

Featuring
How to Pray Effectively by Derek Prince

New Wine Magazine

February 1983

Also featuring:
Dirty Linen in
the Throne Room
The "Will-of-God" Prayer
When God Is Silent

PRAYER:
Moving in God's Direction



Editorial

A Refresher Course

Many states have a little regulation in their driving laws which requires each motorist in the state to retake his driving exam every few years. Some of us who must submit to that stipulation might tend to be insulted by it, since it carries the subtle insinuation that we might actually need a periodic checkup to ensure the sharpness of our driving knowledge, skills, and habits.

"How ridiculous!" we may respond. "I know all I need to know about driving—after all, I've been doing it successfully for years now." But as true as that may seem, what often happens is that our mandatory "refresher course" unearths driving laws we have forgotten or never known, corrects mistakes we may have been making for years, or reminds us of good driving habits we have "let slide" through neglect.

As annoying as the refresher course may be, it accomplishes its purpose: We are forced to re-examine and renew basic understanding and practices that are essential. We find that we need that refresher—not only in our driving, but in a number of other areas of our lives as well.

One of those areas is prayer. Prayer, like driving, is one of those basic concerns that we easily take for granted. Since most of us have become familiar with the topic over the years, we tend to assume that there is nothing

"new" we can learn about it. Often, though, the reason we need a refresher course in prayer is not so much for the sake of *information* as it is for *motivation*. Though we may frequently talk about prayer, read books about it, listen to messages about it, and believe wholeheartedly in its value, our problem is simply that we don't *do* it enough. Sometimes we come close to being in the same position as the Pharisees, about whom Jesus commented: "They say things, and do not *do* them" (Mt. 23:3 NAS).

Our desire is that this issue of *New Wine* will be more than further information about a familiar topic. We trust it will be a refresher course for all of us that will produce more than talk. Our hope is that it will produce some very tangible, practical results in all our lives. Starting off this month's issue is Ern Baxter's foundational message on praying according to the will of God. Jack Hayford deals with basics as well as he discusses our need to deal properly with the sin in our lives so that it won't obstruct our praying.

Next is some very practical instruction by Derek Prince on how a husband and wife can effectively pray together as a team, followed by Don Pfothner's testimony of how he and his wife put Derek's suggestions into practice. Erik Krueger provides excellent insight on two important

elements of the prayer so familiar to all of us—the Lord's Prayer. Then Paul Thigpen, assistant editor for *New Wine*, touches a topic which can be appreciated by anyone who has ever waited for an answer to prayer: why God at times remains silent. Jane Arnold's testimony about practical answers to prayer in everyday situations provides an encouraging affirmation of God's faithfulness, and Ern Baxter concludes with an insight into praying according to God's ultimate plan for the earth.

One very clear emphasis we at *New Wine* have continually sensed from the Lord is our responsibility to publish material which motivates our readers to stay in touch with God and His supernatural power. Perhaps the Lord has emphasized that same concern in your own life. If so, we hope this issue will serve as a confirmation to you—or maybe even as His notification that it's time for a refresher course in praying. More than anything else, however, we trust the articles this month will do more than make you feel good or more knowledgeable about the topic. We hope it will help you to do more effectively what the issue is all about: to touch God in prayer. ▼

Dick Leggatt
Editor

This Month

PRAYER: MOVING IN GOD'S DIRECTION

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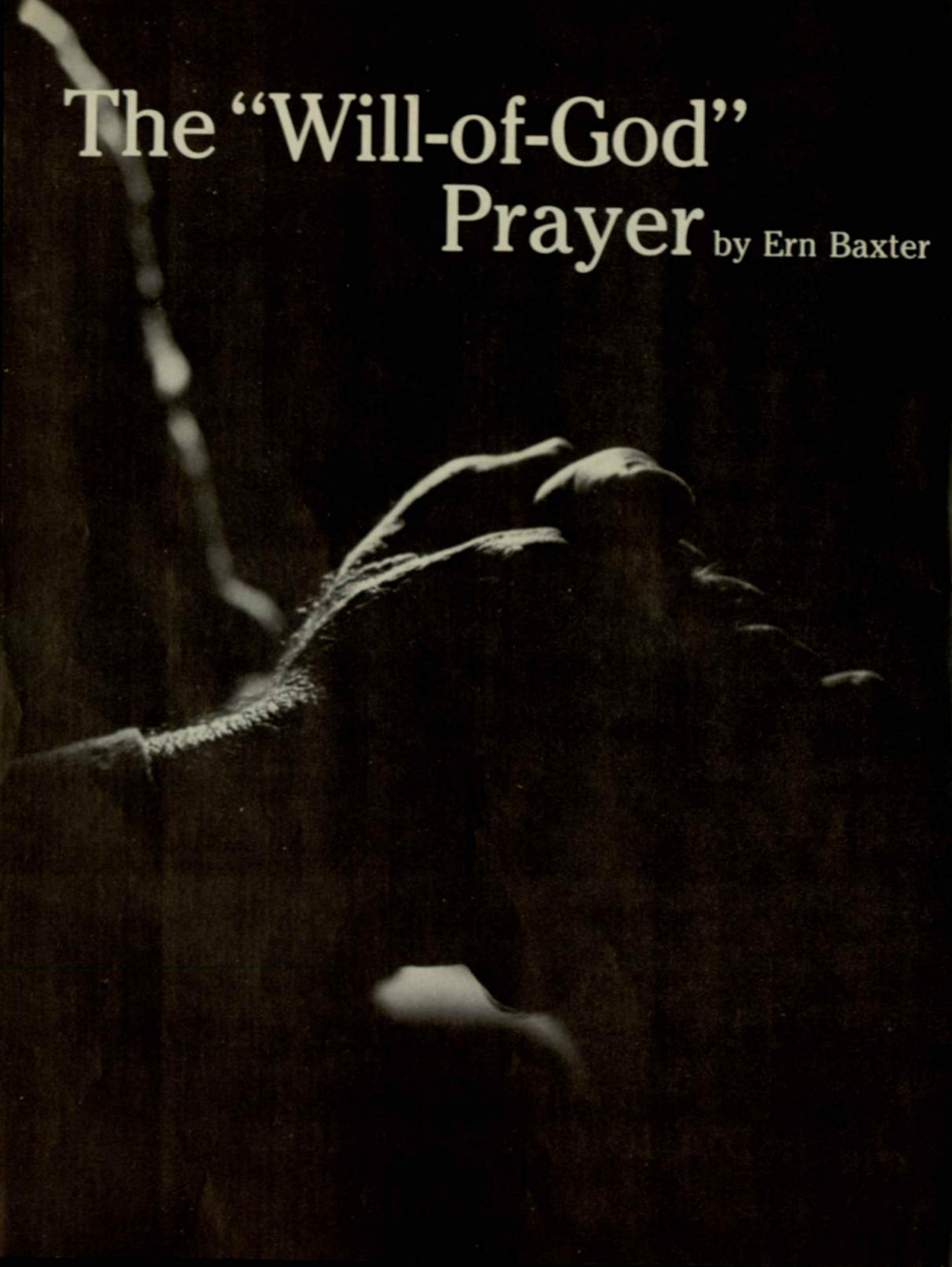
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The "Will-of-God"

Prayer

by Ern Baxter



The Bible uses a number of metaphors to describe the progression of truth, such as milk and meat, or childhood and adult maturity. This principle may be applied to prayer. In its simplest form, prayer is best defined by our Lord Himself as "asking." However, if we gather together all the biblical data on this important topic, we soon discover that although asking is part of prayer's foundation, there is much more to prayer than merely making requests.

We learn from the apostle James, for example, that prayer may be self-seeking. In his epistle he tells his readers that when they ask, they don't get what they want because their whole aim is wrong—they only want to satisfy their own desire (4:2-3). His words immediately modify the grand sweep that is often imputed to asking in prayer.

Sometimes we hear people talking about prayer simply in terms of having enough faith, and they leave the impression that there are no conditions to be met for answered prayer. They assume that prayer is simply asking, because Jesus said, "Ask whatever you will, and I will do it." Yes, He did say that. But that isn't *all* that He said.

One of the dangers of building an entire doctrine on a single text is that we fail to take into consideration *everything* the Scripture has to say on the subject. If we look at only one scriptural text on a subject, we have only a very small part of what God has revealed about that subject. Therefore one of the first principles of sound interpretation is to try to take into account *all* that the Scripture has to say.

It is an oversimplification to say that all we have to do is simply ask, and He will do whatever we say. The book of James is not the only place we find conditions on answered prayer that modify that general statement—the whole Bible has many other modifiers about prayer. Prayer is much more than asking.

According to His Will

Prayer is not to be self-serving, but rather God-serving. In 1 John 5:14-15 we read: "We have an assured confidence that when we ask anything [here comes another modifier for the word "ask"] *in accordance with His will*, He hears us." That is not just any old thing we care to ask for, but anything in accordance with His will.

The strong implication here is that if we don't ask according to His will, He doesn't listen to us—and it may be just as well that He doesn't. I think I am as grateful for the prayers God has *not* answered as I am for the ones He *has*. It is on record in the history of Israel that "He gave them the desire of their heart, but sent leanness into their soul" (Ps. 106:15). Woe to us if He answers selfish prayers with the result that we turn out to be "lean" toward God!

So we are to pray in accordance with His will, and He will listen to us. John goes on in verse 15: "And when we know that He listens to us, *then* whatever we ask, we have the thing which we have asked from Him." Here is the promise: Self-serving prayers are not answered. God-serving prayers are always answered. What I call "will-of-God" prayers—prayer according to His will—must be answered. He has said so.

We have two sources for discovering the will of God. One is the infallible Scripture. I have no problem with the infallibility of Scripture, because I believe that an infallible God cannot speak a fallible word. Therefore I believe

that the Word of God is an expression of the will of God, and when I am praying in line with the revealed will of God in the sacred Scriptures, I am confidently praying according to the will of God.

The Holy Spirit

One problem, however, is that we have many requests outside of the scope of what the Scriptures have spoken about, and we are not sure of God's will in those matters. How can we really be sure that what we are praying is a will-of-God prayer? The answer lies in the ministry of the Holy Spirit.

The Spirit has been residing here for two thousand years for one reason: to accomplish the purpose of God in history. He did not come just to bless me and give me goosebumps and spiritual gifts; He is the governmental agent of the Trinity. Through us and through our intercessory prayer, He intends to bring the kingdom of God, the government of God, to the nations of the earth. The Holy Spirit wants to fulfill the will of God, and for that reason His desire is for us to pray will-of-God prayers.

What is the guarantee that my prayers accurately reflect God's will? Listen carefully to Paul's words in Romans:

The spirit of God not only maintains hope within us, but helps us in our present limitations. For example, we do not know how to pray worthily as sons of God, but his Spirit within us is actually praying for us in those agonizing long-



Ern Baxter, a long-time leader in the charismatic renewal, pastored one of the largest evangelical churches in Canada for twenty years. Since that time he has traveled extensively in ministry throughout the U.S. and abroad. Ern is a member of the Integrity Communications Board of Directors and he resides in Mobile, Alabama, with his wife, Ruth.

ings which never find words. And God, who knows the hearts' secrets, understands the spirit's intention, as He prays for those who love God (Rom. 8:26-27).

JUST AROUND THE CORNER

HOPE

GOD'S DESIRE IS TO DRIVE OUT
HOPELESSNESS FROM US.

NEXT MONTH IN *NEW WINE*

Often we find ourselves in a place where we don't know what to say, or even how to say it. We need help, and it is the Spirit who can help us. I believe that we can be relatively certain we are praying accurately if we are conscious that we are praying in the Spirit.

When I say "praying in the Spirit," I am speaking in the broad sense. When I come to pray, it should not be a matter of simply reciting some things I think God should consider. It should be a matter of coming first into a real relationship with the Holy Spirit in which I become conscious that He is guiding me in my praying. Of course, that means that you and I must stay very close to the Holy Spirit. We must cultivate the kind of intimacy with Him in which we are conscious of consistently walking in the Spirit, being filled with the Spirit, and praying in the Spirit.

When We Don't Know How

From my own experience, I must say that praying in the Spirit often includes praying in tongues in situations for which I don't know how to pray. I believe that when a man prays in unknown tongues, the Holy Spirit within him is making accurate requests concerning both his own circumstances and needs and the broader

circumstances and needs of the kingdom of God. He is articulating them in a language that has been provided for that purpose.

This is not to say that praying in the Spirit always has to be by means of glossolalia. I remember times when I have prayed in English, and yet I knew I was praying accurately and supernaturally by the Spirit, because the supernatural results of the prayers demonstrated that they had accurately expressed the will of God. Nevertheless, I could give you illustration after illustration of how I have gotten on my knees with seemingly insoluble problems to try to articulate my prayers rightly—but they just dribbled down my chin. I didn't know *how* to pray; I didn't know *what* to pray; I only knew I was up against a blank wall intellectually. The problem seemed to have no answer. But it was then that I "shifted gears" to glossolalia. It was then that I began to pour out my heart in that blessed gift God had given me by His Spirit, and as I prayed in an unknown tongue I became aware that there was a great lifting in my spirit, that somehow the Holy Spirit was articulating with guaranteed accuracy the nature of the concern, and the Father was hearing it and answering.

The point is this: Please don't demean the gift of tongues. Get into your intercessory chamber, and when you are driven past the point that you can intellectually decipher your problems and articulate them, don't be ashamed to say, "Come, Holy Spirit, take hold of these things and articulate them to the Father, because I don't know how or what to pray."

