative; Catholic and Protestant; charismatic and evangelical; black and white; church and parachurch. Partisanship is treason in times like these.

The problems are bigger than any single segment of the Church can handle. Until the leadership of the Church comes together it will not find divine wisdom and strength for the task.

4. Once they sense God's strategy, church leaders must address the government, industry and social agencies concerning the legitimate roles of these institutions. It is time the Church occupied its prophetic office and ceased waiting for someone else to write the agenda. The salt and

the light are in the Church.

5. When Christian leaders in D.C. tell the rest of us what God is saying to them, we must marshal our resources to support their efforts to impact our capital city and government.

Chicago, Los Angeles, New York, Houston and other American cities are important to our national life, but Washington, D.C., is uniquely vital to all of us. The fragmentation and alienation in D.C. are mirrored throughout America. Health and holism there will have the potential to bring healing to the entire Church and nation, and will make the Church in D.C. truly a city set on a hill.

Does such an aggressive stance reflect intolerance toward the pluralism of our society? Is it an attempt to make some form of Christianity the official religion of the United States? Are we assuming that we can legislate a particular brand of morality? The answer to all of these questions is a firm no. The position we are advocating here is an acknowledgment that our nation has throughout its history had a relationship to the God of the Bible. It is a recognition that historic democratic principles based on that relationship cannot be maintained in isolation from Him. It is also an admonition that He is the One who commanded us to put Him first, and to love one another. Unless we are prepared to repudiate our history, our heritage and our Creator, we must repent and return to His ways.

Today would not be too early, but tomorrow may be too late.▼

¹Flood, Robert. *America, God Shed His Grace On Thee*. Chicago: Moody Bible Institute, 1975. pp. 30-31.



REMEMBER:

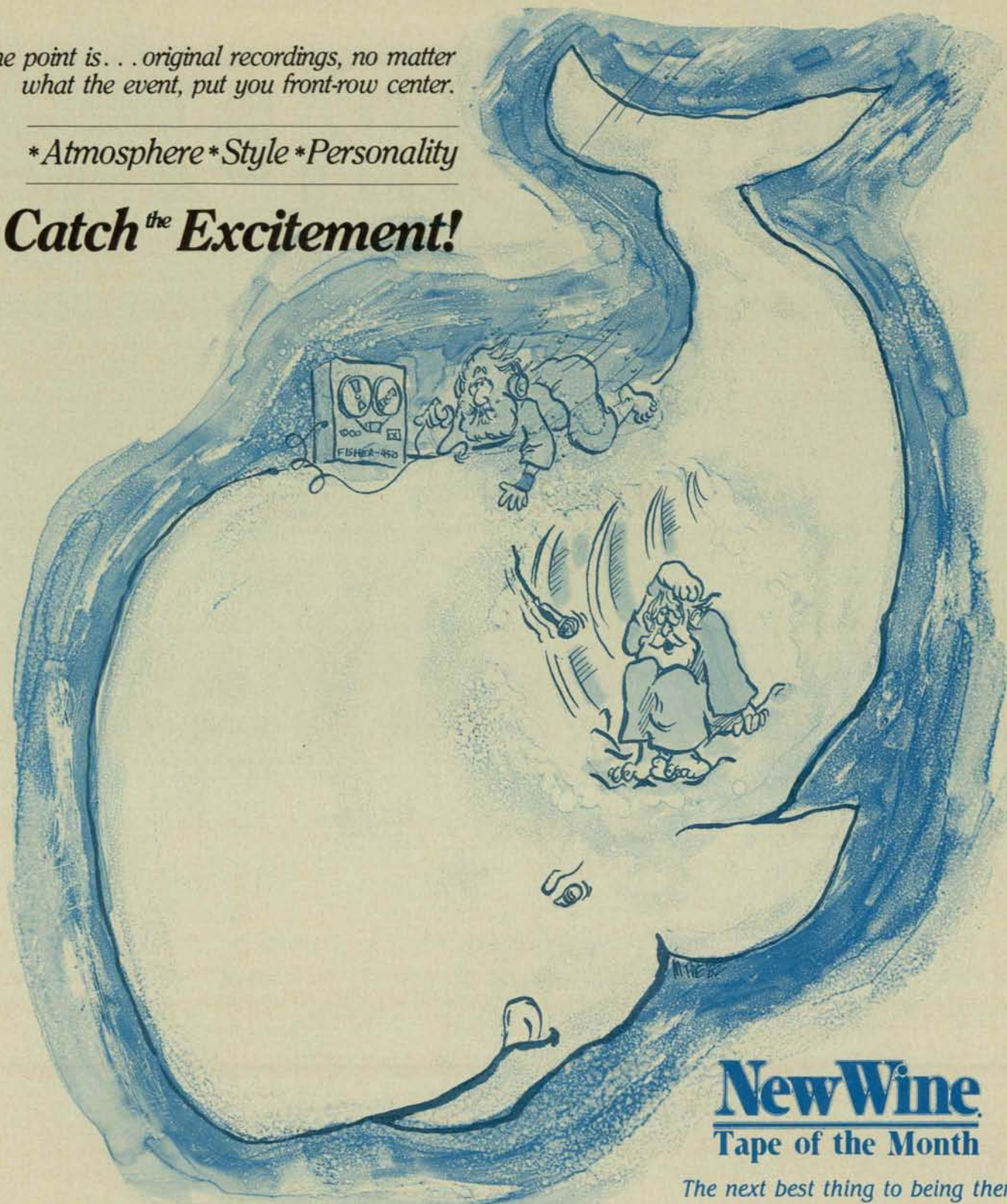
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Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person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

THE WORD

I believe in the Holy Spirit, whose presence in the life of each believer produces the fruit of righteous behavior.

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God at Work in D.C.

an interview with Senator and Mrs. Roger Jepsen



*Senator and Mrs.
Roger Jepsen*

U.S. Senator Roger Jepsen (R-Iowa) and his wife, Dee, have been the focus of a number of reports about Christian activity in government circles in Washington, D.C. While in Washington recently, New Wine had the opportunity to talk with the Senator and Mrs. Jepsen about the spiritual climate in our nation's capital, the unique pressures confronting them as they walk out their Christian faith in a very public and prominent position, and the concerns and hopes they have both for Washington and our nation.

New Wine: *Senator, what do you think are the most pivotal issues now facing our nation?*

factors that are signposts of a sound economy are looking better, thanks to the current administration's economic recovery program. But the economy is recovering more slowly than the President and Congress would like to see, and this in turn affects the budget planning and projections into the coming year.

Other issues that are prominent in this session of Congress are school prayer, school bussing and the constitutional amendments with regard to abortion and a balanced budget.

NW: *What would you say is the "spiritual climate" these days in Washington?*

RJ: I believe a change in atmosphere and direction is taking place in which the climate of humanist thinking that has existed in the capital for so long is now being counteracted. A spiritual rebirth is certainly taking place with an acknowledgment of God and a return to the basic perspectives which have been distorted or lost in the last twenty-five years. The Bible tells us to judge a tree, not by its leaves, but by its fruits. I am glad to say that this spiritual refocusing has not been simply lip service—it has led to action.

The President of the United States has set the example by his public statements such as: "The years that I have left, I give to Him." And our president does more than just talk. By his action he gives both courage and reinforcement to the growing number of people here who have a personal relationship with Jesus Christ.

The President's committee on voluntarism is a good example. He is encouraging people to care for people, neighbors to care for neighbors, the church

The spiritual advances taking place here in Washington encourage Christians and give others cause to reflect.

community to give compassionate help to families on a local basis. This decentralization, "the new federalism," is attempting to counteract the humanistic concept of strong centralized government that grows uncontrollably and attempts to regulate people's private and business lives. All this is being challenged and changed, and the reaction in this election year will undoubtedly be emotional.

Besides the change in spiritual climate, there is a definite increase in the number of Christians here, and more and more of them are finally taking their "candle out from under the bushel" and saying, "I'm not going to worry about losing my job or being harassed for professing my faith in Jesus Christ." The number of prayer meetings, Bible study groups and gatherings is growing.

Two or three months after Secretary of the Interior Jim Watt was appointed, I called him to let him know that we had something in common. I told him, "I understand that you belong to the Assemblies of God. We also support and attend the Assemblies of God." There was just a second of silence and then a big, "Praise the Lord!" Whoever heard of a Cabinet member of the United States shouting, "Praise the Lord!" over the telephone? It was a tremendous encouragement to me.

The "Washington for Jesus" rally made a deep impression on many people here. The policemen and other city officials who were accustomed to demonstrations marked by disrespect for the law, rowdiness and even violence were amazed at *this* demonstration. The fact that over two hundred thousand happy, peaceful and respectful people gathered together without violence or disobedience to the law had a great impact on them. The spiritual advances taking place here in Washington encourage Christians and give others cause to reflect. Even the *Washington Post* wrote a feature story on the Christian activity in Washington, D.C.—and it was a relatively objective and accurate report.

NW: *What has been your experience with the news media here in Washington?*

RJ: We are learning that the national tenor of press coverage of events in Washington emanates from the Washington press more than we had realized. The image that people across the country have of the capital is largely determined by a small core of key media people here. The media offices in Washington can put something on the wires and—whether accurate or inaccurate—it fans out across the country. For example, the *Washington Post* article I mentioned has been reprinted in newspapers and magazines all over the nation and even down in the Caribbean.

We have found that there are those in the media who are anxiously waiting for the chance to accuse a person in a public office of using the Lord or Christianity to political advantage. They say sarcastically, "He didn't decide to become a Christian until he decided to run for office." We have to be especially careful that we sincerely reflect our desire to *be used* by the Lord, rather than to *use* His name for political gain. And we have the responsibility as believers to go beyond what is expected in our work to do an even better job than others, so that we will be above reproach by the media.

I've also learned in office that in this age of electronic media, you must be able to present what you have to say in twenty-seven seconds—and make it catchy—if you hope to get any media coverage. So we're doing our best to utilize the opportunities we have to communicate through the media to the American public.

NW: *What are some of the unique pressures facing you as a senator?*

RJ: The fast-track, heady atmosphere in the capital of the United States is one where pressure—peer pressure, media pressure, and constituent pressure—is continual. The pace of life here is all-consuming, and even with good intentions, a person can be totally swept away by the schedule of prac-

tically round-the-clock activity.

Consequently, you can lose first of all the right perspective, and lose it very easily and quickly, as I have personally discovered. Next, you can begin to lose firmness in your values because of the pressures to do what is pragmatic and expedient. For example, a senator may be voting in a situation where he knows that his vote is not critical in the final outcome of the legislation. If he knows that voting according to what he believes is right will subject him to a great deal of criticism, he may be tempted to vote the other way and justify it by saying, "It won't make any difference in the end." And his staff is subjected to the same kind of pressure.

We have to pray every morning, remembering that it's God's will and not ours that must be done. We have to ask for strength and wisdom, but also for physical and emotional health so that we can keep the right perspective. It's very easy in this atmosphere to jump into the current of humanism that has been flowing here so powerfully for so long. Many staffs—and especially the folks that have been in the office on a career basis for a number of years—are caught up in the current. Huge egos are involved that contribute to the atmosphere of power.

It's easy as well to become expediently—and even "righteously"—impatient, to say, "I just don't have the time to hear or consider what someone else may think because, after all, I know what's best for the people, I have all the facts, and I was elected by them to make the decisions." If you don't keep your eye on the Lord, you easily get off the track. And when you do, it isn't long until you're on the fast track of the quest for power. Once you get in *that* race, you have a hard time either backing out of it or slowing down to say, "Can't we all stop and start over?"

NW: *Have you personally felt the pressure you mentioned of making decisions which you think are right but which are politically disadvantageous to you?*

RJ: Certainly. I believe that what I'm doing is right, but the pressure builds continually, especially from those who lobby on an organized basis—often trying to influence you because their employment with the government or their benefits from a particular program are at stake. They have ways to exert pressure, especially through ridicule.

The press coverage is often a continually depressing pressure. It is easy to become preoccupied with the fact that people are paying close attention to everything you do. But such attention is normal, and you have to learn to deal with it and with the often negative coverage of the press. We are always dealing with negative concerns, and

rarely with the positive ones. We're always working with problems; that's the nature of the work.

I was accustomed to this in my former occupation as a sales manager, because my job was to train and motivate the people who were having problems—and when you are finished helping those people, others were waiting with more problems. I was working with negative situations all the time, so I had some conditioning before I came here. My wife helps me keep the right perspective; she's my balance wheel and is actively involved in all that's taking place.

In spite of the pressures, however, the example that is being set by Christians who are active in office and on staffs at all levels is making a real and significant difference here in Washington. It is exciting—every day something new happens.

NW: *Mrs. Jepsen, what are your primary concerns in your involvement in the Senator's work here?*

Dee Jepsen: Perhaps the greatest struggle we face is time—it is difficult to meet all the demands made on us. I am also concerned about the opposition we are encountering in our support of the family. When you must deal with individuals and organized groups who are opposed even to the use of the word "family," or opposed to values that we consider to be a crucial part of our heritage, it is deeply disturb-

God seems to be giving extra grace for us to work in a spirit of love, and I think that His grace is the answer to many prayers of people who have interceded for this country by asking for forgiveness, blessing, and guidance.

ing. And like my husband, I am frustrated at times by members of the news media who strongly oppose the present trend back to the Judeo-Christian value system, and who inaccurately or prejudicially report on issues that touch on those values.

But many positive things are happening; as Roger has said, God is truly moving. The Bible says that as the light becomes lighter, the darkness will become darker. We're in a spiritual battle, but it's exciting to be around to see what the Lord is doing. And in the midst of all these exciting events, we must remem-

ber to do the work we're sent to do. We have to be very careful that we don't neglect God's purposes for us.

Another important concern I have is one that I think needs to be shared by those in the Christian community who are becoming newly active in the political scene. We need to encourage Christians to be responsible citizens, but we need to remind them that whatever we do, we're called to do it in the spirit of love. We must remember not to judge the motivations and intentions of others. Often we will meet believers who don't hold the same political views we hold, yet their hearts may be just as right before the Lord as ours. This doesn't mean that I can't oppose what they are doing politically, but it does mean that I should work against the *ideas* and *programs* rather than the *people*. I think we've got to be very careful about that.

God seems to be giving extra grace for us to work in a spirit of love, and I think that His grace is the answer to many prayers of people who have interceded for this country by asking for forgiveness, blessing and guidance. That's why people need to continue to pray both individually and corporately for the government.

NW: *What further prayer concerns should Christians have?*

DJ: We need to pray for a continuation of the spiritual rebirth in this country, and for a unity that transcends differences. On a natural level these are difficult times, and we will have to do some belt tightening. Even people who have accepted austerity as inevitable will be tempted to lash out at us when they are hurting financially. People will say, "The *government* is inflicting this hardship upon us; they don't *care* about us." In fact, however, many people in the government *do* care very much, and they care enough not to take the easy way out by continuing to provide more and more by going further and further in debt. They care enough to face the reality that we can't do it, that we have to find a better way. That's why I serve on the task force on voluntarism and private sector initiatives. What will have the greatest impact on poverty is God's people all over the country becoming mobilized to reach out to those around them.

NW: *How would you sum up the spiritual situation in the capital?*

RJ: I want people to know that God is at work in Washington. When Christians come here and find that the Senate has a prayer breakfast every Wednesday morning, the House has a prayer breakfast every Thursday morning, and people meet together regardless of party to share with one another and praise the Lord, they are astonished.

Invariably they say, "Do you know how good this makes me feel? We're going home to tell our friends."

Sometimes when a congressman tells his constituents in a public setting that he attends a prayer breakfast, people immediately accuse him of wearing his religion on his sleeve. But we must let people know that what has been so widely publicized—Abscam, for example—is not all that's happening here. The image many Americans have of Washington is inaccurate and we have a responsibility to correct that image.

Christians need to realize as well that God is not only at work in Washington; there have been changes across the whole country as well. Up until three or four years ago, many Americans felt the government bureaucracy in Washington was so big that they couldn't change it, so they took a fatalistic attitude. But we've seen a rebirth of the grass-roots approach in this country, a recognition that we are a country of laws where we change things by ballots, not by bullets. If a person really wants to change something, we're structured for change.

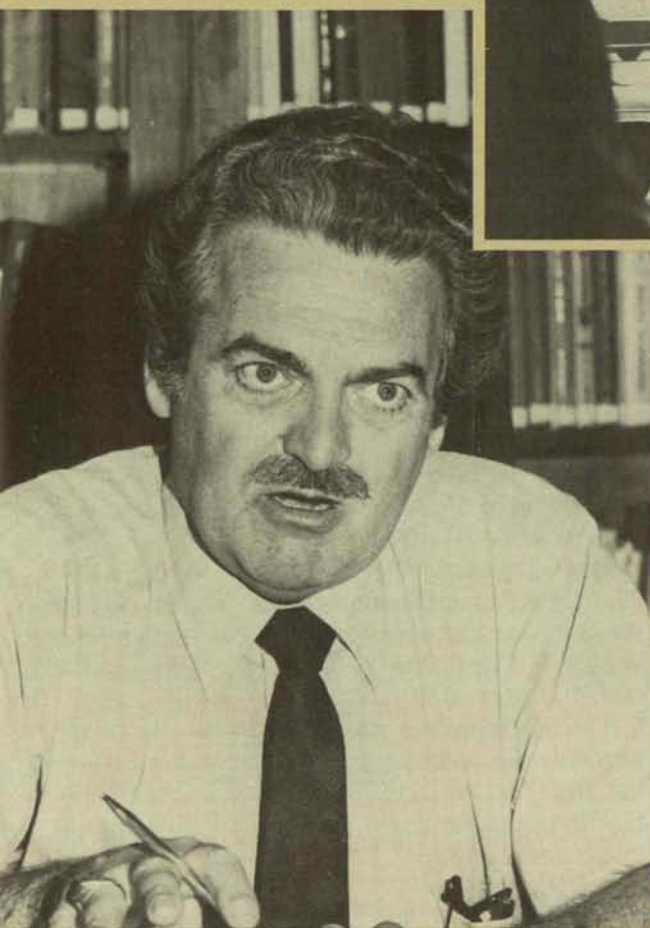
For years we've had an abundance of technology—but we haven't had much wisdom to go with it. And we've had power without peace. But people finally began asking themselves, "Who am I? Why am I here? Where am I going?" More and more people began questioning the direction of our society and our nation, until finally they simply said, "That's enough—enough of this government involvement in our business and private lives, enough big government, enough of this no-value, no-guideline system." And they effectively expressed themselves in the best way—at the ballot box.

DJ: The President has recognized this new attitude in the country, and along with the spirit of political involvement he wants to reawaken the spirit of giving in America. We hope to see that spirit awakening in people sitting in church pews all over this country. If we get volunteers who serve out of a truly spiritual motivation, their commitment will be deep and lasting. The Church must recognize, now more than ever, that we have a biblical mandate to serve.

RJ: Christians need to realize that one person can make a difference. My favorite poem, "One Man Awake" by Helen Cromer, presents the challenge clearly:

One man awake can waken another
And the second man can awaken his brother
And three awake can rouse a town
By turning the whole place upside down
And the many awake finally make such a fuss
That they awaken the rest of us.
One man up with dawn in his eyes
Multiplies. ♡

INTERNATIONAL CONCERNS



Behind the Iron Curtain

an interview with Bob Mumford

New Wine's regular feature, "International Concerns," presents this month a report from our Editorial Board member Bob Mumford on his recent visit to Hungary and Czechoslovakia.

New Wine: Could you give us some of your impressions of the countries you just recently visited?

Bob Mumford: For years, I have done a great deal of reading and studying about communist-dominated countries, but I still wasn't personally prepared for the kind of impact my visit to Czechoslovakia and Hungary had on me.

I need to preface my remarks by saying that I was only there three and a half days, and that does not

make me an expert on eastern Europe. But it still made a significant impact on me.

The basic conviction that I came away with is that it *does* matter what you believe as a nation. It staggers me to realize the drastic changes that took place in China when it believed communism, and what happened to eastern Europe when it believed communism. If you were to compare all the nations of the world by significant characteristics such as productivity—or even by attitudes toward women and children—it would be obvious that how a nation responds to the gospel has direct results in its character and structure.

Pure humanism—such as Marx's "dialectical materialism" on which communism is based—has born in eastern Europe all the inevitable fruits of atheism, including a total disregard for the value of human life. Atheistic nations treat a human being like a shrub. If a shrub is standing in the place where I want to put a driveway, I uproot the shrub. Pure materialism, which doesn't recognize human beings as being created in the image of God, treats human life with total disregard. It assigns to people no intrinsic value other than to serve the state.