Prayer and God's Purpose

As we seek to pray according to the will of God, we must eventually ask one all-important question: What is the place of prayer in God's *ultimate* purposes? To answer this question we can look

in the last part of the gospel of John at a portion of revelation which is not recorded in the other gospels. It is the very intimate conversation that our Lord had with His disciples before He went to His death. The last words of any man are usually considered to be very important; they are a distillation of years of study and thought. We should expect to hear the climax of Jesus' wisdom in those closing moments of His time on earth.

Jesus had tried to teach His disciples for three and a half years, but He had found them for the most part dull and unresponsive. Now He had come to these last solemn moments, and He had some truths He had to share with them, even though they obviously were unable to grasp exactly what He meant. Among the things that He shared with them was a new revelation on prayer. In John 14:12-13 our Lord said:

I assure you, the one who believes in me will do the same things that I have done—yes, and he will do even greater things than I have done, for I am going away to the Father. Whatever you ask the Father in my Name, I will do.

You and I may see many things that need to be done. Though I am not demeaning the many other methods we use to try to get them done, we must remember Jesus' words here. He said that if we want to get anything done in the new age—the age that was about to be born by His death and resurrection and ascension—then this is how it would be done: Ask the Father in His name.

Why was this a *new* revelation? Jesus went on to tell them:

Up to now you have asked nothing in my name; ask now and you will receive, that your joy may be overflowing (Jn. 16:23-24).

Jesus said that up until then, His disciples had asked in other terms. Now they would be asking in a new context: Jesus' name. They would be asking in the context of the God-Man accomplishing victory over death and ascending into the presence of God to become a Prince and a Savior. A man, Jesus of Nazareth, would be raised from the dead as the incarnate God, and because of that event, they would come through Him to the Father, and they would have their prayers answered through that channel.

"Greater Things"

Three important points in Jesus' last discourse should be noted here. First of all, the disciples were given representative authority to continue His work. So many times we put those words, "greater things than I do," in the context of miracle meetings and the charismatic gifts. But Jesus puts them in the context of prayer. For many of us who are inclined to focus on the spectacular, that seems rather mundane. Often when we ask someone about the services in their church, the conversation runs like this:

"Well, Sunday morning our pastor will preach; he's a brilliant speaker. Sunday night we're having a great musical cantata."

"Do you have anything during the week?"

"Well, yes; Wednesday night we just have a prayer meeting."

Somehow we fail to see that the prayer meeting should be the big event of the week! A great authority on revivals said to me one time as he was conducting some teachings in my church: "I have not been a pastor now for several years; I've been traveling in the interest of intercession. If ever again I had a church, I would not number my congregation by attendance at the Sunday morning meetings; I would number them by attendance at the prayer meetings." Prayer is the

channel through which we will do "greater things." The first part of this new revelation, then, is that the disciples are given representative authority to continue Jesus' work in prayer.

Second, Jesus said the work would be accomplished by obedience to His word and prayer in His name: "If you remain in me and my words remain in you, ask whatever you wish, and it will be given you." There is no other way to accomplish His work.

Third, Jesus said our joy would be overflowing because of answered prayer, and answered prayer should be a cause for overflowing joy—which is an essential mark of the kingdom of God. You and I ought to be constantly enraptured by answered prayer. Some of us have to hunt for a needle in a haystack to find any occasion in our lives which shows that God answered a specific prayer. Very simply, that is due to the fact that we don't pray very much. There are not an awful lot of prayers to be answered because there have not been an awful lot of prayers offered. The more we pray, the more He will answer, and the more our joy will overflow.

Governing By Prayer

We have said again and again, "If God would only move." Jesus said, "I will move, but I will move in response to your praying will-of-God prayers." This amazes me, because it appears that God has put the government of the world—His ultimate purpose for the Church—in the praying mouths of His followers! He is saying, "You will govern by prayer. You will release My power in the earth by your corporate praying as the redeemed community. I will respond to your prayer, and My response will be My activity in history to achieve My ultimate purposes."

If prayer doesn't mean that, why bother with it? If prayer is only some kind of psychological therapy to make us feel better, why engage

in it at all? If prayer will not make a difference, why pray?

But it *does* make a difference. Jesus said, "If you live your life in Me and My word lives in your heart [that is another modifier], you can ask for whatever you like, and it will come true for you. This is how my Father will be glorified" (Jn. 15:7).

If we want to glorify God, the best way is not to make Him banners or hold big meetings for Him—though all those things may be good. If we want to glorify the Father, the best thing we can do is to become a praying people, a people who pray will-of-God prayers. Each of us can become a governor on our knees, a person who sways the world from our prayer closet and our prayer meetings. Prayer is a great governmental hand, and God intends to use it to bring into history His ultimate purposes. ▼

Last year in
retrospect...

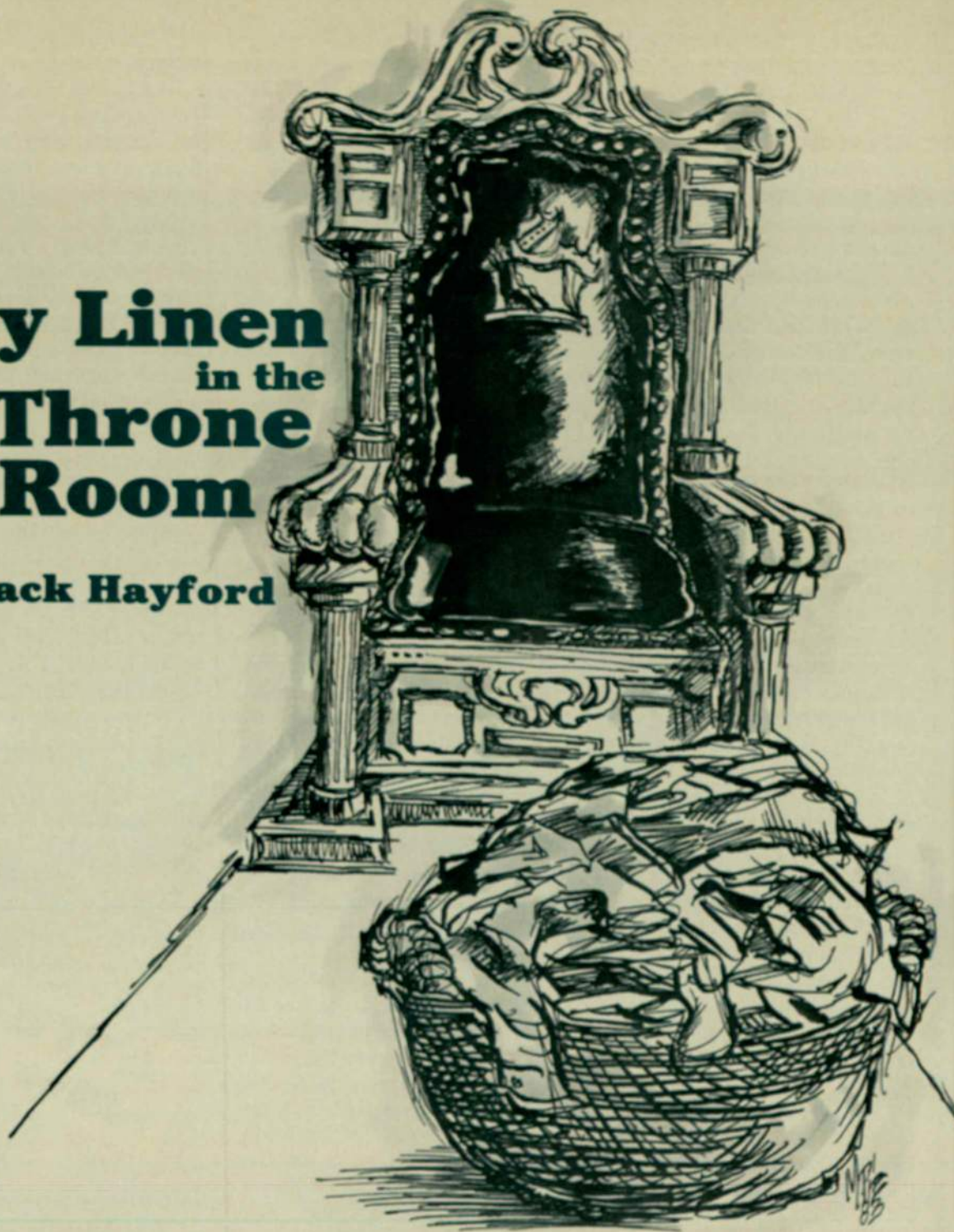
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Dirty Linen in the **Throne Room**

by Jack Hayford



Though our guilt may seem to disqualify us for bold approach in prayer, we need to remember that the God of all glory is also the God of all grace.

FEBRUARY 1983

Honesty is indeed a prerequisite to effective prayer. But it can also be cleverly guided on a boomerang path by our arch opponent.

"How can I pray when I know I've failed God?" I may ask myself. The awareness of recent sin or even a remote memory can haunt the mind and cripple all confidence in prayer.

Further, I will never feel guilt but that Satan, whom God's Word labels as the accuser as well as the adversary, will hound my mind with added evidence of my unworthiness and, therefore, of my hopelessness if I do pray.

"You've botched it up so badly, how can you seriously expect a hearing from God. You don't deserve anything. You know it, and He knows it! Forget it!"

Some of us will even press beyond that lying attack to the point of praying something, somehow, but the words—when

the mind is bombarded by guilt and condemnation—have a way of falling to the floor. Absent is that sense of the creative power when we speak boldly in simple trust to the God of all the heavens. We feel instead like someone who seeks an audience with the head of state of a nation whose flag we have just trampled.

Fat chance of a favor!

Thin hope of a hearing!

The devil's right. Forget it.

But wait a minute.

Think clearly for a moment. What suddenly changed Satan's nature that he would defend God's glory by urging you to keep your dirty distance?

Nothing.

He's consistently opposed to my union and yours with the Father.

When the devil contests a believer on seemingly righteous grounds you can count on it that there's a trap in the system some-

where. Truth starts to surface. The God of all glory is also the God of all grace.

We need to learn how to handle our biggest obstacle to effective prayer: guilt—the sense of having failed and thereby being disqualified for bold approach.

How can I handle my dirty linen when I want to come to the throne room of the Almighty?

Sin is, on the face of it, an obstacle to communion with God. But, if we look more closely, we'll see that just the opposite is true because of Christ's sacrifice.

Consider:

1. My sin creates the possibility for His grace to abound.

2. My sin is a powerful reminder of my absolute dependence on Him.

3. My sin, when confessed, will

We highly recommend the book from which this article is taken, Prayer Is Invading the Impossible. Ask for it at your local Christian bookstore.

Jack Hayford is the pastor of The Church on the Way in Van Nuys, California.

THE PROBLEM MAY NOT BE AS COMPLICATED AS YOU THINK!

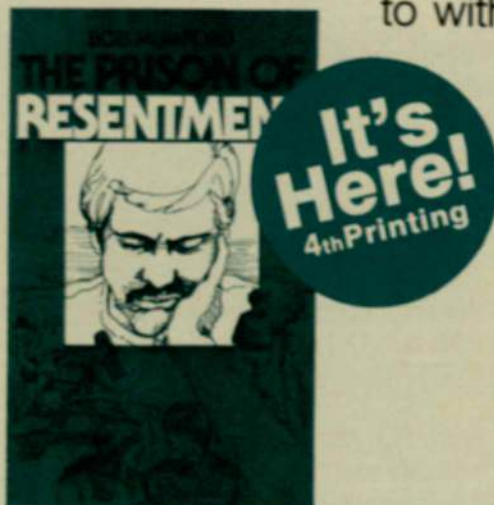


Sometimes standing back and taking a good look is all that's needed to untangle those situations that seem to have no solutions. The problem may be foundational. *Christian Life Seminar* has given many Christians the perspective they've needed to detect the foundational flaw that has hindered them from the lasting victory they have desired.

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What do you do when your growth stops and your joy begins to wither ?



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occasion another display of His mercy.

4. My sin, when dealt with, brings me to the fountainhead of power: the cross, where Jesus' blood is found again to be eternally effective in dissolving bonds and releasing from guilt.

5. My sin, when forgiven, will defeat my adversary, who said I would be excluded from a hearing by reason of my failure.

The Apostle Paul was actually accused of encouraging sin. It was untrue and he clearly denied the charge (Rom. 3:8; 6:1-2).

But it is understandable that the charge was made. For any correct teaching of God's infinite mercy has a way of sounding to the presumptuous like a license for sin. But we don't enter God's presence by presenting an admission card certifying our sinlessness. Nor does one stamp into the throne room with muddy feet and a glib, "Sorry about that."

A proper balance of humility and

around.

God never condemns sinners, and He never condones sin. "My little children," John begins, "I am writing these things to you that you sin not" (1 Jn. 2:1). The message registers, and could produce a guilt feeling just by casual reading... except for the next sentence. "But if any man sin, we have one pleading our case before the Father—Jesus Christ, the righteous one. He is our sin-covering" (vv. 1-2). In other words, the Word of God says: "Absolutely, do not sin," then turns right around and says, "But when you do..."

Although the heavenly Father does not hold a casual attitude toward sin, He is not shocked by it either. He has made provision for it, not as an invitation to sin, but to receive His freedom from its guilt.

Second, we make a serious mistake if we think God's mercy is the result of some "smile-and-

boldness is needed. Sin, by whatever description, cannot be skirted. Neither should sin be honored by allowing it to inhibit our praying.

Here's how to handle the problem:

First, understand God's posture. He's on the side of sinners. Jesus' critics puzzled that He was so frequently in the company of people who lacked religious pedigree and moral status: "This man companies with publicans and sinners!" The amazing thing was not only that He was willing to move among the sinful, but that He affected them and not the other way

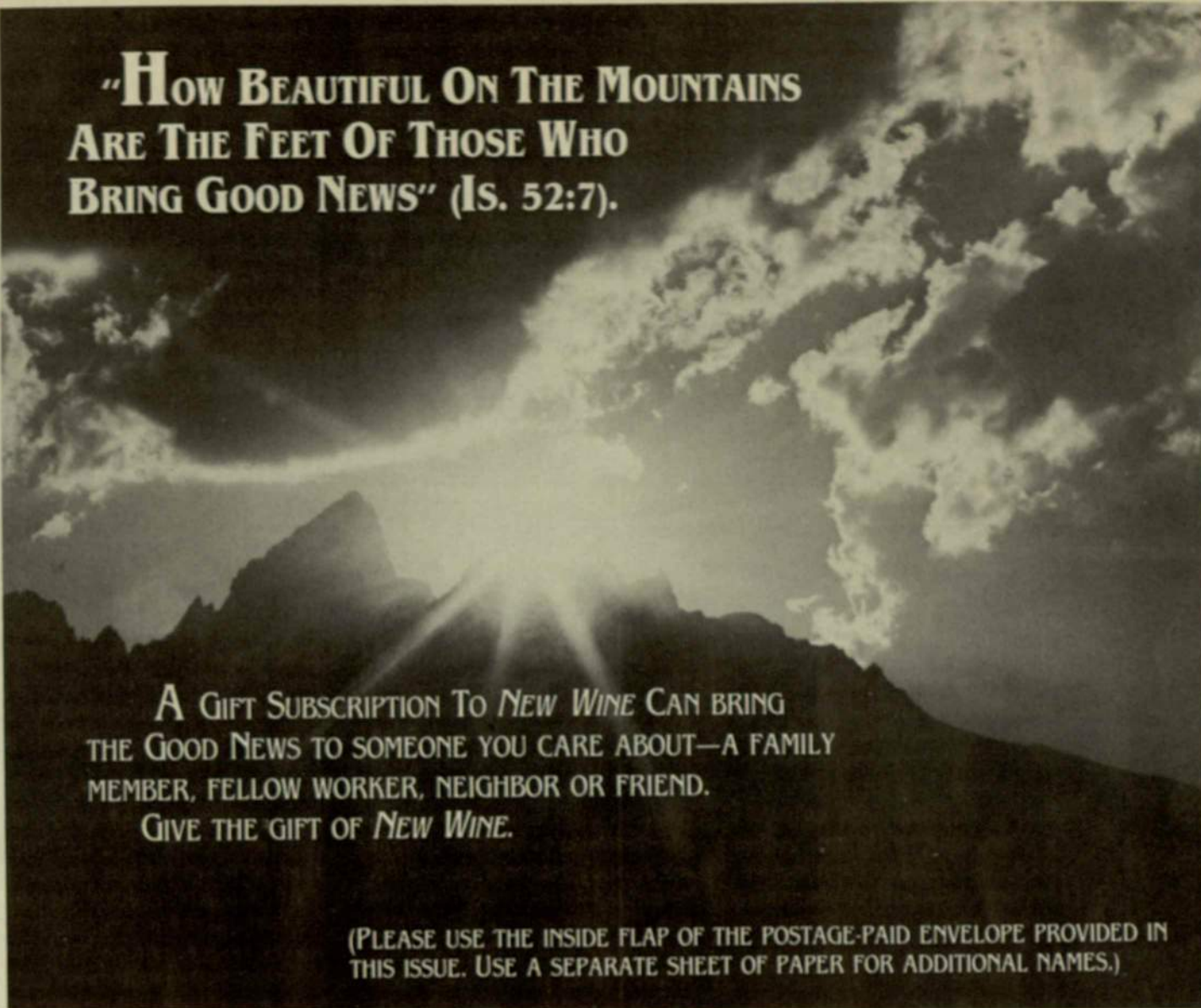
forget-it" bent in His nature. Humanistic theology features the Father as a somewhat doddering, near senile, harmless old man, who forgives because He couldn't do much else in His defense anyway. Or it says that God forgives whenever He is asked "simply because it's right and He ought to." It's a part of a gentlemen's agreement: We'll forgive God for letting the world go on in the generally messed up condition it is, if He will be fair about it and forgive us for those times we've contributed to the mess.

Most people never express such ideas or, for that matter, bother to discover what they do think about forgiveness. But to experience the full peace of forgiveness we must understand the key to its power.

God's forgiveness is available and adequate because it cost an infinite price: the blood of Jesus.

- Blood is the only price adequate to cover payment for sin (Heb. 9:22).
- Jesus knew and announced that His death on the cross was that instrument of payment (Mt. 26:28).
- It was the Father's plan and the Son's agreement to this redeeming event that produced Calvary (Acts 2:23; Mt. 26:39).
- This message was foretold by the Old Testament prophets and confirmed by the preaching of the New Testament apostles (Is. 53:4-6; Jn. 1:29; 1 Cor. 15:3; 1 Pet. 1:18-19).
- Both justification (acquittal for our sins) in the present and eternal blessing in the future are granted through the blood (Rom. 5:9).
- Therefore, peace of mind and a clear conscience before God are available through the blood (Eph. 2:13-14; Heb. 9:14).

Forgiveness is abundant, but it isn't the splash of a supermarket display. It's the overflow of the cornucopia of His love designed



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ARE THE FEET OF THOSE WHO
BRING GOOD NEWS" (Is. 52:7).**

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to prompt our praise and thanksgiving... and our bold approach to His throne, even when we have sinned.

That's the third point.

Handling dirty linen in the throne room is not accomplished by attempting to hide it, but by openly spreading it before God. That's what confession means: acknowledging exactly what we know to be so.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn. 1:9).

"Let us therefore come boldly

unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

"In time of need." That's the time we are most encouraged to come. But when need arises—and is compounded by our own sense of sin and failure—that is the time we're least inclined to come boldly.

But it's the time we're most invited!

Has your desire to pray been blocked by a sense of guilt?

Be done with that blockade!

Let the truth about the blood

of Jesus, the truth about the Father's mercy, set you free!

I can come and be cleansed by the miracle of His creative working through the blood:

Purge me... and I shall be clean: wash me, and I shall be whiter than snow.

Create in me a clean heart, O God; and renew a right spirit within me (Ps. 51:7, 10).

Welcome to the throne room of heaven, sinner. Come, be cleansed, and let your request be made known. ▼

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One of the questions I am asked most frequently is how Christians can deepen and strengthen their prayer life. Over the years I have learned some helpful lessons in the school of prayer, and so I would like to share some basic principles and practices of prayer that I have found to work in my own life. Let me say emphatically from the beginning that I am not offering a pattern for everyone to follow: These are simply some examples of principles which others might wish to apply in prayer.

Agreeing Together

The first thing we need to emphasize is the importance of people *agreeing together when they pray*. In Matthew 18:19 Jesus said, "Again I say unto you, that if two of you should agree on earth as touching any thing that they shall ask, it shall be done for them by my Father, who is in heaven." In the same context He also says, "Whatsoever you shall bind on earth shall be bound in heaven; whatsoever you shall loose on earth shall be loosed in heaven"

(v. 18). Here Jesus is speaking about the exercise of spiritual authority in the realm of prayer. It seems to me that one of the conditions He is laying down is that we pray on the basis of *agreement*. The Greek word translated "agree" here is the source of our English word "symphony." It does not mean merely intellectual agreement; it means a spiritual

harmony of two or more people. These people may be a family, a small prayer group, or even a whole church.

One important opportunity for such harmonizing is the prayer of a husband and wife who are both believers. I think it is a very poor use of resources not to harness the power of agreement between husband and wife in prayer. Agreeing

together with my wife in prayer has been, I believe, the greatest underlying strength of my ministry.

In 1 Peter chapter 3, the apostle writes to husbands and tells them how to relate to their wives so that their prayers will not be hindered. I think that many married couples are not sufficiently careful to avoid letting irritations and frustrations spoil their spir-



How to Pray Effectively

by Derek Prince



itual harmony. As a result, their prayer life is crippled. For that reason, married couples must guard their harmony carefully, because the devil knows our strength is in our harmony. Once a husband and wife start praying together and become effective in prayer, he will use all sorts of silly, insignificant issues to cause disagreements. He knows that two people praying together do not merely double the effectiveness of prayer—they probably increase its effectiveness at least one hundred times.

A Prayer List

Another question often asked me is, "How can we be disciplined or systematic in our prayers?" Although that is obviously a very important question, it has no easy or quick answer. I would just suggest that one effective way to de-

velop discipline in prayer is to make a prayer list and maintain it. Then from time to time it is good either to update the list or to make a new list. When updating the prayer list it is very important to take time to indicate the prayers that have been answered.

My wife, Ruth, and I nearly always make a prayer list on a day when we are fasting. Because we take this responsibility very seriously, we may even spend a whole day making our prayer list. *What* we choose to pray about, and *how* we decide to pray about it, are some of the most vital issues in prayer. Prayer is not a way of twisting God's arm or getting God to do things that He doesn't want to do. Prayer is a way for us to become an instrument for God to do what He wants, and if we fail to approach it that way, we will run into many frustrations. Consequently, the making of our prayer list is an activity we take very seriously, devoting a great deal of time and care to it.

Usually we set aside a specific time to make a prayer list for a specific season. (For instance, last December we made a basic prayer list for the rest of the winter months.) Then we divide our concerns into several categories. First of all we pray for our own personal lives and ministry. Second, we pray for our family, and in our case that is a very large category to cover because the members of our family today number more than eighty. Third, we pray for those leaders and fellowships that God has in some special way joined with our lives and that have a special place in our ministry. Next we pray for Israel and the Middle East, because we feel we have a special God-given responsibility for that area of the earth. (Of course, we do not all have the same sphere of responsibility. Not everyone will be praying for the same areas.) Then as American citizens we believe that it is our duty to pray

for our government and our nation. Finally, we have one last category which covers all the remaining areas of concern.

Normally we don't try to pray about *all* the items in *every* category on the prayer list in one day; rather we tend to take a certain day to pray about a certain category. One day it might be our family, another day it might be Israel and the Middle East. On the first Friday of each month, which is the day set apart by Intercessors for America and other groups for fasting and prayer, we always try to fast at least part of the day and to focus our prayers on the United States.

Spontaneity in Prayer

We feel it is important that we combine the system and regularity of a prayer agenda with some degree of spontaneity so that we are not going to God with a "shopping list." There are various ways we can maintain spontaneity in prayer. First of all, we always try to take the time at the beginning of our prayer for worship. This time may not be lengthy, but without worship, prayer is really incomplete. Sometimes when we decide that we are going to pray, we even end up spending all our time in worship.

Another way we cultivate spontaneity is to try to take a day of Sabbath-rest in our prayer lives every week. That does not always work, but it is a basic principle we try to follow. On that day we usually refrain from focusing on petitions and prayer warfare. Instead we spend more time just enjoying God, thanking, praising,



Derek Prince was educated as a scholar of Greek and Latin in Great Britain at Eton College and at King's College, Cambridge. His radio program, "Today With Derek Prince," is aired across the U.S. Derek and his wife, Ruth, spend a large portion of the year living and ministering in Israel. The remainder of the year they live in Ft. Lauderdale, Florida, where they are also involved in ministry.

Derek Prince talks about "Motivation for Living"



A recent Tape of the Month by Derek Prince received such a positive response, we decided to offer it to our *New Wine* readers as well. One Tape of the Month listener wrote us to say: " 'Motivation for Living' renewed my very purpose for living." We trust it will do the same for you.

To order this tape or to begin receiving Tape of the Month, see response form on page 32.



and worshipping Him.

Still another way we are spontaneous in our prayer is in allowing the Holy Spirit to lead us into focusing on one particular concern on our prayer list when He chooses to do so. For instance, we may come to one item on the list and feel a strong impulse from the Spirit to spend some time on that item. At other times we may come to the name of a family member and the Spirit will give us prayer in an unknown tongue. We try to be sensitive so that we do not let our prayer list dictate to the Holy Spirit, but rather let the Holy Spirit use the list in whatever way He wants.

Spiritual Warfare

The next matter we should examine closely is spiritual warfare in prayer. I think we need to be very careful about the situations in which we launch out in what I would call offensive praying—that is, attacking satanic strongholds with spiritual weapons and seek-

ing to bring them down. We certainly need to understand and practice that kind of prayer, but I do not think it is appropriate for every person in every situation.

Personally, I would say that in most cases a woman praying alone should stay out of offensive warfare. I could not tell you the number of ladies who have come to me over the years—faithful, praying women—who have encountered spiritual oppression because they were taking on a battle for which God had not equipped them. They were not meeting the conditions for victory in that battle, and so they were vulnerable to attack. If a sister

who is praying alone has a burden for prayer and sees needs, my counsel for her would be to concentrate on intercession—that is, praying on behalf of other people, calling upon God for His mercy, His grace, and His intervention.

I believe it is very important that when we launch out into spiritual warfare, we are fully covered by spiritual authority, and rightly related to other Christians. We cannot be like Don Quixote, going out alone to fight windmills; we must be part of a disciplined group of "prayer warriors." I believe it is of tremendous importance to build up such groups so that we may launch out into more effective offensives against Satan and his strongholds.