We visited Czechoslovakia and Hungary and attempted to go into Poland, but were unable to do so because of the present political unrest there. The spiritual climate in Czechoslovakia was severely oppressive. I would say Czechoslovakia was nearly

Photos: left, Bob Mumford; right, Czech police (Wide World Photos).

twice as intense in spiritual pressure and darkness as Hungary. It's interesting that Hungary used to be an extremely oppressive society following the revolt in 1956, and Czechoslovakia was less restrictive. But now *Hungary* is less restrictive and has a better standard of living than any other eastern European nation in the communist bloc, due in part to the fact that the government there has returned ownership of about 25% of the land to private citizens for a modified type of free enterprise. But even though the standard of living has risen measurably in Hungary—partially as a result of increased tourism—the antagonism toward the Church has not lessened.

NW: *How did the opportunity arise for you to visit those countries?*

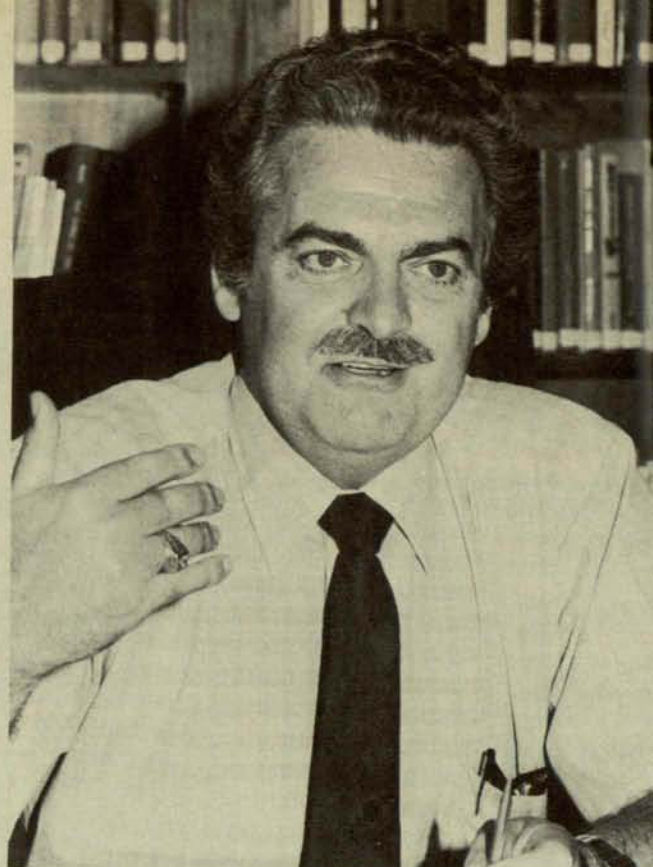
BM: Several Christian leaders I know have been involved in the Eastern bloc for some years, and I have had an increasing concern for them and for what we could do to strengthen them. My intention in going into the Eastern bloc was not to conduct any public meetings, but simply to meet with several significant leaders there.

NW: *What were your feelings as you first went into the communist countries?*

BM: Let me describe the border crossing for you, because that scene probably had the greatest impact upon me. We took no Bibles or Christian literature of any kind with us because of the basic antagonism toward the faith there. It was the first time in twenty-six years that I had been without a Bible. Usually wherever I go, I carry at least a little New Testament, but for four days I was without a Bible. At the border crossing were huge, steel-reinforced concrete bunkers and an immense steel gate so strong that it couldn't be breached with a truck. A hundred yards away on each side of the checkpoint was a tower with two guards carrying automatic weapons and two guards at each gate to check vehicles as they passed through. There were electrified fences on each side of the crossing area with a dirt-covered "no-man's-land" between, which was dragged quite frequently with a harrow so that any footprints would show up clearly. A team of three guards constantly walked the fence with German shepherds. All of the guards were armed with automatic weapons, and they searched our car carefully, banged on the doors, looked under the seats and checked everything, all the while watching us like hawks.

NW: *What was it like once you crossed the border?*

BM: Once we were inside the country, we had the overwhelming realization that we had stepped into a police state. The joke among the people in those



countries is that the reason for all those fences and guards at the border is to keep all the Westerners from trying to break into the country because it is such a "workers' paradise."

But being in such a police state was very painful. The fact is that anywhere there are Western people, secret police and informers are close by. So when you are in a restaurant or someone approaches the table, you just don't talk.

I'm not trying to make this sound like a spy movie, but in order to go to a home without arousing suspicion we actually did have to park three blocks away from it and walk a circuitous route to make sure we weren't being followed. Then, to go in unnoticed, we went in one at a time. We wanted to be careful that our action didn't increase the pressure on the people that were there.

It would have been possible for us to do something unwise which jeopardized Christians there, and then leave the country safely. But the people we would have exposed would have suffered because of our mistake. If I came to your house, knocked on the door and said, "Hi, I'm here from America to see you," the secret police would ask, "Why did they come to see you?" One of the men we met has just been exposed by a set of circumstances similar to what I just described, and the police were very methodically closing in on him. He was in great agony over it. He had already spent five and a half years in prison, where he had been beaten up repeatedly and left for dead. So after being released from that, to be under suspicion again was



Photo: An agricultural collective in Hungary (Wide World Photos).

a crushing pressure to him, and tears ran down his face as he talked with us about it.

NW: *How does the police-state environment affect the spiritual condition of the people you met?*

BM: Again, I didn't meet with many believers—mostly just leaders—so I can't offer an assessment of how all the believers are in general. I do know, however, that in those kinds of circumstances you don't have many who are lukewarm in their commitment. Either they commit themselves utterly to the Lord, or the pressure eventually overcomes them and they capitulate to the system.

The leaders I met with were admirable, strong, committed men. They were also weighted down—you could feel the load that they were continually carrying because of the government's continual suspicion. What was most noticeable to me was the awful impact upon them of never knowing whom they could trust or whom they could talk to since informers were everywhere, even among the believers. Strangely, even some misguided believers felt that it was their duty to inform on other believers by virtue of some misapplication of Romans 13.

This suspicion was the most obvious burden they carried, and of course my feeling is that the only antidote to that problem of suspicion is to understand something of covenantal relationships that would dispel the suspicion. The atmosphere of suspicion in which they live seems almost designed by the state to keep anyone from forming a brotherhood other than the collective state. Everything seems designed to prevent people from finding each other in a meaningful way because that would enable them to draw strength from one another. For that reason they keep society fragmented. Even though the men we met with knew the men I came with, it still took several hours for them to move from small talk to more open conversation. Even though they knew who we were and we knew who they were, it took several hours to work through the suspicion so that we could openly share our hearts with one another.

NEW WINE

NW: *What can we do to strengthen the believers there?*

BM: The first thing I would say we need to do is to intercede for them. The whole intercessory burden is something that needs to concern all of us. We have Intercessors for America—it would be good to have as well an "Intercessors for Christians in the Communist World."

Next, I believe we need to pray for them to hear the kind of Christian truth that will enable them to grow. Christian growth is not automatic, and almost all they have heard in the last twenty years is the basic salvation message. They have had very little teaching on the kingdom of God which would enable them to go beyond an initial salvation mentality into something which would help them to impact their nation.

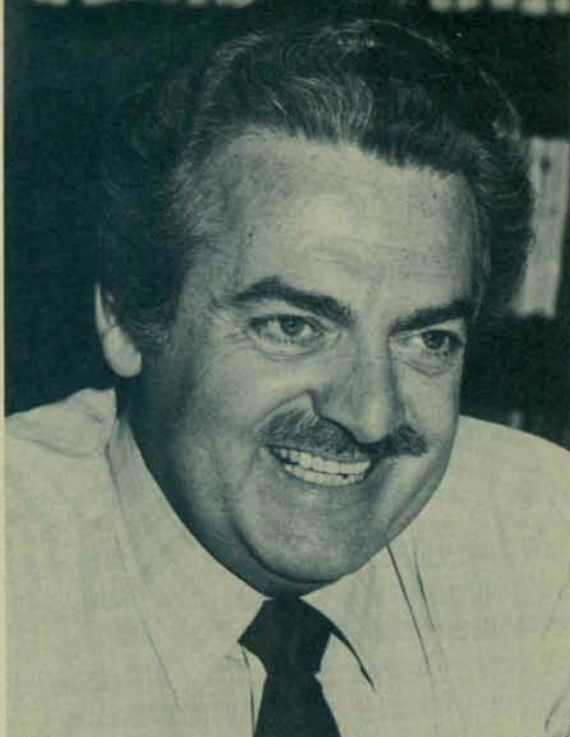
The third thing which would encourage them would be for Americans to change their attitude toward freedom. Many Americans have adopted the attitude that there is nothing worth fighting for. In other words, we stand idly by while an insidious erosion of our freedom takes place. Rarely are we willing to draw the line, take a stand and fight for certain liberties that were guaranteed by our Constitution and mandated by the biblical base upon which our nation was founded. When the Christians in communist countries see us throwing away our liberty, it has a very confusing effect on them. When leaders there see us entertaining and often embracing forms of socialism which have caused the tragic end results they are presently having to live with, it has a very discouraging impact on them. They simply can't understand why we can't see what is happening in our society.

Those are three definite needs I sense—an intercessory concern for these people, truth for them to grow on and our need to draw the line as a nation.

NW: *How has your visit to the Eastern bloc affected you and your views of what is taking place in our nation?*

BM: When a nation rejects God, it doesn't stop believing, it starts to believe anything. I've been to Germany five or six times, and the Christians in Germany tell me that the failure of the church is what created the spiritual vacuum into which Hitler came. The liberal church, by failing to proclaim a clear biblical mandate, created a vacuum. The same is true of many nations who were conquered against their will. We observe it happening in South American countries where a powerless church is leaving a vacuum which is being filled by the Marxist-Leninist doctrine. The apostasy of the Church creates those vacuums.

When any nation refuses the truth of God, it



begins to believe a lie. I believe that the socialist lie is being bought in America more extensively than many of us perceive. For that reason we need to realize that the whole socialist system has been proven to be a false answer. If you ever saw it in operation, you would know without a doubt that it is a false answer.

What we also need to realize, though, is that the gospel does have concrete answers for social problems. There was a time when I did not see the gospel in socioeconomic terms, but rather strictly regarding only salvation and spiritual matters. What I am now seeing is that the gospel *does* have socioeconomic implications. In that regard, we need to see that there is a difference between rank capitalism and free enterprise. We have mistakenly assumed that in economic matters there are only two choices—capitalism or communism. But I believe that the gospel of the kingdom of God allows a man a third choice. The gospel properly understood does demand social justice, moral responsibility and personal accountability, but it also encompasses free enterprise.

When the gospel is preached in its real power, the result is social equity—not by the power of the state, but by the effect of the gospel. We do find social and financial equity within the biblical concepts of justice, equity and social concern. Economic pressure is now coming on the Church in America to force us to examine our responsibility to the poor, to the widow, to the unemployed, and to face problems which we have avoided.

I am seeing that the gospel has far more power in this present life than we have ever thought or witnessed before. I do not advocate rank capitalism—that is, the rape of the land and abuse of other

people so that I can make a profit—but I do hold that free enterprise is self-evident in the Scripture. The reason this is so important is that if we in America lose our liberty, those of us who can help those in need will lose our power to do so.

NW: *If we need to understand that the gospel has implications far beyond just a salvation message, what do you think should be the results of that understanding, both for us and for the people you visited?*

BM: First of all, the results for us should include an end to our lack of involvement in social and political affairs. I don't want to theologize here, but I must say that a false pietism has caused many Christians in our country to internalize and spiritualize the Great Commission, and to focus exclusively on our individual relationship to God. The Church has been perceived as totally separate from the world, and so it has ceased to speak to many issues that are of great significance. The end result of that is a vacuum which has allowed anti-God philosophy to sweep the earth and put millions of God's people into bondage. The Church has failed to accept all the implications of the Great Commission, and thus has abdicated its leadership.

NW: *What observations do you have about America after what you saw in the communist countries?*

BM: When I came home, someone asked me what are the main problems we need to deal with in America. I answered, "Ignorance and apathy." I love our nation deeply, and my hope for us in America is that God would move upon the Church here by His Holy Spirit to help us see *conceptually* what His will is so that God won't have to deal with us *circumstantially*. The present financial crisis in our nation convinces me that the Lord is quite willing to deal with us circumstantially, and that would be a very painful thing.

My prayer has been that God would let us learn by teaching rather than hard experience whatever we as Americans, especially the Church in America, need to learn. I pray that God will cause us to rise in faith and courage to change our society with the message of the kingdom of God. My cry is that we can discover, live, and preach a Kingdom message—a message that will rise in triumph over the communist lie, and declare the triumph of King Jesus in the present. If there is any need in America, it is that the Church would be revived to become salt, light and the city set on a hill. The Church's mission includes social justice and economic answers. Our vision must be of a Church rising up in strength, influence and biblical faith that will make a nation and a people great in the earth.



Going to the Center of Power

by H. Edward Rowe

Our civilization is in decline. All the wisdom and power of man is helpless to solve this problem. But God is able to take a hand in the affairs of this na-

tion. He wants to turn the tide. He wants to do this through His people. He will do it as soon as we get in step with Him and develop a worthy Christian program

of action that is consistent with the guidelines which He has given us in His Word.

We can find in the treasury of the Scriptures a number of verses

that will provide guidance and motivation for a program of action. From among the many possibilities one of the best is Psalm 125:3—an almost forgotten expression of God's will. A clear understanding of this verse may be enhanced by taking note of more than one translation:

For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity (KJV).

For the scepter of wickedness shall not rest upon the land of the righteous; That the righteous may not put forth their hands to do wrong (NAS).

While he has not translated as literally as the King James and the New American Standard Bible, Kenneth Taylor in his Living Bible has gone to the heart of the meaning of this verse:

For the wicked shall not rule the godly, lest the godly be forced to do wrong.

This great verse expresses an abiding principle of God's will. His care for nations is clearly expressed in the fact that He doesn't want the wicked to occupy the place of power. That would be contrary to His holy nature, since it would result in the doing of evil by godly people. Of course, nations which repudiate the rule of God have many times in the past been placed under the rule of "the basest of men" (Dan. 4:17 KJV) as a means of judgment. But the rulership of the wicked over the godly is contrary to the perfect will of God.

Rulership Responsibility

Since this is the case, it follows that God has given His own people a responsibility in the area of rulership. Since the rule of the wicked is contrary to His will, it is clear that God's program for

communities and nations calls for the rule of godly citizens. God must be highly displeased with the all-too-common refrain "politics is dirty." He must be even more displeased with the carelessness, lethargy, and inactivity which characterize the lives of so many Christians who repeat that

God's method of impacting a nation is to select a man, give him a message and send him to the center of power.

slogan so frequently.

God does want to bless human societies. God does detest rottenness in high places (see Is. 1:5-6). God is the center of all power in this universe. Righteousness does exalt a nation (see Pr. 14:34). God does want His people to exert a mighty influence in the life of a nation. They *can*, if they are willing to follow His plan.

As we read the Bible we become aware that God has a plan for His people, and that He has presented it with great clarity. The main feature of it is that God sends His people to the center of power. In the third chapter of Exodus, the plight of God's people is described in words like *affliction*, *sorrows* and *oppression*. They were reduced to a grinding drudgery under the heels of the Egyptian slavemasters. The outlook was bleak in the extreme. God's people had no army, no weapons, and no leadership. Standing in the pathway of any possible escape was an insurmountable geographical barrier—the Red Sea. But with God, for whom all things are possible, the outlook was bright. "So I have come down to deliver them from the power of the Egyptians," said the Lord (Ex. 3:8).

God Uses a Man

Although God was about to commit His own unlimited power to the cause of delivering the

Israelites, His program involved the agency of a man. Remember the familiar account of the "burning bush," from which God spoke to Moses and announced, "I will send you to Pharaoh" (Ex. 3:10).

It is curious but nevertheless true that God chooses to use men for the accomplishment of His pur-

poses. Five times it is recorded in the early chapters of Exodus that the Almighty God issues a direct command to a weak, vacillating man—the command to *go*. Not only does God issue the command to *go*, but He also gives Moses the content of the message to be delivered to the mightiest monarch on earth:

"Then you shall say to Pharaoh, 'Thus says the Lord, "Israel is My son, My first-born. So I said to you, "Let My son go, that he may serve Me"; but you have refused to let him go. Behold, I will kill your son, your first-born" ' ' ' (Ex. 4:22-23 NAS).

From his own standpoint, Moses raises two valid objections: "They won't believe me" (see Ex. 4:1) and "I am not eloquent" (see Ex. 4:10). We might refer to the first objection as the *confidence gap* and to the second as the

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communications gap. Indeed there is a human problem involved in attempting to get a message across to the world. The secular mind, the scientific mind, and the statist mind are not generally open to the will of God. Nevertheless, God's command is to *go*. As in the days of Moses, God will take care of the objections of the world.

God-Directed Diplomacy

God's method of impacting a nation is to select a man, give

This was true in the days of the Judges. This was true in the days of Queen Esther, who in her effort to save the Jewish population from genocide under the wicked Haman went directly to King Ahasuerus saying, "If I perish, I perish" (Est. 4:16). After Isaiah's great vision of the Lord in the temple (Is. 6:1-8), the prophet was commissioned by God to "go out now to meet Ahaz" (Is. 7:3) and to deliver a special message to him. It was a *political* mission.

In the providence of God, the

ministry were out of harmony with the *political* forces of pagan Rome.

Paul the apostle appeared before Governor Felix, and made his defense before King Agrippa (Acts 26). When his citizenship rights were denied, Paul announced, "I appeal to Caesar" (Acts 25:11). Later, through the influence of Paul, a Christian church was born in Caesar's household. Although the appeal to Caesar was motivated by legal-political considerations, it opened a strategic door for the evangelization of people who stood at the center of power in the empire. Whether for purely political reasons, or for evangelistic reasons, going to the center of power is God's method.

How can Christians go to the center of power today? By moving into positions of public leadership so that the wicked will not continue to rule over us, causing us to do evil. This does not mean that every Christian should become a candidate for public office. It does mean that every Christian should become politically active at some level. The possibilities range from calling on neighbors in the local precinct, to becoming a candidate for the presidency of the United States.

It is important to understand that the Christian citizen living in a democratic republic does have a responsibility to make his influence felt through the political system. Our mandate is clear. Whether in the local community, the county, the state, or the nation at large, Christians must carry their influence to the very center of power, and their influence must express itself both in spiritual ministry and in practical and realistic political programs.▼

From Save America! by H. Edward Rowe. © 1976 by Fleming H. Revell Company. Used by permission.

The voice of the Lord from the fire launched Moses on a mission which was basically political rather than religious or spiritual.

him a message and send him to the center of power. Although Pharaoh Thutmose III (1450 to 1432 B.C.) was one of the mightiest rulers of the ancient world, God's man with God's message, backed up with God's power, prevailed. The result was deliverance from bondage as recorded in the twelfth chapter of Exodus. Although the burning bush experience of Moses has been the basis of many a missionary and evangelistic challenge, notice that the voice of the Lord from the fire launched Moses on a mission which was basically *political* rather than religious or spiritual. Although Pharaoh was staunchly committed to the service of Satan, Moses was not told to go down to Egypt and convert the heathen monarch. Moses' mission involved God-directed diplomacy in the court of Pharaoh.

Sent to the Power Center

God's method has frequently been that of sending His chosen servants to the center of power.

prophet Daniel was sent on a political mission to the great King Nebuchadnezzar. The activities of most of the prophets, as well as those of Ezra and Nehemiah, Saul, David, Solomon, and most of the Old Testament personalities, were highly *political* in nature.

The ministry of the Lord Jesus Christ was widely perceived as being highly political in the context of pagan, totalitarian Rome. Although His followers identified with His spiritual purposes, He did become a highly significant and visible figure on the *political* scene of those times. His crucifixion took place in a setting of mounting hostility on the part of the religious and political leadership. His messianic claim was perceived as a threat to the Jewish rulers (Lk. 22:66-71), who accused Him before Pilate, the Roman Governor of Judea (Lk. 23:1-2). The charges that He had forbidden the payment of tribute to Rome, usurped the royal title, and perverted the nation were *political* in nature. His life and

FORUM

ON WASHINGTON

In the past New Wine has periodically presented a question-and-answer feature dealing with pertinent issues and responding to questions from our readers. At the recent New Wine Event in Dallas, a panel discussion of questions from the audience was so enthusiastically received that we decided to feature regularly again in the magazine a "Forum" of questions and answers.

This month the questions in "Forum" are answered by two men who reside in the greater Washington, D.C., area and are actively involved in Christian concerns there. John Whitehead is a lawyer who has served as the special constitutional consultant to the Center for Law and Religious Freedom of the Christian Legal Society. He is the author of several books, including his latest, The Second American Revolution. Bob Dugan is Director of the Office of Public Affairs of the National Association of Evangelicals. He writes a monthly newsletter called NAE Washington Insights.