One of the first prayer concerns in this offensive type of prayer is the matter of leadership. I personally believe that there are certain situations which God will not handle until He has the right kind of leadership among

His people. Consider the example of Israel in Egypt: They cried out to God for deliverance for probably over a hundred years. God said He had heard their prayer, but He did not move on their behalf until He had Moses, His leader, ready—and it took Him eighty years to get Moses ready. I believe that in many situations we need to pray for more than a solution to a situation. We cannot go out and take on Pharaoh and the Egyptian army on our own; we must prostrate ourselves before God, acknowledging our need of His mercy and calling upon Him to intervene by raising up the kind of leadership without which the job cannot be handled.

Handling Distractions

Another very important question which is often raised in regard to praying systematically and with discipline is how to handle distractions. I have a few suggestions to make in this matter. First of all, one of the major distractions of modern life is the telephone. If we do not learn how to handle the telephone and keep it from interrupting us, I think our prayer life will always be somewhat ineffective.

The way I handle telephone distractions is first of all to have an unlisted phone number for my private residence. I am not saying that *everyone* should have an unlisted number, but I can remember when I did not, and I would get phone calls at all hours of the day and night.

In addition, most days Ruth and I do not answer the phone before 10:00 a.m. Most people who know us well are aware of that practice now, so they realize it is a waste of time to phone us before 10:00 a.m. We have an answering machine, and though it is not popular with everyone, we believe that prayer takes priority over dancing to the tune of the telephone's ring. The simplest course of action for many people may simply be to take the

phone off the hook. If we do not find a way to deal with telephone interruptions, our prayer life will be hindered.

A second type of distraction is wandering thoughts. I think there are few of us that do not at some time or another face that problem. We want to pray about Aunt Sue, and we end up wondering about what the wife is going to make for supper. Then poor Aunt Sue does not get the prayer she needs so desperately.

I believe that the prayer list is a wonderful source of help in this matter, because it is objective. If our minds start wandering, we can go back to the prayer list. Sometimes as Ruth and I are going through our prayer list one of us will read out an item and the other one will say, "My mind wandered; I didn't even hear what you said. Please say it again." It is a good way to get ourselves anchored in the things we need to pray about.

In a sense, a prayer list is like the spine of a body: It is something to which all the rest of the body can be attached, which keeps the other parts of the body in right relationship—yet it is flexible. I view our prayer list as a kind of spine to which our prayers can be attached and yet which is still flexible enough to be effective.

Spiritual Harassment

A third kind of distraction we need to take into account is what I call spiritual harassment. Sometimes moods of depression settle on us or words from the enemy bombard our mind. Doubts may enter our thoughts, such as, "What's the use of praying anyhow? I'm not getting anywhere." So one of the things we must do is to recognize the voice of the devil in our doubts. When the devil is injecting into our minds the thought, "I'm not getting anywhere," that probably is when we are much nearer to getting somewhere than we ever were before.

The devil knows it, and he knows that if he does not stop us immediately at that point, then we are going to be successful in our attack. So he dispatches his demons of discouragement to tell us all sorts of lies. For that reason we must learn to press through.

Two character qualities in the Christian life that are emphasized in scripture are *self-control* and *perseverance*. Whenever we read a list in the New Testament of steps toward spiritual progress, we nearly always find somewhere in the middle of them these two qualities. I believe they are there because without them we cannot make progress. If we do not learn to control ourselves (and I am not talking so much about our bodily desires as our soulish reactions), if we do not learn to resist depression or irritation, then the devil can always stop us. One of the most conspicuous characteristics of teenagers is that they are often totally ruled by their moods. Until a person can rule his moods, he is not mature; he is still spiritually a teenager. And if we cannot rule our moods and our appetites, we will not be able to persevere; we will give up just when it is most important that we do not.

This principle is especially true in prayer. I believe that if we could look into the unseen realms when we join in agreement with our fellow believers to pray in the will of God about a matter of great spiritual importance, we would see that we are throwing the forces of Satan into consternation. We would find that they are actually terrified, and that their reaction is, "Stop those people from praying, or our kingdom is going to suffer a major defeat." So we have to learn how to press through these moments when the enemy causes physical and mental reactions to disturb us, because those are some of the most critical moments in prayer. When these pressures come against us, they are almost always an indication that



"Just Me and Him"

by Ben Essenburg

Once after reading about some saintly person who prayed for at least four hours every day, guilt overcame me. I was convinced that I would never be good at praying. I often fell asleep in prayer after fifteen minutes—sometimes less. My guilt was coupled with embarrassment, and I was continually asking God for forgiveness.

But God was at work to help me in this area, even though I wasn't aware of it. Some time before He had brought into my life a godly man who earned his living driving a garbage truck and spent his weekends establishing and pastoring Holiness Pentecostal churches. We became very close friends, genuine brothers in the Lord. Whenever I would tell him of a need in my life, his standard reply was, "Benny, let's pray."

Brother Perkins prayed like no one I had ever heard before—singing, crying, laughing, shouting, pleading, and just plain "talkin' to Father." Somehow his prayers always seemed to bring God right into the room, and I would find myself "peeking," fully expecting to see Jesus. I wanted to be like him more than anyone I knew. It was obvious he knew God "up close."

One day we were discussing his prayers and the fact that I had never heard anyone pray like him. When I asked him to explain why he prayed the way he did, he gave this classic reply which has made a great impact on my prayer life ever since then:

"Brother Benny, long ago I stopped frettin' about what I looked like or sounded like, because I knew God loved me and understood my way. I'm just His little child, and He hears me real good because He loves me. When I talk to Him, it's just me and Him. Don't make no difference who else is around." ▼

we are praying a prayer that really matters. We are threatening Satan's kingdom, and this harassment is one of his favorite ways to stop us.

Sometimes when we feel that we have tremendous faith, that we are flexing our "faith muscles" and so are satisfied with our spiritual power, then we are probably accomplishing very little. I doubt whether real faith is being exercised at that point, because the Bible says that real faith is always accompanied by real humility. At other times, however, we may think, "I don't know how I'm holding on; all I have left is my commitment to pray this prayer." But when we come to that point and yet we go on praying anyway, *that* is the time we demonstrate real faith.

The devil may try to bring physical infirmity on you so that you will say, "Well, I can't pray about Israel any longer because I've got to pray about my stomachache." But don't give way! You can pray about your stomachache, but don't stop praying about Israel, if that is what God has laid on your heart to pray about. I do not know of any greater test of character than praying, because the person who perseveres in prayer is a person of real fiber. If we have not learned discipline, persistence, and faithfulness in prayer, we need to face the fact that somewhere there is a weakness in our character. Perhaps much of the difficulty God is putting us through is His way of pointing out that weakness and getting us to deal with it.

sider the significance of prayer, one particular passage of scripture is especially vivid to me. In Revelation 8:1-5 John describes a scene in heaven in which the Lamb is opening the seven seals of the scroll:

When He opened the seventh seal, there was silence in heaven for about a half hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. Another angel, who had a gold censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand. Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

There are many ways of interpreting that passage, but let me tell you briefly how I understand it.

First of all, why was there silence in heaven? My personal thinking is that there was silence in heaven because those in heaven were waiting to hear the prayers of God's saints on earth. It blesses me to think that when God's saints on earth are praying in earnest, heaven becomes silent to listen to their prayers.

Next we read that the prayers had to be offered up before God

mixed with incense. To me incense is always a symbol of worship. I believe that if our prayers are to ascend to God and be acceptable to Him, we must mix them with "much incense"—that is, worship.

After the prayers came up to God, the angel took the censer which was in his hand, filled it with live coals from the altar, and hurled them on the earth. The response on earth was peals of thunder, rumbling, flashes of lightning, and an earthquake. That to me is what happens when God's people pray: Their prayer goes up before God, and God answers, as it were, by taking the coals of their prayers and casting them on earth. And that certainly changes things on earth!

Sometimes the answer to our prayers is not smooth and peaceful, but rather catastrophic. For that reason we need to see that such shaking is one of the ways in which God answers the prayers of His people. Much of the disturbance on earth today I believe is caused by the prayers of God's people. God is shaking many things that He opposes—He is shaking political and economic systems, dynasties, and nations.

As God's people are praying, the coals of their prayers with the incense of worship are being thrown down upon the earth to bring about the changes for which we pray. If we can fix in our minds that picture of God's response to our prayers, I believe that we will be encouraged to seek Him daily and to pray more earnestly that His will be done on the earth. ▼

Shaking the Earth

I am convinced that we cannot fully measure the significance of what prayer does. It is something that we will only understand completely in eternity, and I wonder whether when eternity comes some of us will not regret that we did not spend more time in prayer while we were here on earth. As I con-

Remember:

**Friday, February 4,
is a national day
of prayer and fasting.**

This article is taken from the February 1982 issue of Update, Derek Prince's monthly cassette tape letter. If you would like to subscribe to Update, write: Derek Prince Ministries, P.O. Box 14306, Ft. Lauderdale, FL 33302.

Talking to God Together

by Don Pfothenauer

I have recently asked several Christian audiences, "How many have had difficulty in establishing and maintaining a prayer life?" The majority responded with upraised hands. Then when I asked, "How many husbands and wives have succeeded in praying together with some regularity?" the number was extremely small. While we may be comforted to find so much company in this struggle, apparently we need some answers to help win the battle. Perhaps some of the experiences my wife and I have had in trying to establish a prayer life will be a help to others.

Our struggle to pray together effectively has been a long one. Ever since my wife and I were baptized in the Spirit in 1964, we have had an inner desire to obey the biblical command to pray together. We knew it would be pleasing to our Father in heaven and beneficial for us and for His Church. But even though we started out with full enthusiasm, we soon discovered that our ways of praying together flushed a number of problems to the surface.

My wife wanted to pour out her heart as she prayed. Her prayers seemed to me too long and wordy, and I couldn't "stay in the Spirit"

while she was praying. Meanwhile, she had problems adjusting to *my* way of praying as well. This supposedly pleasant and godly task of praying together only succeeded in revealing our inability to harmonize in an important area of our life.

We decided to get all our feelings out "into the light" with one another. But the result was a considerable setback. We became plagued with a self-consciousness that destroyed our consciousness of God, and feelings of disapproval developed that quenched the Spirit. Any attempt to correct this delicate personal area, it seemed, only isolated us from each other. We retreated to our own corners and continued to do what was right in our own eyes, contenting ourselves

with the excuse that we had different personalities and didn't want to work through the differences.

And so it went for awhile—but we knew that the Lord had a better way. Fortunately, God's commitment to our maturity is most persistent. He gave us an inner dissatisfaction that compelled us to discover His way.

Try, Try Again

"If at first you don't succeed, try, try again." That adage well describes our experience with prayer. Motivated by the dissatisfaction God had put in us, we kept trying, and through the persistent attempts to walk out His will in prayer, God began to deal with some of the obstacles in our



Don and Marty
Pfothenauer

lives. We learned first that we needed His grace for a greater consideration for each other. How to give and receive correction without defensiveness required some spiritual growth, but as we grew in Him and His life grew in us, the results became apparent in our prayer life. Although we stumbled some on the way, we were determined, as was the Spirit in us, that we would pursue our course.

The "course" was not well marked. As a result, our prayers frequently rambled and lacked order. Although we did begin to pray with greater freedom as problems and needs arose, we were inconsistent in our prayer life. I was especially conscious of the need to take the initiative in this matter and to demonstrate spiritual headship, because we usually prayed over matters together due to her prompting rather than mine. The desire of her heart was to pray together with consistency and regularity, but I was still failing to take the lead, deceiving myself with the resolution to do it "tomorrow."

Despite my procrastination, however, "tomorrow" came! I received

Derek Prince's *Update* cassette tape for February 1982 in which he shared how he and his wife, Ruth, conducted their time of prayer together.* The message was very timely for us. A number of questions were resolved as we listened intently, hearing the answers to the cry in our hearts for help in establishing a prayer life. We immediately received Derek Prince's counsel as an answer to prayer. His testimony helped us find the necessary structure and discipline to establish and maintain our prayer life together.

Prayer Categories

The Princes said on the tape that they set aside a time to fast and make up a prayer list. This we decided to do as well. We cleared the decks for one day and purposed to seek the Lord about the specific matters for which He would have us pray and intercede. Then we made a prayer list which consisted of five categories: our personal lives and ministry; our family and relatives; our local church family; the people who are associated with me in ministry; and finally, the Lord's work on a broader scale—throughout America and in East Germany and Israel.

At a fixed time each morning—the first hour after we awoke—

we began to focus on one of these categories each day as suggested by the Princes. This way we could cover quite an area in the course of a week. We found that the prayer list helped eliminate the rambling and gave us direction. It also helped us focus on specific items and goals so our prayers would not "perish without a vision." We found ourselves drawn into the purposes of God in a new way that would make us intercessory instruments of His will.

We followed through on other suggestions the Princes made as well. They told how spontaneity must accompany the discipline of the prayer list to keep prayer time alive and meaningful. We began spending a half hour in reading and sharing the Scriptures together before our half hour of prayer in the category of the day. We still need to augment this time with more worship and song, and we are working at it.

One other important recommendation the Princes made was to take the phone off the hook while we prayed. We followed their advice and found it a great help. On the few occasions we have forgotten to do so, our prayer time has been sabotaged, and the whole day has seemed to go wrong.

A Firmer Path

After years of stumbling, our feet have found a firmer path in prayer as a consistent daily time of intercession together has matured. Since we began, God's grace has worked powerfully in our life, and some of the "mountains" that have been standing in the way for some time have been removed. As we look back we realize just how grateful we are for the counsel of others, the discipline of our heavenly Father, the grace of our Lord Jesus Christ, and the persistence of the Holy Spirit in leading us into His purposes—our inheritance! ▼

*Derek Prince's article beginning on page 12 of this issue is adapted from the February 1982 *Update*.



Don Pfothner serves on the International Lutheran Renewal Committee and is the senior pastor of Way of the Cross Church in Minneapolis, where he lives with his wife, Marty, and their four children.

Tips for Fathers

A father we know was planning to tell his family the story of the twelve memorial stones in Joshua chapter 4. These stones—one for each tribe of Israel—were lifted from the bottom of the Jordan River as the Israelites crossed over, and set on its banks as a memorial to the mighty act of God performed in bringing them into Canaan.

On the day that this father had planned to share the story with his family, the water pipes in his house froze and burst. Later in the day the temperature rose enough that the pipes began to leak, filling the basement with water. Only his ten-year-old son and a young lady who was a friend of the family were home. They couldn't get the water turned off and they couldn't get in touch with the father, who knew how to turn it off. So the son prayed, "Lord, cause Daddy to call us." Within minutes, Daddy did call, and was able to tell them how to turn the water off and prevent a disaster.

That evening, as the father was telling his family about the stones, his son had an idea: "Why don't we take a picture of the water pipes so that we can remember what God did? The picture would be a memorial just like one of the stones." So the family began their "stone book" of pictures, and the first picture was of the water pipes to remind them of God's answer to a young boy's prayer.

"Tips for Fathers" are provided by Fathergram. See back page.

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. In this trimester we are studying the nature of God, man's need for redemption and our salvation in Jesus. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

THE WORD

I believe that God...

I. Created Man in His Image

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|--|---------------------------------|--------|
| A. In His image..... | Gen. 1:26-31; 5:1-2; 9:4-7..... | Feb. 1 |
| B. "Your hands shaped and made me"..... | Ps. 8; Job 10:1-12..... | Feb. 2 |
| C. Fearfully and wonderfully made..... | Ps. 139..... | Feb. 3 |
| D. The image and glory of God..... | 1 Cor. 11:1-10; Jas. 3:9..... | Feb. 4 |
| E. The image of God renewed..... | Eph. 4:20-29..... | Feb. 5 |
| F. The image of his Creator renewed..... | Col. 3:1-11..... | Feb. 6 |

II. Banished Man From His Presence Because of Sin and Disobedience

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|--|-------------------------|---------|
| A. "So the Lord God banished him"..... | Gen. 3:1-24..... | Feb. 7 |
| B. "I am grieved that I have made them"..... | Gen. 6:1-13..... | Feb. 8 |
| C. God's glory turned to shame..... | Ps. 4:1-3..... | Feb. 9 |
| D. Wicked from birth..... | Ps. 14:1-3; 58:1-5..... | Feb. 10 |
| E. "We have sinned as our fathers did"..... | Ps. 106:1-48..... | Feb. 11 |
| F. The whole head is sick..... | Is. 1:1-9..... | Feb. 12 |
| G. All have sinned and fallen short..... | Rom. 3:23..... | Feb. 13 |

III. Promised Man Salvation and Full Restoration

- | | | |
|--|----------------------------------|---------|
| A. To Adam, Noah, and Israel..... | Gen. 8:20-22; Hab. 2:14..... | Feb. 14 |
| B. To Abraham—all nations will be blessed..... | Gen. 22:1-18..... | Feb. 15 |
| C. To David—a son and an eternal throne..... | 2 Sam. 7:1-29..... | Feb. 16 |
| D. To Israel—a ruler from their nation..... | Is. 9:1-7; Mic. 5:2..... | Feb. 17 |
| E. To Jeremiah—every man will know the Lord..... | Jer. 31:31-37..... | Feb. 18 |
| F. To Ezekiel—God's law in their hearts..... | Ez. 36:22-38..... | Feb. 19 |
| G. To us—a Savior, Christ the Lord..... | Lk. 1:46-55, 67-79; 2:29-32..... | Feb. 20 |

IV. Restored Man Fully in His Image in Christ

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|--|-----------------------------------|---------|
| A. Jesus, the exact image of God..... | Heb. 1:1-14..... | Feb. 21 |
| B. Bringing many sons to glory..... | Heb. 2:1-18..... | Feb. 22 |
| C. A new creation has taken place..... | 2 Cor. 5:16-21; Col. 1:15-23..... | Feb. 23 |
| D. We are God's children..... | Rom. 8:1-17..... | Feb. 24 |
| E. Never separated from the love of God..... | Rom. 8:28-39..... | Feb. 25 |
| F. Children of the day..... | 1 Th. 5:1-11..... | Feb. 26 |
| G. Becoming the friends of God..... | Jn. 15:1-17..... | Feb. 27 |
| H. We are now the sons of God..... | 1 Jn. 3:1-24..... | Feb. 28 |

A monthly Bible study by Bruce Longstreth

Lord, Teach Us to Pray

by Erik Krueger

Prayer is one area of the Christian life in which most of us at times have experienced a lack of confidence. Our insufficiencies in prayer always seem to nag us. Much of this is attributable to the accusations of the devil trying to cut off our communication with our source of life and confidence, God Himself. Those accusations are intended to discourage us into perceiving ourselves as always missing the mark. But even when we do manage to "break through" the enemy's attack in a prayer, or in a season in prayer, we soon find ourselves somehow managing to lose our victory again.

I have longed personally for someone to teach me how to pray. After all, if we are to reign and rule this earth through prayer as Christ's representatives, we had better learn how to pray. More often than not, my attempts at imitating other men and women who had a "saintly" stature in prayer have resulted in great frustration for me, teaching me to avoid putting my confidence in a "formula" of prayer. Instead, I am learning to see prayer as an opportunity for the most important relationship I will ever have—a relationship with God.

Jesus was the perfect model for a right relationship with God, and He taught His disciples how to pray according to God's will and purposes. When His disciples asked Him, "Lord, teach us to pray," He responded with the words that have come to be

known as "The Lord's Prayer."

One of the common practices of Jesus' time was for a rabbi (teacher) to encapsulate the main emphasis of his teaching in a prayer and teach it to his disciples. In this way they would verbally express their commitment to the teaching entrusted to them. The way a man's disciples prayed then marked them out as his disciples and gave them identity. The early Church appreciated this truth, and the Church today needs to realize as well that the way it prays will distinguish it from the disciples of all other movements and "isms" in the world.

In the first few centuries of the Church, new disciples underwent a course of instruction which taught the basic tenets of the Christian life. The last lesson new

Erik Krueger was a psychology instructor at Michigan State University when his conversion to Christ thrust him into a ministry which eventually became New Covenant Christian Church in East Lansing, Michigan. Erik presently travels extensively in ministry across the United States and around the world.



believers were taught before being baptized and allowed to take the Lord's Supper for the first time was the Lord's Prayer. In the early Church, praying this prayer was a great privilege, but nowadays it has for many lost its meaning. Nevertheless, if we can go beyond our over-familiarity with the Lord's Prayer and look at it more clearly, we will be able to appreciate more deeply what Jesus was teaching about prayer.

"Our Father"

The first phrase Jesus taught His disciples to pray was, "Our Father." That may not sound too significant to us, partly because we might not understand its historical context and partly because we have grown familiar with the phrase. But to the Jews of Jesus' day, these words were mind-boggling. They had over a dozen legitimate, scriptural names for addressing God in prayer—each revealing some aspect of God's identity and nature. But the title "Father" was not one they were accustomed to using frequently for the Creator of the universe. Some, no doubt, would even have considered it unthinkable to address God with such familiarity. So when Jesus referred to God as His Father ("Abba" in Aramaic) in an intimate, personal way, it greatly upset them—so much that they wanted to kill Him for it. One of the reasons Jesus was crucified was because He called God "Father."

The greatest revelation in the universe was—and still is—that behind the whole of creation there is a Father. Jesus' disciples were to carry that revelation to the world. And not only did Jesus reveal to them that God was a Father; He taught them that they could address Him personally and intimately. It is one thing to know that someone is president or king or even King of the universe, but another thing to be acquainted with that Someone personally, or even more to have him as a Father.

John the Baptist did not teach his disciples to approach the Lord in prayer this way. It was a new way to pray. The community of the disciples of Jesus had the most fresh and powerful revelation in the world: God is our Father!

Another aspect of this initial address to God as the prayer appears in Matthew chapter 6 is that Jesus said, "Our Father," not "My Father." The Lord's Prayer was not meant for individuals, but for the whole redeemed community of believers. All of us in the family of God are to know God personally and corporately as our Father. A relationship to God as His child was not for Jesus alone, but for all of us to whom the revelation is given.

The fact that God is our Father should shape every area of our lives. "Hallowed" means holy, and the words "hallowed be your name" are not a statement but a petition—a prayer that God's name would be revered as a holy name. The disciples were entrusted with God's holy name, and Jesus was teaching that we are to honor and represent that Name by living in a holy way. He said that His disciples' first priority was to guard this sacred stewardship.

The fatherhood of God was one of the two primary themes of Jesus' life and teaching, and it was the truth which He taught His disciples to pray about first. In the same way our primary objective in life should be to represent responsibly the holy name of God in our relationship to Him as a Father.

"Your Kingdom Come"

Jesus' second priority was the kingdom of God: "Your kingdom come, your will be done on earth as it is in heaven." The first main tenet of Jesus' ministry concerned relating rightly to the Father; the second centered on doing the Father's will, which was to establish the kingdom of God on the earth.

Jesus' disciples were not to be concerned about getting out of this world into "the sweet by and by." They were to bring the kingdom of heaven into the world—and when they did, they "turned the world upside down" (Acts 17:6). In Matthew's account of the Sermon on the Mount, during which Jesus taught the disciples this prayer, Jesus went on to talk about not being anxious in this world. He told them not to be like the Gentiles who didn't know God, but instead to realize that the Father was well aware of their needs: "Seek first the kingdom of God and His righteousness, and all these things will be given to you as well" (Mt. 6:33).

This look at the beginning of the Lord's Prayer shows us that the motives for Jesus' ministry were His concern for a right relationship to the Father and for establishing the kingdom of God in the earth. As the perfect rabbi or teacher, Jesus taught His disciples what should be the two primary motivations for their lives. Wherever He taught, He emphasized these two truths. They were the chief thrusts of His life, teaching, prayer, and ministry.

Three Important Lessons

These two principles, as well as the other elements Jesus emphasizes in His prayer, teach us a great deal about prayer. I want to conclude by identifying three specific lessons I see the Lord teaching in this prayer. First is the lesson of persistence. After Jesus instructs His disciples how to pray, He goes on to talk about a man who woke up his friend in the middle of the night to borrow some bread for an unexpected guest. Then Jesus talks about asking, seeking, and knocking. I believe He is emphasizing the need to be persistent, because answers don't often come easily. We should not be surprised if we have to ask and keep asking, seek and keep seeking, knock

and keep knocking.

Often we have to *endure*. What drives us to pray may be our own need, the need of a friend, or some other situation, but God wants us to pray to bring about His kingdom on earth. Our persistence helps accomplish that. When we press in, God will often release even more than what we know we are asking for. This is why we must not be discouraged if after we first pray we don't seem to get an immediate answer. We need persistence.

The second lesson is that situations of pressure and inconvenience drive us to seek God in prayer. When we reject these situations or don't pray persistently about them, we miss God's opportunity to use them in our lives. When we respond in prayer, such situations cause us to realize the greatness of His provision and how He is able to provide for us as our Father.

Third is the importance of confessing the word (*rhema*) of God. Sometimes God answers our prayers differently from what we like or expect; and we may not recognize God's answer when it comes. For example, Jesus taught His disciples

to pray for the Kingdom, and when they did, He went to the cross. To them, it must have seemed as if they "asked for bread and received a stone" from their Father. But it was the bread of the Kingdom; Christ's work on the cross ushered in the kingdom of God.

Sometimes when we keep asking God for something, it may seem to hinder our faith rather than helping, because we are constantly reminded that God has seemingly not answered yet. But God gives us His word of assurance to give us strength in prayer to speak God's word and pray according to it. This is the type of prayer God can use and the type of people God is fashioning into the image of His Son. The things we have prayed about and have not seen yet should not discourage us. God is simply trying to teach us more about Himself and His ways.

The primary focus of our lives and ministries as Christians needs to reflect Jesus' concerns as expressed in the prayer He taught His disciples. If we too are characterized by preoccupation with the fatherhood of God through Jesus

Christ and the outworking of the kingdom of God on earth, then we will be able to find our place in God's purposes. ▼

or, as a fellow-heir of the grace of God, so that your prayers may not be hindered" (1 Pet. 3:7). We become fellow-heirs of God's goodness in marriage, and a primary channel through which His grace is released is the unity and harmony of a married couple.

It's one thing to read Peter's words, and another to experience them. I learned this lesson the hard way.

I had been recently baptized in the Holy Spirit, and prayer had taken on a richer and fuller meaning than it had ever had before. In the mornings I usually went to my office and had a good time of worship. On this particular morning Janice and I had a verbal disagreement (a nice way to say we had a fight!). I can't remember what it was about, which is usually the case when you look back on those things. The main problem wasn't that we had argued—that happens sometimes even in a very happy marriage, as ours has been. But our problem that morning was that we didn't settle the matter. Instead I walked out and went to my office.