New Wine: *Do you think that the principle of "separation of church and state" is often being misunderstood today?*

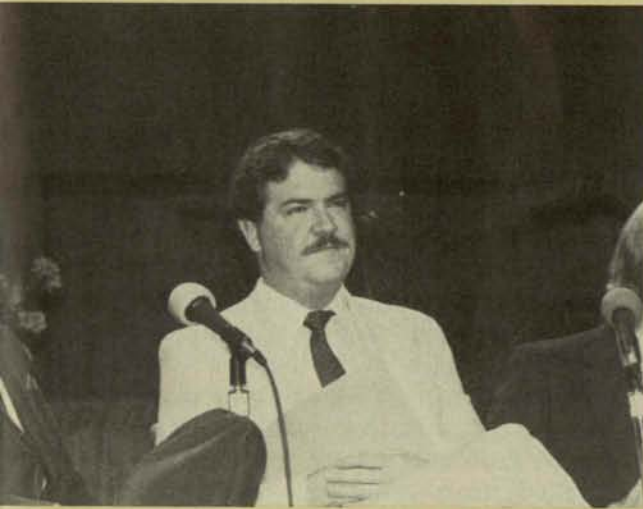
Bob Dugan: Yes, I believe there certainly is a misinterpretation today of the concept "separation of church and state." The First Amendment is often made to appear to imply that Christians, because of their faith, should not participate in politics.

I'd like to argue quite the opposite. We have representative government, and if people with a firm set of religious convictions are prevented from participating in that government in selecting our leadership and in influencing issues, then we really don't have representative government. In my view the President was correct when he said at the National Religious Broadcasters Convention and on several occasions since then that the First Amendment was not written to protect the people from religious values; it was written to protect those religious values from government tyranny. Unfortunately, the First Amendment is being used by

some to argue that we really shouldn't have biblical values in our laws and in our schools. But I believe they are misinterpreting the law entirely.

Many court decisions have misinterpreted the First Amendment clause prohibiting the government from *establishing* religion to mean, for example, that we cannot give students permission to meet before school begins in a classroom—even without faculty or administration sponsorship—for voluntary bible study or prayer. It is claimed that somehow giving permission to do that on public school grounds would be “establishing” religion and making it an official function of the state. So I think we are seeing a great deal of distortion in the present interpretation of the First Amendment, a distortion encouraged by some court decisions.

John Whitehead: We need to go back in history to understand this distortion of the First Amendment. When the First Amendment was written, the prevailing religion was what might be called a Judeo-



Christian theism which included the belief that the Bible was the source of man's moral absolutes. For instance, in the early days of the Constitutional Convention, when the unity of the delegates was threatened by sharp disagreement, Benjamin Franklin got up and read to the Convention from the Scriptures. When he sat down, the whole atmosphere had changed, and the Convention was able to continue to completion. Franklin himself was not a Christian, yet he went before the delegates appealing to them from the Scripture, because everyone there recognized the Bible as a base of authority.

Once we moved away from a biblical base in this country, as evidenced by the Supreme Court's decision concerning abortion in 1973, the meaning of the First Amendment was altered. When judges who no longer respected the Bible began to sit on

courts, the interpretation of First Amendment concepts such as church and state separation, free speech and all the other rights were altered. First there was a move away from God. Then once we had a move away from God, we developed a different view of what the First Amendment means.

We have to realize that once the “ground rules” of a society change, then the society's whole structure changes. We are moving from Judeo-Christian principles of government to humanistic ones. As Francis Schaeffer has said, we live in a society that functions from “arbitrary absolutes.” If, as several ex-justices of the Supreme Court have suggested, the Court has become a popular poll-taking agency—that is, if it is only making decisions by voting according to the popular opinion of the moment—then we've moved from a Judeo-Christian concept of government based on rule of *law* to a humanistic concept of government based on rule of *men*, which is entirely different.

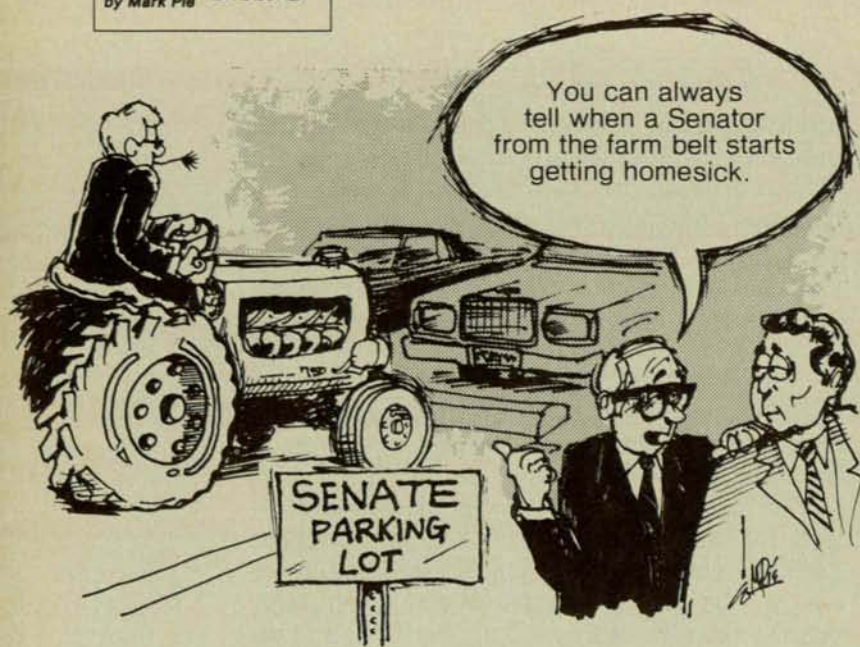
The Federalist Papers, written by James Madison, John Jay and Alexander Hamilton to promote ratification of the Constitution, stressed the rule of *law* as the proper foundation for government, because the idea of rule of *men* would lead to an oligarchy—“the rule of the few.” That is exactly what has happened—the Supreme Court has become an oligarchy and one of the primary instruments of moving our country away from a Judeo-Christian foundation.

These men recognized that you can't separate biblical moral absolutes from government without having a government that is like a ship on an ocean tossing to and fro. The kind of government that depends for its direction on whoever is in control at the time will find that a few people will push their will on all the rest. That is what we see happening today.

Photo: John Whitehead

NW: *What are some of the major concerns that Christians should be aware of today?*

JW: I would say that issues of the sanctity of human life—abortion, infanticide and euthanasia—are the greatest concern facing the Church in America today. The Supreme Court decision on abortion in 1973 is, I think, probably the most destructive decision any governmental body has ever made in this country. In addition, the Karen Quinlan case has set the precedent for euthanasia, and now we are experiencing court decisions to allow infanticide. Recently in Indiana the parents of a child sought “the right to choose” to allow their child to die—the “right” to instruct the doctor not to treat the child. A local judge upheld that “right,” and when it was appealed to the Indiana Supreme Court, they decided not to intervene, and the child was allowed to die. That sets a dreadful precedent. I've



talked with many in the medical profession who have told me such infanticide goes on all the time.

So the sanctity of human life, I think, is the number one issue. I'm sure most Christians are *aware* of this issue, but we can't be just aware of it; we must *do* something about it. I think we're leaving that issue hanging, and it's bringing God's wrath down upon us both from outside and from within.

Another area we have to be very concerned about is the power of bureaucratic agencies to make up regulations that no one ever votes on. We all know that, for instance, the Internal Revenue Service and other agencies in Washington make many regulations which no one ever votes on, and they force them on people—that is, they are building a government of “taxation without representation”—the very same kind of tyranny against which Americans fought in the Revolutionary War.

Yet another grave area of concern is government control of Christian schools. I would say that in almost every state in the Union, Christian schools are battling the government in some form or another, such as in matters of licensing and teachers' certification. Again we are dealing with bureaucratic regulations. This matter is extremely important because the Christian schools today, I believe, are going to be giving us the leaders of the future. The first thing totalitarian governments do after they come to power is to take over the schools, because they realize the value of indoctrinating

children from the beginning in their own world view.

We also must be concerned about the public schools. The right of Christians to work in the public schools, pray in the public schools and witness in the public schools is being restricted.

We must be concerned as well about the funding by our government of groups such as Planned Parenthood, which is an organization that promotes a pro-death position and is responsible for much of the abortion propaganda we see today. They have received over 100 million dollars from the federal government over the last few years, and many other groups like these are also being funded by the federal and state governments. This is just part of an overall concern we need to have about the entire area of government budgeting.

Christians need to be concerned about their government as a totality; we can't approach it in a piecemeal fashion. We need to recognize the *total* lordship of Christ over every area of our government, because that government has been established by God, and to be good stewards we must be involved in it. We must be concerned about it and we must protest against it when necessary.

NW: Bob, are there some other areas of concern you would point out?

BD: Yes, there are. One important category of concerns, I think, involves religious freedom, and I believe that such freedom should always be our chief concern in government. Within this category are the issues which involve the First Amendment. We must be concerned not only with religious freedom in the United States but also around the world. Religious freedom is a matter of human rights, and our nation has stood historically for such freedom. As Christians we need to be concerned about the “Siberian Six,” for example—two families who fled to the U.S. embassy in Moscow to flee religious persecution in the Soviet Union.

Justice for women is another major concern. I think we need to support measures which establish justice for women in economic affairs in areas of pensions, availability of insurance and wages. Some real injustices have been done to women in our society. Many of us who have opposed the Equal Rights Amendment have said that we're *for* the “E” and the “R” but not the “A”—that is, we want legislation that insures economic justice for women but doesn't create an overarching constitutional amendment whose interpretation by the courts would be problematic.

The pornography that is being broadcast on cable television is a current problem as well. We also face the possibility that cable programmers

may be able to refuse to carry religious channels and substitute pornography instead.

Drunk driving is another matter in which Christians have taken legislative leadership to solve the problem. Legislation in that area has now been passed by the Senate and is awaiting action by the House.

I think all Christians ought to be concerned about the economy of the nation. Inflation has been reduced drastically by the Reagan administration, but we still have high unemployment and interest rates and we ought to be paying attention to those problems.