I opened my Bible, read a little and began to pray. I prayed and prayed, but somehow nothing seemed right. All of a sudden I sensed the Lord speak to me, and to this day I can still remember His exact words. He said, "What do you think you're doing?" I was shocked because it was so clear. Immediately I replied out loud, "I'm praying." But I knew when I said it that I had given a "religious" answer to God. I knew in my heart what God was really saying. My prayers had been running down my chin and falling on the floor because I was out of harmony with Janice. God was waiting for prayers that would come out of unity with her because we were heirs *together* of God's grace.

I closed my Bible and went home. I apologized, and Janice apologized, and things were all right. Later that day I returned to the office and found myself released in worship in a most powerful way. Since then I have tried to guard my unity with my wife as a most precious possession, lest I talk to God as a "clanging cymbal" or a "noisy gong."

Which, after awhile, would only make God tired and me deaf. ▼



Learning the Hard Way by Dan Wolfe

Dan Wolfe is
the pastor of Agape
Christian Fellowship
in Kalamazoo, Michigan.

One of God's intentions for marriage is that in bringing two people together a powerful prayer unit can be formed. Peter says husbands should grant their wives "hon-

Whoever said that "silence is golden" evidently never had an argument with his wife. Though quiet moments are undoubtedly a rare treat in our noisy world, some kinds of quiet—like the icy silence of an angered spouse—are barriers that isolate and dismay us.

Perhaps the most disconcerting silences of all are the silences of God. David's cry in the eighty-third psalm—"O God, do not be silent!"—is often in our hearts as well. It is true that we fail to hear from the Lord many times simply because we are not paying attention. But what of those occasions—usually times of great personal need—when we earnestly are listening, yet God remains silent?

I believe God's silences are intended to be redemptive—but we must learn how to interpret them. Sensitivity to the Holy Spirit involves an attentiveness not only to His words, but also to His silences, because God's refusal to speak may say more to us at times than a direct word from Him—and say it more clearly and emphatically. If we learn to understand His reasons for remaining quiet, we will be able to receive the silence as part of His revelation to us.

The Silence of Judgment

Most of us can probably remember from our childhood an occasion when we faced a silent and angry father. This tight-lipped, raised-eyebrow kind of silence spoke loudly of his displeasure and often provoked in us a more earnest repentance than any words could have prompted. Such a silence can be an act of judgment.

Sometimes God's silence is one of judgment. We find an example of this in the first book of Samuel, which tells us that the Lord was reluctant to speak in

the days when Eli and his sons were priests at Shiloh:

Eli's sons were wicked men; they had no regard for the Lord. . . . The sin of the young men was very great in the Lord's sight, for they were treating the Lord's offering with contempt. . . . In those days the word of the Lord was rare (2:12, 17; 3:1 NIV).

As priests, these men should have been hearing from God on behalf of all Israel. But instead their sin resulted in a famine of God's word throughout the nation. The Lord refused to speak through them because His words would have been defiled by men who handled holy things with contempt.

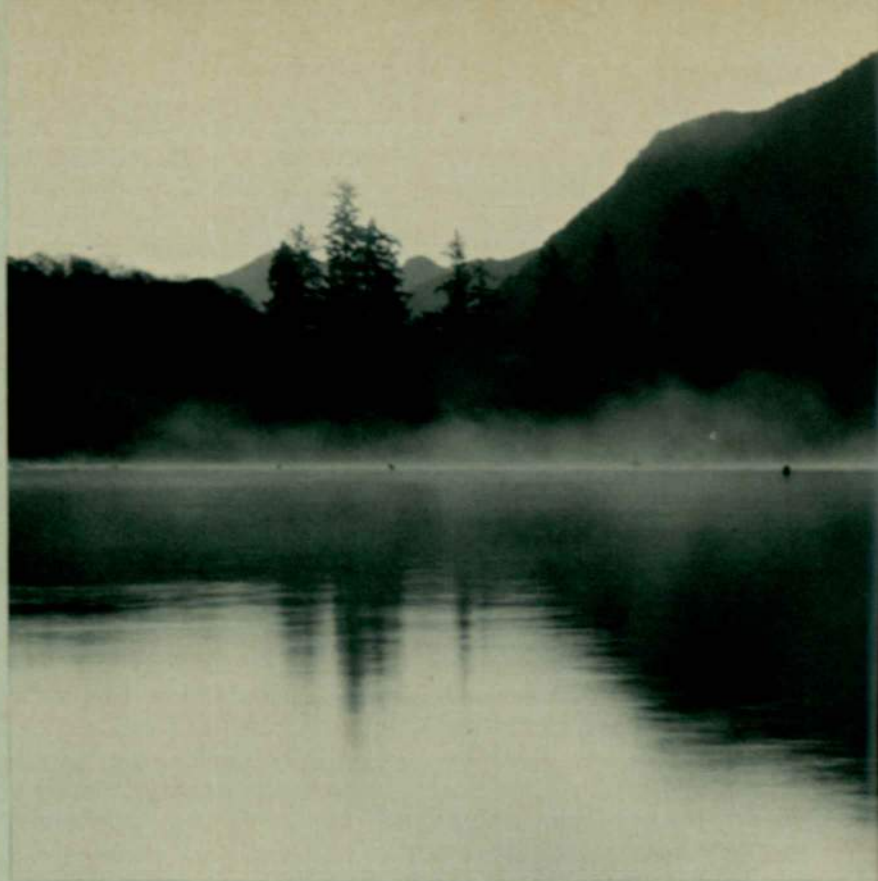
On this occasion, God's silence was one of judgment, a stamp of disapproval on the behavior of the priests. His refusal to speak caused the people to become so thirsty for God's word that when He finally raised up a righteous prophet—Samuel—they flocked to hear him. Those several years of silence dur-

ing the priesthood of Eli's family underscored the divine word that came through Samuel. God had caught the ear of Israel with His silence.

Jesus and the Pharisees

In the New Testament we find that Jesus as well used silence as a tool of judgment. The familiar story in John chapter 8 of the woman caught in adultery is a classic example of how silence can give birth to a conviction of sin. When the Pharisees demanded that Jesus pronounce judgment on the woman, He first focused their attention by His silence, and then turned the prosecutors into defendants with a simple challenge and a second pause: "If any one of you is without sin, let him be the first to throw a stone at her." The silence that followed His words as He stooped to write on the ground brought conviction to men who had memorized God's words but forgotten His heart.

I learned about this kind of chastising silence personally just



When God Is Silent

by Paul Thigpen

a few months after the Lord first apprehended me. Attending a six-week training session for Christian workers where sound Bible teaching and worship filled my daily schedule, I enjoyed a season in which God spoke to me clearly every day in scripture and prayer.

But one morning the Lord said this to me: "Get your relationship right with your father." It was a frightening and uncomfortable word for me, because that relationship was painfully broken at the time. So I promptly put His command aside and tried to ignore it.

Nevertheless, God was persistent. He repeated the word to me again and again whenever I was in prayer (and even when I was not). Yet I continued to neglect His instructions, and finally the heavens were closed up. The Lord became silent, and my prayers became monologues. His silence eventually compelled me to repent, and on the night I finally confessed my rebellion, God answered me with the grace to carry out His command.

In the silence of judgment, we

are left to consider the guilt and consequences of our sin. In this way God's refusal to speak is redemptive, for it moves us to examine our behavior and to forsake our stubborn waywardness.

The Silence of Mercy

At other times, God's reluctance to speak may be, not an act of judgment, but an extension of mercy. His forbearance may allow us time to repent, save us from disaster, or protect us from knowledge that would devastate us.

God's mercy in silence is poignantly portrayed in Jesus' arrest and trial. Isaiah had prophesied that the Messiah would go quietly to His death: "As a sheep before her shearers is silent, so He did not open His mouth" (53:7). The prophecy was fulfilled when Jesus went silently with the mob that arrested Him and stood mutely before Herod and Pilate. His words to Peter that night are a startling reminder of God's grace: "Do you think I cannot call on my Father, and He will at once put at my disposal more than

twelve legions of angels?" (Mt. 26:53). One word from His lips could have brought swift judgment to a world daring to reject God's only Son. But instead He kept silent. And when Pilate asked Jesus, "What is truth?" little did he know that the Lord's silence was an act of grace—for the truth, if spoken, would have condemned all who were listening.

An Important Lesson

In the first year of our marriage my wife and I learned an important lesson about the silence of mercy. Employment for me during that time was sporadic, and we were frustrated over the fact that I had been unable to establish a career. Each time I found work, the job would turn out either to be temporary or to have little to do with my training or career plans. Though in other respects we were convinced we were in the center of God's will for us, we became increasingly restless, and finally frantic, about my vocation. Our prayers became punctuated with cries of panic: Why was God silent?

Eventually the answer came when my father became seriously ill. I had to leave my job, move back to my hometown, and help manage the family business so that my mother could be with him. If I had become established by that time in a good job with a bright future, my move to help my family would have cost me greatly. As it was, after my father died my mother was able to manage the business, and God opened the door for me to join the staff of *New Wine*—precisely the kind of job I was seeking, at precisely the



Paul Thigpen is a graduate of Yale University, where he majored in Religious Studies. In 1973 and '74 he served as a musician and graphic artist for *Continental Teen Challenge*, a Christian ministry to young people throughout Europe. Paul is the assistant editor of *New Wine* and lives in Mobile, Alabama, with his wife, Leisa, and their daughter, Lydia.



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right time.

Why did God remain silent for so long about my vocational future? Because He knew that to reveal His reasons for the delay would be to reveal the fact that my father was soon going to die. God's silence was an act of mercy.

How many times have we been angry at God because He didn't act according to our expectations? We can be grateful that on occasion He refrains from responding, for the truth would overwhelm or condemn us. Realizing our limitations should help us at times to agree with the Israelites who trembled when God spoke the law at Sinai. The people begged, "Do not have God speak to us or we will die" (Ex. 20:19). They counted His silence as mercy.

The Silence of Testing

The Bible's most detailed account of how God can test a man

is found in the book of Job. God allowed Job to be deprived of his children, his health and his wealth in order to try his heart, to see whether he would continue to serve the Lord or whether, as his wife suggested, he would "curse God and die."

But beyond those losses, Job endured a further, perhaps more agonizing trial: the Lord's silence. God refused to respond to his cries for an explanation of what had befallen him. Job's story illustrates that sometimes the test of affliction is not nearly so severe as the test of apparent abandonment.

God may sometimes withdraw the awareness of His presence—including the sound of His voice—in order to manifest our attitudes. In 2 Chronicles 32:31 we read that in His dealings

with King Hezekiah "God left him alone only to test him, that He might know all that was in his heart." God withdrew His presence just as a critical situation arose in which wisdom was needed, and Hezekiah had to make a decision without a direct word from the Lord. All he had to go on was the wisdom gained from God's previous instructions and dealing with him.

Jesus as well used silence to test the Canaanite woman who begged him to heal her demon-tormented daughter. Though her request was not only legitimate but also urgent, in response to her plea "Jesus did not answer a word" (Mt. 15:21-28).

Nevertheless, the woman persisted, despite the disciples' desire to send her away and words from the Lord that would have offended most people. Jesus finally granted her request and praised

her faith. His silence had tested her, making evident what was in her heart.

At times God will refuse to answer our requests immediately in order to test our persistence and confidence, to see if we will "keep knocking" until "the door is opened" to us (Mt. 7:7). His silence will clearly manifest our attitude toward Him by giving us an opportunity to demonstrate our confidence in His power.

The Silence of Waiting

Often, to be silent is to wait. Probably all of us have at times experienced a one-sided conversation when we remained silent simply because the other person's unbroken discourse left us no room for even a word. In such a situation we usually must wait for the speaker to wear himself out before we can reply.

How often must God wait for us in silence until we can "be still, and know that He is God"? (Ps. 36:10). Several of the psalms ask God why He is silent in a time of trouble. If we look closely at those cries of distress, we find that some of them have a desperate, even frantic, tone about them that suggests the psalmist's confidence has waned, and panic has gripped him. Psalm 35 is a good example—the entire passage is one long, uninterrupted plea for help.

This is not intended as a judgment of the psalmist—if we were in his shoes at the time he wrote this particular psalm, our prayers might have sounded even more desperate than his. But the point is this: There are times when we must stand on God's faithfulness, and realize that in His silence He is waiting for us to be silent and to wait for His salvation. We need to hear Isaiah's words:

In returning and rest you shall be saved; in quietness and trust is your strength. . . . The Lord waits to be gracious to you,

and therefore He *waits* on high to have compassion on you. . . . How blessed are all those who *wait* for Him (30:15, 18 NAS).

"Is She the One?"

Some of the most frantic prayers God has ever heard probably came from me several years ago when I was asking Him for a wife. An old man in my early twenties (or so it seemed then), I was certain that God had forgotten my cries for a companion and had left His phone off the hook. Every time I met a young Christian lady, I would ask, "Is she the one, Lord?" I put out "fleeces" and looked for signs. But out of fear that I might make a decision outside of God's will, I refrained from pursuing any particular relationship. The result was an increasing panic that I would always be alone.

Finally, at a conference for Christian singles, I gained some objectivity on my situation. I found grace to say to God: "I'll even stay single if that is Your will." And then I relaxed.

In less than a year I married the young Christian woman who lived in the apartment next door. She had been there all along—God's choice for my wife, right under my nose—but I didn't find out as long as I was bombarding heaven. God, in His goodness, eventually "made me to lie down in green pastures"—but I could not see the grass until I lay down.