NW: *What are some specific items Christians need to be focusing on regularly in prayer?*

BD: One major area of prayer concern is the 1982 elections, because the makeup of Congress is more significant in determining the direction for the country than even the occupant of the Oval Office. Considering that, we should know all we can about the candidates running for seats in the House and the Senate. We should seek to know about them just as diligently as we do presidential candidates so that we can vote intelligently.

A tremendous political shift took place in the country in 1980 with the election of Ronald Reagan and the new majority in the U.S. Senate. However people feel about that shift—whether they like it or are opposed to it—they ought to be praying that the will of the Lord will be accomplished in 1982, because the nation's new direction will either be ratified or rejected by the voters in this mid-term election.

Secondly, war and peace must be a major concern for us. We must not only pray for the political "hot spots" of the world, but also pray that our political leaders will know what to do about the threat of nuclear war and how best to prevent it. We must pray that if meaningful negotiations are the best way to reduce nuclear weapons—whether a freeze, or the strategic arms reduction talks that the President is proposing, or whatever—that God will give our leaders wisdom to know how to lessen the threat of war.

Bob Dugan



Next, the moral issues facing the government should be a matter of prayer, so that the Lord will give the Congress wisdom to enact legislation that will reflect biblical values instead of rejecting them. I don't presume to have the final word on what the biblical position is in those issues, but we must be diligent to seek the will of God in the many moral issues that are facing us.

Another matter of prayer is the Church's response to poverty in view of the cutbacks in federal spending and the President's request that the Church go into partnership with business and gov-



Dr. Richard Halverson, Chaplain of the U.S. Senate, left; Bob Dugan, right.

ernment to meet the needs of the poor in our society. We ought to be praying about how we can do that.

Finally, we need to pray that the Holy Spirit will bless the ministries that are presently going on behind the scenes in Washington. Many evangelical churches there are reaching out very effectively, and many members of Congress and administration officials are deeply involved in the life of solid, Bible-preaching churches. We need to ask God to bless the churches in Washington.

JW: Along the lines of Bob's last comment, one specific prayer concern I would cite is that Christians here in Washington would be able to work together. Christians have in many cases already begun to join forces. Whereas in the past, a minor doctrinal difference between groups would keep them from working together on a common issue, we've seen some of those walls break down, and that is good. But there is still a lack of coordination of efforts, and a lot of prayer needs to be directed to this area because we need a coordinated effort. We need to pray that Christians become a cohesive force so that we can have even a bigger impact than we're having now.

NW: *Do you believe that Christians can make a real difference?*

JW: Yes, they can make a great difference, and that's why we're here. Above all, the Holy Spirit makes a difference. Christians can make a difference if they will apply their faith externally. The first thing Christians have to do is become educated on the issues. We can't go out and get involved effectively if we don't know what we're talking about. I would first list a few key books that can help clarify the issues: Francis Schaeffer's *A Christian Manifesto*; Schaeffer and C. Everett Koop's *Whatever Happened to the Human Race?*; my book, *The Second American Revolution*; and R. J. Rushdoony's *This Independent Republic*.

Once they are educated on the issues, Christians need to begin organizing. I think that Christians in the churches throughout America should organize small political groups to meet regularly with the local representatives in the community as well as their Congressmen when they come home. Christians need to have an influence in their decisions, and if these elected officials don't listen to us, we should go to the ballot box and vote them out. I have lobbied on the Hill before, and I am amazed at how little input most of these men on Capitol Hill receive before they vote on an issue. If we are organized, we can have a tremendous impact on their voting by supplying the right information.

It is important to remember that before we can get the nation in order, we must get our families in order. That means emphasizing to our spouses and children the lordship of Christ over every area of life.

Another thing we should remember is that all Christians don't have to grow up to be preachers; we need scientists, lawyers, doctors, people in every field.

Finally, probably one of the most important things Christians can do is to be institutes of health, education and welfare. The President is asking the Church to do more of that so that the responsibility will be taken off the government. I think that often people don't see the significance of the Church because they don't see the Church doing these things.

Throughout the Bible we find a strong emphasis on taking care of the widow, the orphan, the poor and the alien. But we seem to have forgotten that today. We must go back to the Scripture to rediscover our role.

BD: I think the point at which Christians can make the greatest difference is by getting actively involved in helping to choose the people who will become our elected officials, so that people with godly values will go into office.

If Christians really want to have godly people in leadership, they're going to have to put them there. So I especially urge Christians to make the difference by volunteering to help in the campaigns of candidates in whom they have confidence—whether it's for the school board in a local community, the county commission, the state legislature, or the U.S. Congress. A few extra people can make the difference just by volunteering some hours to distribute literature, operate phone banks or get the vote out on election day. Millions of Christians have never attempted to do some of these things—but if by God's grace we begin, we can shape the history of the United States. ♥

If you have any questions you would like to have answered in "Forum" by our Editorial Board members and other guest panelists, please address them to "Forum" c/o New Wine Magazine, P.O. Box Z, Mobile, AL 36616. Although we obviously cannot respond to every question we receive, we hope that "Forum" will provide us an opportunity to comment more directly and personally on matters of specific concern to our readers.

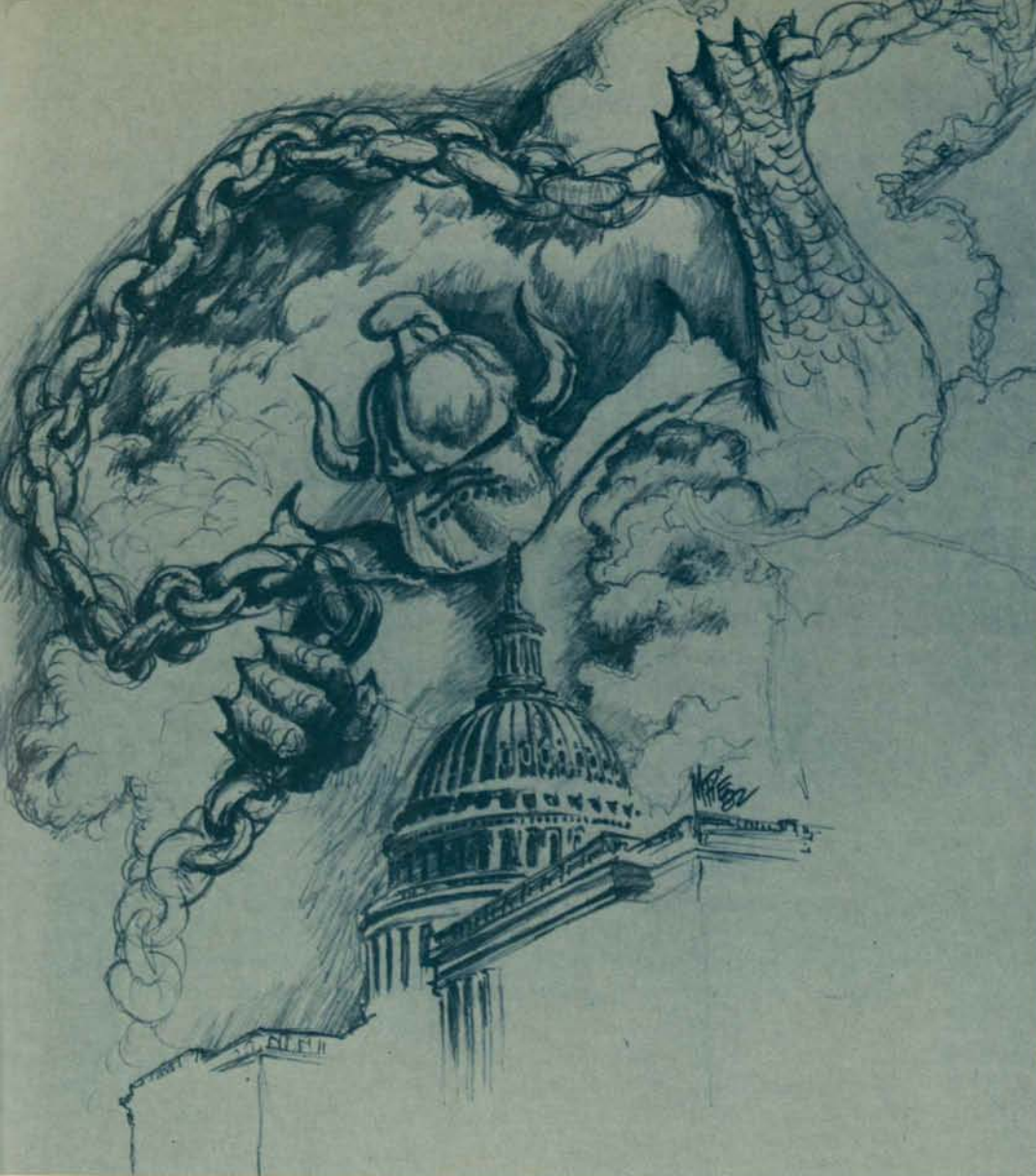
Book Review

The Second American Revolution by John Whitehead (Elgin, IL: David C. Cook, 1982).

John Whitehead has written a broad and penetrating analysis of the developing crisis of religious freedom in America. His examination of American legal history, the nature of government and the mission of the Church challenges Christians to take part in a "second revolution" to transform American society. Some of the topics covered include:

- 1) our movement as a nation away from a foundation of moral absolutes to one of subjective relativism;
- 2) the usurping of the legislative function by the courts and the federal bureaucracy;
- 3) the fallacy of a "morally neutral" government;
- 4) the need for Christian involvement in the social and political arenas.

Whether or not you agree with the author on every point, his clear presentation of some critical issues is a significant contribution to a better understanding of church and state. Both this book and the film version of it scheduled for release later this year by Franky Schaeffer V Productions are well worth the attention of American Christians of every persuasion.



Warfare Over Washington

by Gary Bergel

Ever since His ascension, Jesus Christ has been interceding for us as our High Priest before the Father. Though His earthly ministry lasted only three and a half years, Christ's heavenly, high-priestly ministry has continued unceasingly for nearly two thousand years. While this truth should quicken and encourage us, we need to realize that Christ is not interceding for the *world*, but for the Church. This focus of His intercession was revealed as He prayed just before His arrest in the garden of Gethsemane:

"I am not praying for the world, but for those you have given me, for they are yours . . . I pray also for those who will believe in me through their message" (Jn. 17:9, 20 NIV).

The writer of Hebrews confirmed this truth when he declared that since Christ's resurrection and ascension, "He always lives to intercede" for "those who come to God through him" (Heb. 7:25). But if Christ is continually interceding for the Church—"those called out" from among the nations—who is to intercede for the world? I believe it is the Church who is called to pray continually for the nations and to disciple them.