When we consider that the Ca-

naanite woman's persistent request was the proper response to Jesus' silence, we may wonder how we can discern between the silence of testing and the silence of waiting. When do we "keep on knocking" as she did, and when do we cease striving and know that God is God?

Perhaps the best way to discern the proper response is to examine the attitude of our prayer. Are we persevering in our request because of a confidence that God will answer? Or are we clamoring frantically—are we "striving"—because we fear that God has forgotten us? If our prayer is born in panic, we need to remember that He restores our soul "beside still waters" (Ps. 23:2-3).

The Silence of Love

The Scripture speaks of yet one other kind of divine stillness, a quiet time which is perhaps most appropriately called the silence of love. Zephaniah tells us that sometimes the Lord will exult over us with joy, but at other times "He will be quiet in His love" (Zeph. 3:17 NAS).

Someone has said that the deepest sorrows and the highest joys are best shared in silence. I remember two quiet, wordless moments which reflected this truth in my own life: the moment I stood silently by my father's casket at his funeral; and the moment when I stood watching my newborn daughter, only a few

moments old, and wept silently over the miracle that had made me a father. There are times and places when words only serve to distract or intrude, and silence is the only vessel capable of conveying what is in our hearts.

God calls us, I believe, to moments when He has no blinding revelations, no heavy dealings, no urgent instructions for us. Sometimes He draws us to Himself so that we may simply rest in His love, knowing that He is there and that He cares for us. David wrote of such a "sabbath" time in Psalm 131:

My heart is not proud, O Lord,
my eyes are not haughty;
I do not concern myself with
great matters
or things too wonderful for me.
But I have stilled and quieted
my soul;
like a weaned child with its
mother,
like a weaned child is my soul
within me (NIV).

The child who is weaned comes to his mother's breast, not to struggle for nourishment, but simply to rest.

We Are Beloved

As we learn to interpret the silences of God, we grow in our appreciation of His wisdom manifested in restraint. Whether He is silent for the purpose of judgment or of mercy, to test us or simply to quiet us, His intention is always redemptive. He seeks to build in us trust that when He *does* speak, His words are faithful and true. Secure in that hope, in the moments when silence is His word to us and stillness is our prayer, we can learn to rest in the calming quiet of His presence, knowing that we are beloved. And we will grow in the confidence that the silences of God, like His words to us, are yet another expression of His unfailing grace. ▽

the
lighter
Side SM
by Mark Pie



"Thanks for the Grits, Lord—But Could You Please Send Some Broccoli?"

a testimony by Jane Arnold



When the Lord called my husband, Hap, to the pastoral ministry, we knew that our response would involve a change of location and our means of support. The major decisions that faced us would affect not only our lives, but the lives of our three children as well, and we realized the necessity of actively seeking God's direction for our plans.

Our family vacation that year was spent visiting the seminaries and Bible schools we had heard about, trying to hear the Lord's voice of guidance. Where did He want us? Soon after we had returned from a fruitless search, we heard of another seminary in central Florida, one we had not known about before. So we visited it during a free weekend. It was "all wrong" from a purely rational viewpoint: It was not of our denomination; it was in the wrong location; there were few job possibilities in the area; and the seminary living quarters were not adequate for a family with three school-age children. The more we prayed about the situation, however, the more we felt God saying that this "all wrong" situation was His will for us. Little did we suspect that the time we would spend there would reveal His faithfulness, His greatness, and His power by teaching us the

importance of prayer in our lives.

God Sent a "Raven"

With a conviction that God wanted us at that particular seminary, in January of 1968 we began what we thought was preparation for the ministry—seminary training—while God began what He intended as preparation for the ministry: lessons in dependence upon Him in prayer. We sold our home to someone who assumed our mortgage and gave us three hundred dollars as equity. Upon our arrival at the seminary apartment, we had enough for the first month's rent, tuition and books for the first semester, and two weeks of groceries. But we were very confident that in two weeks Hap could find part-time work which would fit into his fall schedule.

By the end of the first week, we weren't quite as confident, and we became aware that the Lord was calling us to begin earnest prayer. We began to realize how easy it is to think we are independent of God! To know on an intellectual level that apart from Him you can do nothing (even put food on the table) is one thing; but to know it on a practical level ("hand-to-mouth" living—His hand to your mouth) is quite another.

By the end of the second week, when there was no money, no food, and no job, the story of Elijah being fed by the ravens took on a whole new meaning!

Then, at the end of the third week, a letter arrived from a Christian friend. She wrote that as she was praying for us, the Lord had impressed her to send the equivalent of two weeks of her grocery budget for our needs. Two hundred miles away, God had stirred up a "raven" to feed our family!

Grits and Sausage

Throughout our time at the seminary, we literally prayed in

most of our food. I was a mother who had always prided myself on serving my family well-balanced meals. But suddenly I found myself unable to do so. Fresh fruits and vegetables were a luxury beyond our means. Even my meat purchases were limited to 39¢-per-pound sausage or chicken franks. Meal preparation became a time for prayer: "Lord, please put into this food the nutrients we need!"

At the same time, saying grace over meals was becoming very meaningful to all of us. One night we gave thanks for a dinner of grits and one pound of sausage, and one of the children added a request for vegetables. Later that evening, Hap and I went out on church visitation to an address supplied by our pastor. Somehow the wrong address had been put on the card, and we wound up in the home of one of the church members, where we were greeted very warmly. To our amazement it turned out that they had an overabundance of garden vegetables and had tried unsuccessfully all day to give some away to friends and neighbors. We had come just in time to be on the receiving end of a blessing!

Time after time, God cared for us in other ways through answered prayer. We became accustomed to expect great things from Him when we prayed.

An Urgent Need

During this time of answered prayers, an urgent need arose. Hap's family lived in New England, and his oldest sister was in poor health, suffering greatly from back pain. She had undergone surgery several times and was now facing the possibility of another operation. Hap had been writing and telling her about Jesus and her need to depend on Him.

We were aware of only one minister in her area whom we knew well enough for us to be confident he could reach her with the gospel. There was only one

Jane Arnold lives in Villa Park, Illinois, with her husband, Hap, who is a pastor in Christian Fellowship in Chicago.

drawback—he was no longer pastoring the church in which we had met him, and we had lost track of him over the years. We knew only that he was doing home mission work throughout the New England states. But we did know that the Lord knew where to find him, so we asked God to bring Hap's sister and this minister together somehow before it was too late.

A few weeks later, she entered the hospital for more tests. Then she wrote that another woman had been admitted later that same day and was sharing her semiprivate room. Hap's sister thought we

Did You Know?

New Wine's scope of ministry far outdistances the number of magazines mailed each month to our mailing list. This excerpt of a letter from a couple in Newport News, Virginia, expresses an added dimension you may not have been aware of before:

We have enjoyed receiving New Wine for the past five years or so. In fact, your magazine has been such a blessing to us that we've already lost count of how many others we have added to your mailing list...

We praise God for a tool like New Wine Magazine that has helped us to get the truths of God's Word spread. Many have thanked us for the introduction of New Wine to their lives. But we thank the Lord for the first time we had a New Wine Magazine placed in our hands. We consider that one of the highlights of our lives.

Many readers write us and take an opportunity to say how they share New Wine with friends. We encourage all our readers to use the magazine in this way to touch the lives of others with the gospel. If you share New Wine with friends, why not take a minute to write us a note about how your copy of the magazine has blessed those outside your home? To hear how you've extended the outreach of New Wine to your friends would be a great encouragement to us, and we thought you'd like to know.

would be pleased to know that it was a friend of ours—the wife of the pastor we had asked God to send! The Lord had again shown us His greatness and His faithfulness to answer prayer.

During those days as we experienced the supernatural, our humility was tested, because it was easy to become proud that God had worked through us. One day God had to deal with me when someone called requesting me to pray about something and claiming that my prayers were always effective. My first response was, "Sure, I'll just pray. Prayer will do it." I was focusing on the prayer and not on the Lord. But

then He spoke to me in that still, small voice and said, "No; I do it through prayer." I had to learn not to focus on what God was doing, but rather to stay centered in Him.

A Foundation of Prayer

That God answers prayer is something we claim to believe as Christians but seldom prove as fully as we should. How grateful we were during this time to have concrete examples of answered prayer to share as a family! These three semesters in seminary became a wonderful occasion for us to teach our children the foundation that prayer should be in our lives. All the areas of our lives

were touched: finances, direction for ministry, healing, day-by-day provision, and even "healing" for our car when it wouldn't start. As our children saw specific answers to their prayers again and again, God became very real.

The more our prayers are answered so specifically, so supernaturally, so often, the more we become confident of God's faithfulness and willingness to hear and answer our prayers. I certainly agree with the saying, "Prayer changes things"—but I know now the only reason prayer changes things is that we have a faithful God who changes things when His people pray. ▼

Homespun

Rebecca's Song by Gerri Lewis

"**W**hy does my baby have to be so sick?" The question ran through my mind again and again as I rocked my sixteen-month-old daughter at 3:00 a.m. one September morning. She had fought strep throat and a high temperature for three days, and she could hardly sleep, eat, or drink. Meanwhile, I myself was becoming exhausted from losing rest for three days and nights. To make matters worse, my husband had the flu at the same time, so I was caring for both of them as well as a very healthy and active five-year-old son.

My thoughts turned into prayers. "Lord Jesus, I know you can touch my husband and my baby and heal them. I don't understand why they're still sick. We've prayed for them and they've been

to the doctor, but they're not getting better. What do we need to do? I'm physically drained, Lord;

I need your strength to continue taking care of them. Please do something!"

Rebecca had been sleeping on my shoulder for several minutes. She was very weak and had been unable to talk or cry above a whisper because of her throat, so I was amazed at what happened next. As I sat there with my eyes closed, I heard singing. A tiny, squeaking voice I could barely hear was singing, "Yes, Jesus loves me; yes, Jesus loves me. . . ."

I laid Rebecca down in my arms and looked at her. Her eyes were still closed—but she was singing! She continued singing the chorus and then sang the entire verse: "Jesus loves me, this I know, for the Bible tells me so. Little ones to Him belong; they are weak but He is strong." As she sang, her voice became stronger and clearer. When she finished singing, she was still asleep. She never even opened her eyes.

Rebecca was only sixteen months old and had never sung before. "Lord," I asked, "how could she possibly sing the entire verse and chorus of 'Jesus Loves Me'?" She doesn't even know how to pronounce all the words." Then the Lord reminded me of the hours that Rebecca had spent in my arms as I sang and worshiped Him. When she was an infant, I would rock her for an hour each morning as I sang to the Lord, but most of the time she would fall asleep on my shoulder. Nevertheless, the Lord told me in that moment that Rebecca had received all those hours of worship into her spirit. Because of her times with me before the Lord, He was able to use her to sing "Jesus Loves Me" to strengthen me when I needed strength the most.

"Thank you, Jesus—thank you for your love!" was all I could say. His presence filled the room, and I knew He had touched Rebecca, causing her not only to sing, but also to be healed. After a while we both went to bed. When we awoke that morning, Rebecca was well—and so was her dad. God's healing had come to our house with Rebecca's song. ▼



Set some time aside...



for

NEW WINE EVENTS

featuring

Bob Mumford

In a few short months thousands of *New Wine* readers, their families, and friends will journey to Lansing, Michigan, and Chicago, Illinois, to hear one of the most dynamic Bible teachers of our day.

Make room on your calendar now to attend one of these significant weekend Events.

Friday evening through Sunday evening
May 27-29, 1983

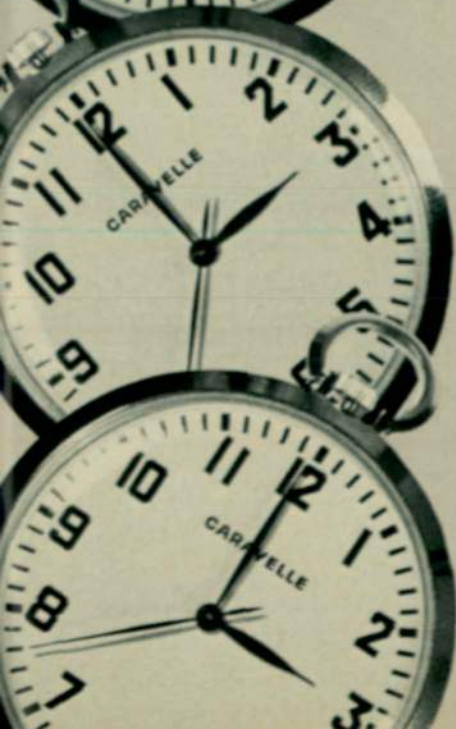
**ECONOMICS, SEX, AMBITION:
IS THERE ANOTHER WAY TO LIVE?**

Lansing Civic Center
Lansing, Michigan

Friday evening through Saturday evening
June 3-4, 1983

**RECEIVING AN UNSHAKEABLE
KINGDOM: IS THERE LIFE AFTER
BEING BORN AGAIN?**

Wheaton College
Wheaton (Chicago), Illinois
See page 32 for registration information.



RESPONSE FORM

My contribution to *New Wine Magazine* this month is \$_____.

- ☐ Please send me **Tape of the Month**. I understand that I will receive one tape each month and that I am responsible to pay for all tapes (\$3.50). I can cancel at any time.
- ☐ Check here if you would like to receive regularly the **Integrity Publications newsletter** which announces our most current teaching material (free).