The Call to Intercession

Our participation in Christ's high-priestly ministry is not only our inheritance, but also a rare and precious privilege. For those "who have ears to hear," the Spirit of God is issuing an awesome invitation to the Church in this hour: "Come, share My authority over the nations. Conquer and rule with Me on the throne!" (Rev. 2:26-27; 3:21). We are being invited to come close to the heart of God, and He is offering His grace to enable us to respond. Effective intercessory prayer is a mark of intimate friendship with the living God.

Understanding the Ascension

To understand the significance of our potential role as intercessors, we need to have more of an appreciation for what was accomplished by Jesus' resurrection and ascension. The ascension of Christ is a pivotal event in history often unintentionally minimized in the life and worship of the Church, and thus it has only a marginal significance in the life of many believers. Such a lack of appreciation for the importance of the ascension drains the Church of much of the power available to it in the Spirit. At least three aspects of the ascension need to be emphasized and understood so that our intercession and authority in Christ might become more effective.

The first aspect is revealed in Ephesians 4:10 where we read that Christ "ascended higher than all the heavens, in order to fill the whole universe." Although it is difficult for our finite minds to grasp the significance of this statement, we should ask the Holy Spirit to give us an understanding of it, for in this one majestic event the legal foundations for the Church's rule in Christ Jesus were fully established. Because the Son was exalted above "all rule and authority, power and dominion," He gained dominion and has the right of sovereign kingship over all things (Eph. 1:19-23). The entire creation was brought into subjection to Christ. And because we are commanded to pray in the name of Jesus, our prayers have His legal, binding authority throughout the universe in all the affairs of men and even in Satan's realm.

Secondly, Ephesians 2:6-7 tells us that *we ascended with Christ and we are seated with Him* in heavenly realms. Though we sojourn for a time on earth, we are spiritually seated with Christ in the heavenlies. Through repentance and faith we have united ourselves with Him and so have become "one with Him in Spirit" (1 Cor. 6:17). Seated far above the din of battle, we have the best possible vantage point and have been granted the supreme advantage for effective battle and administration of the Kingdom. But we become ineffective and discouraged in prayer when we lose sight of our heavenly position in Christ.



Gary Bergel received his B.S. and M.A. degrees from the University of Wisconsin, Madison, in Biology, Secondary Education, and Fine Art. He is the author of the booklet *When You Were Formed in Secret/Abortion in America* and presently serves as the Director of Research and Education for Intercessors For America. Gary resides in Springfield, Virginia, with his wife, Susan and their five sons.

Third, in Ephesians 1:20 we find that the Father seated Christ "at His right hand." Jesus did not grasp for His exalted position, but rather remained under His Father's authority and fit into the order of His Father's plan and design. Even in His exaltation, Jesus remained in an attitude of servanthood and submission to His Father.

We must learn from Jesus' example to submit ourselves to His headship over the Church and to fit into His intended order for the Kingdom. The warring Church was designed to function as a unified and cohesive army, not as lawless, roaming bands of prayer warriors. Unfortunately, however, the kingdom of God is suffering many needless casualties and defeats which tragically demonstrate our need for a restoration of corporate unity and order. After His ascension Christ gave men as gifts to the Church "so that the body of Christ may be built up until *we all* reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:11-13 NIV). Unity and God's divine order are essential for the effectiveness of all the Church's work, including its intercession.

Ruling in the Affairs of Men

A united Church will be able to go forth to implement Heaven's plans for the affairs of men. Christ's victory over Satan must be administrated by the Church as it reclaims and rules over the earth in faithful stewardship as God originally intended. As royal ambassadors, deputized with power of attorney to do the King's business, we must through prayer legally "bind and loose on earth what has been bound and loosed in heaven" (Mt. 16:19). The redeemed community can change the balance of power in world affairs through prophetic prayer and intercession. A pray-

ing Church that can steer history is God's ordained recovery program—there is no other. If this generation will not enter into the work of intercession, then the Father will wait for someone who will. But sooner or later He will have an army of loyal friends who will march to the beat of His heart and bring into reality His kingdom in the earth.

Aaron's Intercession

One of the most dramatic illustrations of the power of intercession is the story of Aaron's intervention on behalf of Israel in Numbers 16:41-48:

The next day the whole Israelite community grumbled against Moses and Aaron. "You have killed the Lord's people," they said. But when the assembly gathered in opposition to Moses and Aaron and turned toward the Tent of Meeting, suddenly the cloud covered it and the glory of the Lord appeared. Then Moses and Aaron went to the front of the Tent of Meeting, and the Lord said to Moses, "Get away from this assembly so I can put an end to them at once." And they fell facedown. Then Moses said to Aaron, "Take your censer and put incense in it, along with fire from the altar, and hurry to the assembly to make atonement for them. Wrath has come out from the Lord; the plague has started." So Aaron did as Moses said, and ran into the midst of the assembly. The plague had already started among the people, but Aaron offered the incense and made atonement for them. He stood between the living and the dead, and the plague stopped (NIV).

Intercessors often find themselves, like Aaron after the rebellion, standing "between the living and the dead." Cities all across our

land today are overripe for judgment. Our sins are piled high, already provoking a number of curses, confusions and judgments throughout our land. Liberty has been confused with license. Infanticide is following hard on the heels of abortion. Our law has in many ways become fundamentally corrupt.

Just as Moses commanded Aaron to "take a censer . . . and go quickly into the congregation," so we hear the Lord commanding us to offer earnest prayer to stave off divine wrath. The same urgency—"go quickly"—is in the Holy Spirit's instructions to us in this hour of our nation's history. Fervent prayer, fastings and supplication must continue, like the smoke from Aaron's censer, if we hope to stop the plague of national corruption. In this way we must continue to come between the plague and those threatened by it.

Washington, D.C.

As the Church approaches the task of intercession, many of us are sensing that God is singling out Washington, D.C., for our attention. This seems only fitting, for I do not believe that it is His will for this city—the capital of our nation and the seat of our national government—to be surrendered to corruption and inevitable judgment. The revealed will of God is for Christians to have good government, so that "we may live peaceful and quiet lives in all godliness and holiness," and so that we can remain free to preach the gospel (1 Tim. 2:1-6). Although the confident prayers, faith and good works of precious saints have salted and preserved the capital from destruction up until now, the recovery and restoration of the city and its people is dependent upon the efforts of the entire Church in America.

Confusion is rampant in Washington and in all branches of the federal government there. I personally believe that the roots

feeding this confusion can be traced to Satanic "strong men" ruling over the city, as well as the other demonic powers, principalities and spirits which are re-

A praying Church that can steer history is God's ordained recovery program.

sistent and active in the many foreign embassies and special interest strongholds. The spiritual atmosphere is dense and turbulent. Even people of integrity can become influenced by it or lost in it. Like "the brew of Babylon" in Revelation 18:3, the lust for power, fame or pleasure has overtaken many.

According to the Scriptures, confusion and corruption result primarily from three sources: pride and rebellion against God; occult activities; immorality and hedonism. In the fourteenth chapter of Isaiah, the fall of Lucifer, or Satan, is recorded. He is charged with proud rebellion against heaven which "weakened nations and destroyed cities" (14:17). The power of pride to corrupt people who live in Washington has been so frequently demonstrated that the problem has been nicknamed "Potomac Fever." Unless those in leadership repent of their pride and the rebellion against God's law it has bred, the judgment recorded in Revelation 18:6-7 will be theirs: torment and grief to the same degree that they sought glory for themselves.

Pride and rebellion tend to spawn spiritual apostasy and false religions. The first chapter of Isaiah reveals this progression.

Israel's corruption—characterized by rebellious rulers, bribery, murder, and lack of justice for fatherless children and widows—led to the establishment of false religions and occult practices. Today witchcraft, fortune-telling, and other satanic activities abound in the Washington area, sometimes in very fashionable surroundings. In addition, the influences of Rosicrucianism, Masonic rites and other "mystical" systems on our nation's essentially Christian foundations must be identified and repented of.

Sexual immorality is openly widespread in Washington. Spiritual forces are at work, confusing the proper roles of men and women, distorting the order of government and undermining clear concepts of sexual identity. One estimate is that a third of the men in the city are homosexual [*Washington Post Magazine*, February 14, 1982]. Adultery and fornication are epidemic. This year the U.S. Congress overturned a law passed by the D.C. city council which would have legalized bestiality and sexual activity between children. Male and female child prostitution is also common.

While many people wander the streets addicted to heroin, amphetamines or alcohol, the more affluent and sophisticated drug abusers are working to decriminalize cocaine, the new "social" drug. In many ways our nation's capital depicts the debased culture described in Romans 1:22-32, where Paul writes that some,

JUST AROUND THE CORNER



EDUCATION

Next Month In New Wine.



"professing themselves to be wise...became fools," so that God abandoned them to their perversion and corruption.

A Positive View

Although we could continue almost endlessly with a depiction of the depravity in Washington, we should not forget that "where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord" (Rom. 5:20-21 NIV).

We can find many indications that God has not in any sense given up on Washington or on the American government. Since the 1980 elections there are probably more dedicated Christians working in government and in the District of Columbia than at any time in its history—and they are having a profound impact. Bible studies and prayer meetings are now occurring regularly. Many believers work quietly and humbly behind the scenes, yet with great effect. They have "dug in" spiritually and learned to be victorious. Now they need to be fortified and supported spiritually by all of us so that the work of redemption and recovery might advance.

Standing in the Gap

A vision of recovery which the Holy Spirit has given a number of pastors in the greater Washington area is that the city should be surrounded by churches and Christian fellowships committed to regular prayer, fasting and intercession for the District of Columbia. A number of groups are sensing the need for twenty-four-hour prayer watches. Many people will need to be awakened and trained in intercession. Prayer is also needed that the people of God will share their pastors' and leaders' vision of recovery. And all these local efforts will succeed

only if they are supported and reinforced by the systematic prayer efforts of committed believers and groups across the nation.

It is time for the Church in America to establish a prayer "watch" for Washington, D.C. "Watching" is the military practice of staying awake in order to guard or maintain surveillance. In prayer a "watch" is especially important in the night hours, when the legions of Satan are most active. Biblical precedents for God's people keeping such a watch are abundant and should encourage us to practice it (see Is. 62:6-7).

While the Church as a whole must intercede—that is, "come in between" God and the District of Columbia, committed fellowships and churches experienced in spiritual warfare must also move into a long-term offensive to bind the demonic forces. The strong man and spiritual powers presently ruling over our nation's capital must be brought down and paralyzed in the name of Christ Jesus.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand....Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints (Eph. 6:12-13, 18).