Items With ★ Below Are Featured This Month

Instructions: Fill out the form below and insert in the enclosed envelope, along with full payment—including postage and handling. All orders must include your account number as listed in the top right corner of your mailing label. No billing. No C.O.D. Make checks payable to *New Wine Magazine*. Any amount over your order will be accepted as a contribution.

NAME (please print)

This offer expires **March 31, 1983.**

Account No. (see top right of your mailing label)

QTY.	CAT. NO.	TITLE	N 302 NW	UNIT PRICE	TOTAL
★	CLS10 CLSB	Christian Life Seminar With Study Guide by Charles Simpson		\$49.50	
	NWB-80	1980 Issues With Binder		\$12.95	
	NWB-81	1981 Issues With Binder		\$12.95	
	IBDNW82	1982 Issues With Binder		\$14.95	
★	TOM56	Motivation For Living		\$ 4.95	
★	CS79	Power of the Prophetic Word		\$ 4.95	
	NW104	The Unseen War		\$ 2.50	
★	MB10	Prison of Resentment		\$ 1.50	
	IFA101	Abortion Booklet		\$ 6.00/10	
	TMB	Tape of the Month Binder		\$ 7.95	
	NWCCL	Covenant Comm. Lithograph		\$ 4.50	
	NWL01	The Arts Lithograph		\$ 4.95	
	NWL02	End to Guilt Lithograph		\$ 4.95	

Subtotal

Ala. residents: 4% sales tax

Postage & handling: 8% of total order (\$1.25 minimum charge)

Total for order

Total enclosed

Payments from our foreign readers must be by an International Money Order or a check drawn on a U.S. bank.

FOR OFFICE USE ONLY

Account #	Check #
	Amount
	Code
	Shipping
	Items

PRE-REGISTRATION FORM AND IMPORTANT INFORMATION

(Please read carefully before filling out registration form.)

- The Event Banquet will provide a smaller setting where you can hear from Bob Mumford and members of the Integrity Communications staff. The Banquet will immediately precede the first session Friday evening. To register see box 3.
- Please make checks payable to New Wine Events.
- To meet the pre-registration deadline, registrations must be postmarked by May 13.
- Registration confirmation and admission tickets will be mailed to you. For those attending the Banquet, passes will accompany registration confirmation.
- On-site registration (\$5.00 additional charge) will begin at 2:00 p.m. on the first day of the Event at the Event site.
- There are two types of registrations offered: individual (single) and family. Family registrations consist of father, mother and children living at home only. Other group registrations cannot be accepted.
- Single-session tickets will be available at the door only if space remains.
- Meetings may be too long for younger children. A nursery will not be provided, so please make necessary arrangements for your children.
- Hotel information will be mailed with registration confirmation.

Dear New Wine



Manna

As missionaries we rarely get a chance to be spiritually "fed." Your magazine affords that precious opportunity and we thank you for it.

We pray daily for you.
Bobby Carswell
Scotland

God works His will

I was very disappointed when this month's issue was late in

Cut along this dotted line

NOW YOU ARE READY TO REGISTER

Be sure to use the correct form for the New Wine Event you wish to attend.

Complete boxes 1 through 4 (3 is optional) on the registration form. Include account number (from the top right of your mailing label) and name at the top of the form. Please detach along the dotted line below and return the upper portion of this page with your check to New Wine Events, P.O. Box Z, Mobile, AL 36616.

Pre-Registration—New Wine Events—Chicago, IL June 3 & 4, 1983

	Quantity	Code	Cost	Total
1. Total people attending (include yourself)		ECT683		
2. Type of registration (check one only)	Single	ECS683	\$15.00	
	Family *	ECF683	\$25.00	
3. Banquet (optional) people attending (include yourself)		ECB683	\$12.50 each	
*Immediate family only (father, mother, children)			4. Grand total (total of 2 & 3)	

One registration per form only

Please extend totals for 2 & 3 here

Please make check payable to New Wine Events.

Pre-Registration—New Wine Events—Lansing, MI May 27, 28 & 29, 1983

	Quantity	Code	Cost	Total
1. Total people attending (include yourself)		ELT583		
2. Type of registration (check one only)	Single	ELS583	\$25.00	
	Family *	ELF583	\$35.00	
3. Banquet (optional) people attending (include yourself)		ELB583	\$12.50 each	
*Immediate family only (father, mother, children)			4. Grand total (total of 2 & 3)	

One registration per form only

Please extend totals for 2 & 3 here

Please make check payable to New Wine Events.

arriving. I count on "The Word" as a schedule for daily Bible study, so I was on my own Nov. 1-3. Imagine my surprise when the magazine arrived and I discovered that God had led me to study in Psalms the very passages listed for those days. I had particularly enjoyed the study of Psalm 2, and I know this sort of thing shouldn't surprise me, but it still does. I guess I still don't fully comprehend the fact that God works His will in us every time we let Him.

I can't express my appreciation for this magazine enough. During the past two years I have experienced some hard growth as a Christian, and this magazine has been very helpful in strengthening me to accept the necessary discipline in order to grow.

Katherine Rice
Farmington, MO

Classroom heritage

It was so great to receive the November issue of *New Wine* with its focus on heritage. As an elementary teacher, I see every day the different types of heritage that parents give to their children. Along the same line but in a different way I believe that as a classroom teacher, I too am imparting a heritage to these little ones.

Donna Mitton
Whitefish, MT

The finger of God

You have done it again. Your article "Back Over the Barbwire" echos so much of what I have been pondering and praying about. This is the finger of God.

As an educator in a school that majors on the practical areas of ministerial life and ministry, and as a pastor faced with the realities of spirituality and service in a local church, I

see the symptoms of burnout and breakdown and blowup multiplying. In pointing out the necessity of anointing within allotted boundaries, you have done us all good. I thank God and you.

John E. Boehmer
Glendora, CA

God is providing

I have been reading *New Wine* for almost five years and think you are one of the most enlightening magazines I have ever read.

"A Stormy Christmas in the Holy Land" by Derek Prince and "The Provision" by Dick Leggatt blessed me. We are going through hard times but to those who know the Lord we can count on His providing in all situations.

Lorraine Pekrul
Ennis, TX

We appreciate your prayers

I would like to let you know how I appreciate your magazine. I especially liked the December issue having the pictures in there of your staff. I would like to thank them all for their faithfulness and the work they perform. I pray for you daily.

Mrs. K. Verhoef
Ogden, UT

It's the same enemy

Although in recent months you have been dealing with matters such as school, government, etc., which are largely centered around the American system, we have been able to apply much of what was written to the situation we find here in the United Kingdom. It seems we are all facing similar problems, albeit dressed up in different clothes, so we are grateful for every insight we are able to gain from your magazine.

Roger & Pat Case
E. Sussex, England

Coming around

I enjoy the magazine each month. The issue "Heritage" helped improve and heal my attitude towards my family. I at first felt "alienated" that my family heritage was in many ways not upright and godly. But through the love and warmth in each article I ended up appreciating the many "good times" I did have with my family, and loving them in a new and special way.

The "Celebration" issue is turning me from a scrooge decrying the rush and commercialization of this holiday season into a child of God who delights in His creation. How thankful I am that being a disciple of Jesus does not mean a life of asceticism and the neglect of anything without a functional value (i.e., "fun" glorifies God).

The warmth and love of the *New Wine* staff, the writers and

the believers who support the magazine is conveyed on every page. I appreciate you all.

Florence Delbridge
N. Miami, FL

Growing in wealth

The timeliness of your articles into our lives is amazing! We know the Lord uses your articles greatly not only in our lives but in the lives of others also.

My husband has been out of work for 8 months and has been working 28 hours for the past two weeks. Financially we are down but spiritually we are getting richer.

Bless you and your work.
P.B.
W. Lafayette, IN

Slap in the face

Thank you for the slap in the face! Your November issue on heritage was very sobering. I was especially touched by the articles "Sons Who Walk in Our Ways" by Dick Leggatt and "Building Memories" by Charles Swindoll.

So often as fathers we are pulled away by cultural influences that say working hard at the office or being really involved at church are the building blocks of fatherhood.

But in fact Jesus calls us to walk closer to Him and, as one article said, "introduce our children to the providential power of the Lord." I feel, after reading and praying over those articles, that the most important job I have is to be a good husband and father. Thanks for all your effort in putting *New Wine* together.

Joe Gregory
Omaha, NE

Stay current

I have been receiving your magazine for a number of years and want to commend you on your commitment to excellence. Your timely articles have spoken to me countless times over the

years. Now I would like to make a suggestion.

The issue of abortion is probably the single most important spiritual battle of this generation. I would like to see *New Wine* keep a more active report on the happenings on Capitol Hill and those groups that are in the forefront of the battle. Most of the information I get is sketchy and from the media, a very biased report. If you could update this information from time to time I'm convinced that the rest of your readers would find it helpful.

Eugene A. Schwenk
Fredericksburg, VA

Memories

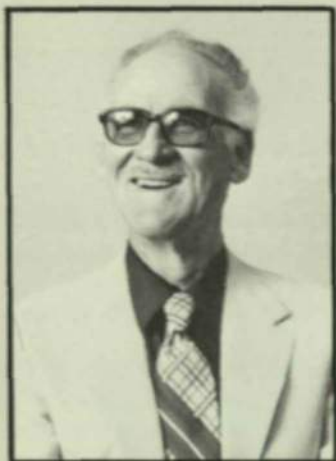
I felt especially challenged by your excerpt from Edith Schaeffer's book *What Is a Family?* It impressed on me in a deep way what responsibility I have as a parent to create positive memories. I accept the challenge to cultivate quality memories for my children instead of allowing the easiness of society pressures to rob us of family time. Bob Mumford was recently with us, and his words came echoing back as I read this article: "God is interested in two things—reality and family."

I am so grateful for the standard of God that you all uphold and for God's power and grace for completing His work.

DeAnn Burke
Oklahoma City, OK

If for any reason you stop receiving New Wine without prior notification or without requesting that it stop, please get in touch with us.

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



To the Point by Ern Baxter

Prayer and God's Ultimate Purpose

When we pray, we must pray in light of the inevitable ultimacy of divine purpose. What do I mean by that? I mean that we must understand the ultimate will of God, and then pray accordingly. We must pray "will-of-God" prayers.

I hear much praying that is begging, more a manifestation of unbelief than a demonstration of faith and confidence. Take a rather trivial instance that I think we have probably all experienced. When we come together, we have a God-given promise for our gathering: "Where two or three are gathered in My name, there am I in the midst" (Mt. 18:20). How many times do we come into a meeting, and instead of affirming the truth of His presence, we begin to beg Him to be there? Then God clears His throat. He wants to let us know that He is here and He is standing in our midst. But we continue pleading with Him to come: "Won't you come, Lord, and be with us?" He clears His throat again. Eventually He gets our attention, and we say, "Oh, welcome, Lord; we're glad you came." But as the song says, He was there all the time. His presence went undetected because

of a failure to pray according to the revealed will of God.

Will-of-God prayers are prayers that are based on a clear revelation of God's plans. To find out if our prayers are in the will of God, we should understand exactly what God's ultimate will is. Listen to just two scriptures that reveal the ultimate purpose of God. First Corinthians 15:24-25 says: "Then comes the end when Christ, having abolished all other rule, authority and power, hands over the kingdom of God to the Father. For He must reign until He has put all enemies under His feet." And Ephesians 1:9-10 says: "He must reign until His enemies are made His footstool."

I don't understand all the implications of what is being said here—and I certainly don't have any neat little timetable to show when it will happen. But one thing is clear: This revelation of God says that at some time in history, Jesus Christ will have accomplished the purpose for which He came, and He will hand over some kind of a finished product to the Father. Even though I don't know all the details of how that will come about—and I don't


know how God will do many other things that He said He will do—I do know that He is telling me the truth, and He will accomplish His ultimate purpose.

Christ's reign, Paul says, will and *must* continue until every enemy has been conquered. I believe the words in the third chapter of Acts that say the heavens must retain Christ until the time of the restoration of all things spoken by the prophets. I believe that heaven must retain Christ until the will of God, the purposes of God, have been worked out historically, and Jesus Christ has brought His enemies under His control in our time-space world. God has allowed us to know the secret of His plan, and it is this: He purposes in His sovereign will that all human history shall be consummated in Christ.

That is a tremendous statement. It baffles my reasoning. I look around and see confusion throughout our world, throughout our country, throughout the Christian communion. I see hostility between denominations, races and nations. And I say, "Lord, how can it ever be?"

But that is not my problem—that is His problem. Jesus rose to become King of Kings and Lord of Lords. He must reign until He has made His enemies His footstool, and He has commissioned us in light of that purpose: "All authority is given unto me . . . Go ye therefore and make disciples of all nations." In the light of Christ's consummate governmental role, you and I are commissioned to go out with His authority to bring the nations under His domain.

A critical part of that commission must be carried out through prayer. To pray according to the will of God is to pray in light of God's great plan for the earth. All human history shall be consummated in Christ. That is God's ultimate purpose, and to that end we must pray. ▼

A close-up photograph of a man's face in profile on the left, looking towards a young child with light hair. The child is looking upwards and to the right. The man is holding a brown leather football with both hands, and the child's hand is resting on it. The background is a blurred outdoor setting with trees.

*It's the little things you do
that build a relationship.*

Fathergram—A monthly
newsletter published by fathers
to serve fathers.

For more information, please write: Fathergram, P.O. Box Z, Mobile, Alabama 36616.