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish argu-

ments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ (2 Cor. 10:3-5 NIV).

A "Recovery Offensive"

We must affirm the lordship of Christ over Washington in our thinking and speaking. Fervent prayer must be made for the redemption of individuals there and for the restoration of spiritual leadership, family life, church life, and secular government. As we pray that biblical foundations will be restored to the institutions of our society, we should be inspired and motivated by these words of our founding fathers:

It is impossible rightly to govern the world without God and the Bible.

George Washington

If we abide by the principles taught in the Bible, our country will go on prospering...but if we or our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

Daniel Webster

My firm conviction is that God is calling the Church in America to mount a massive "recovery offensive" on behalf of Washington, D.C., through prayer. This seat of government must be retaken and ruled in Christ if there is to be any hope for a total national renewal. As we move forward, may God help us to remember that daily intimacy with Christ, obedience to His commands and covenantal loyalty with one another are the keys to a successful administration of His victory. And as we pray, we can be encouraged by the knowledge that Christ Himself is continually interceding for us—that *we* might intercede and rule. ♣

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To the Point

by Ern Baxter

*A final comment
on this month's theme*



Those who believe that the Bible is the revelation of God to man consider it to be the final word in all matters pertaining to teaching and conduct. Contrary to what many Christians seem to think, however, this authority is not confined to Christians and Christianity. It is universally binding, whether or not all men receive it.

The Bible speaks to and about both the righteous and the wicked—individuals, families, cities and nations; those who lead as well as those who are led. Indeed, its inspired pages apply to every category and stratum of mankind. The Scriptures identify, define and address all men both in individual and corporate settings, including civil government.

According to the Bible, civil government is established, defined and authorized by God. Unfortunately, many see government as a necessary evil rather than a divine institution. It is equally regrettable that many governments are ignorant—either unintentionally or deliberately—of their significant place in the cosmic moral order. This abnormal situation frustrates the redemptive and instructive influence of the Christian community in relation to the government and causes the government to be motivated by factors other than the fear of God.

In recent days, it has been said in various quarters that separation of *Church* and state is different from separation of *God* and state. The Bible supports this statement. The apostle Paul has

made clear in Romans 13:1-7 the divine requirements for godly civil government. If the civil government were to follow these God-given instructions, we would see emerging that divine order for which Christians have prayed almost two thousand years: "Thy will be done on earth as it is in heaven."

Paul writes:

Let every soul be subject unto the higher powers [or "the governing authorities"]. For . . . the powers that be are ordained of God . . . For rulers are not a terror to good works, but to the evil . . . For he [the ruler] is the minister of God to thee for good . . . a revenger to execute wrath upon him that doeth evil (Rom. 13:1, 3-4).

He is describing here the nature, functions and claims of a good government as God intends it. Three times in this chapter rulers are designated as "ministers of God," who as His servants are to protect godly men and inflict His punishments on those who do wrong. Thus it is clear that civil government is given a mandate to represent, uphold, and promote righteousness in society. Consistent fulfillment of this proper role is divinely rewarded, while neglect of the role is divinely punished.

This aspect of punishment is important to recognize, for otherwise we can wrongly assume that the government has the divine right to do wrong simply because it is divinely ordained. What will befall a civil government that dis-

claims any authorization by God or dependence upon him—a government that not only fails to support good works and present "a terror" to crime, but itself violates righteousness? It must inevitably experience the judgment of God and the legitimate protestations of righteous people. Space does not permit a specific list of these rewards and punishments, but a review of history, both sacred and profane, would provide abundant evidence of God's providential dealings with governmental behavior. Both the Church and the state bear an obligation to walk in God's ways.

While Church and state have their distinctive divine mandates and defined spheres of function and authority, they are not mutually exclusive. Both are founded in the divine purpose and should flow together to bring to pass the intention of God. If they act on righteous principles, "civil authorities are not a terror to [people of] good conduct, but to [those of] bad behavior" (Rom. 13:3 Amp.) and so are a help to God's people. At the same time, the Church by its holy behavior and constant prayer to God for those in authority should be an incomparable support to righteous civil government.

Both Church and state will inevitably—to use Jonah's words—"forsake their own mercies" if they detach themselves from the rich source of wisdom and enablement where their real roots are to be found. "In God we trust" must be an operational reality and not just a nice motto. While Church and state each have their own divinely defined directives, God has given the redeemed community the primary responsibility for leadership. By its unity, corporate example, and consistent intercession, God's holy nation must light the world, salt the earth and be a city set on a hill. ♥

Dear New Wine

The Blood of the Lamb

I am writing to tell you how much your April issue helped me. I was going through a long period of time where I was totally and utterly depressed. Under a medical doctor's care, with many sessions of therapy, I became somewhat better. However, I was still under self-condemnation and feeling guilty of everything I've ever said, done or thought. All through this

time (8 months) I realized that God loved me and forgave my sins, but I never realized to what great extent He loves, forgives and heals.

I thought I was too ordinary, too mediocre, too dull a person for Him to pay any attention to. Then I read Derek Prince's article "The Blood of the Lamb." When I read 1 Corinthians 1:27-28 I was really uplifted. God chose the foolish (me), the lowly (me), the despised (me) and the things that are not (me). Then He gave me some powerful weapons to use against self-pity, weakness, and unworthiness. Plus, through the blood of Jesus I am set aside and "made holy." When I read that, the tears began to flow and I felt God's anointing on me once again after so long a drought. Praise God for articles such as this.

As I went on to read the other articles by Ern Baxter and Bill White, my guilt lifted as I asked God's forgiveness and asked Him to help me to forgive myself. At that point I was healed completely and am now able to go back to my church and community with confidence and a clean and upright heart.
Name Withheld

Wrong topics

I am disappointed that your format has changed from life topics (depression, loneliness, gifts, etc.) to political issues. Politics are important, but your writers did better with the other type of topics.

Emery Hurd
Ashland, OH

Personally speaking

Last January you wrote us a letter and I just wanted to say thank you for your suggestions concerning our situation. Your advice showed your love and wisdom. Sometimes it still sur-

prises me when I think that an international magazine is still able to maintain a personal caring as you do. It's a very special thing.

One more thank you for the way in which you present "The Word." It has been a help to encourage me to read faithfully every day.

Mrs. John Scott
Allendale, MI

No guilt

You saved the best until last. Bruce Longstreth's article "Lord of the Harvest, Lord of the Sabbath" in your June issue was the best.

I had been up early, as usual, one Saturday morning to get as much work done as I could on my "day off," even though it had been an exceptionally busy week and I was exhausted. However, I decided to read that article before starting the day's work. After getting its message, I went back to sleep for several more hours of much needed rest without a pang of guilt. Thanks.

Beatrice Kuehner
Ft. Lauderdale, FL

A matter of policy

I appreciate the fact that you are willing to send your magazine whether or not a person is in a position to send a contribution at the time. I also appreciate the fact that you are willing to discontinue sending it when a person stops all contributions and communication with you. I wish every Christian ministry that sends literature would adopt this policy.

Bob Cummings
Winter Haven, FL

Needs of the moment

As a pastor and teacher of God's Word, time and again I have received confirmation

through *New Wine* as to what the Lord is saying to His Church in these times. It is wonderful how God reveals His sovereignty to us, although we are many thousands of miles apart, through the medium of the Holy Spirit. He is able to bring our attention to the same basic truth and need of the moment.

The April edition is particularly stimulating with its tremendous emphasis upon the victory of the cross and the terrible suffering our Lord endured for our sakes. It has become more vivid since reading "The Crucifixion: A Medical View."

T.G. Brinded
Queenstown,
S. Africa

Help from past issues

Our name was given to your magazine by some friends of ours, and when it first began to come I did not pay attention to it. Each issue arrived several months late and many were laid aside. However, during 1982 needs arose in my personal life that were directly dealt with in some issues of *New Wine*, and the specific topic I needed help with was rediscovered on a shelf, or arrived four months late but at just the right time for me. Especially issues that dealt with depression, self, handling disagreements, and forgiveness have helped me when I needed instruction, encouragement, and also rebuke. Clear scriptures have helped me set my priorities straight. I am very thankful that the Holy Spirit used your magazine to teach and

guide me.

Roberta Mustapha
Sierra Leone

Making time

The first thing that captured our attention in your June issue was the beautiful historic home on the front cover. I serve as an officer on a local heritage association that is trying to save such buildings in our community.

Then we began to devour each and every article dealing with the subject of rest. My wife and I have been madly preparing for our first child—painting the bedroom, putting in carpeting, remodeling the bathroom—basically trying to get our own historic home functional for our new family member. But we have been so tired that our relationship with the Lord was dwindled down to those five minute devotion periods before bed.

We are thankful the Father speaks to so many through your publication. Now we realize the importance of just plain taking it easy. I'm even going to read all the other *New Wine* Magazines I have laid aside before because I had complained of "not having the time"!

Dan Banta
Muskegon, MI

Hometowns

After seeing our lovely town featured on the back cover, I decided I must order *New Wine*. I'm enclosing ten dollars

for now. Please send me two or three copies of the "Bayfield" issue and then continue on.

Mrs. Raymond Cendt
Bayfield, WI

God is in control

Just a note to express our appreciation for the inspirational articles in *New Wine*. I especially enjoyed Joseph Garlington's article, "God's Transcendent Economy." How faithless we can be, instead of realizing that God is in control and trusting in His love and care.

Larry Bittner
Fort Worth, TX

Fired up

I'm writing to say how much I appreciate your magazine and your willingness to continue subscriptions until money can be sent. Your June '82 issue was very good, especially "Fired Up and Burned Out." The Lord is now bringing me into a place of renewal.


I also enjoy your focus on spiritual meat (the Word), and your understanding of the single population, not flaunting marriage as God's key to the "perfect life." I'm a college student who will be 21 in September and people are matching me already. What about a profession or God's timing? Again, thanks for the great articles with the Spirit of God and His Holy Word in mind!

Lisa Hansen
Surf City, NJ

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. Your contribution, whether great or small, is always appreciated. We ask that you make the amount of your contribution a matter of prayer. We recommend a gift of fifteen dollars, which will enable us to maintain the

ministry of *New Wine*. Contributions beyond that amount make it possible to send the magazine to readers who genuinely cannot contribute. Above all, we value the support you provide when you pray for us regularly. All contributions to *New Wine* 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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