

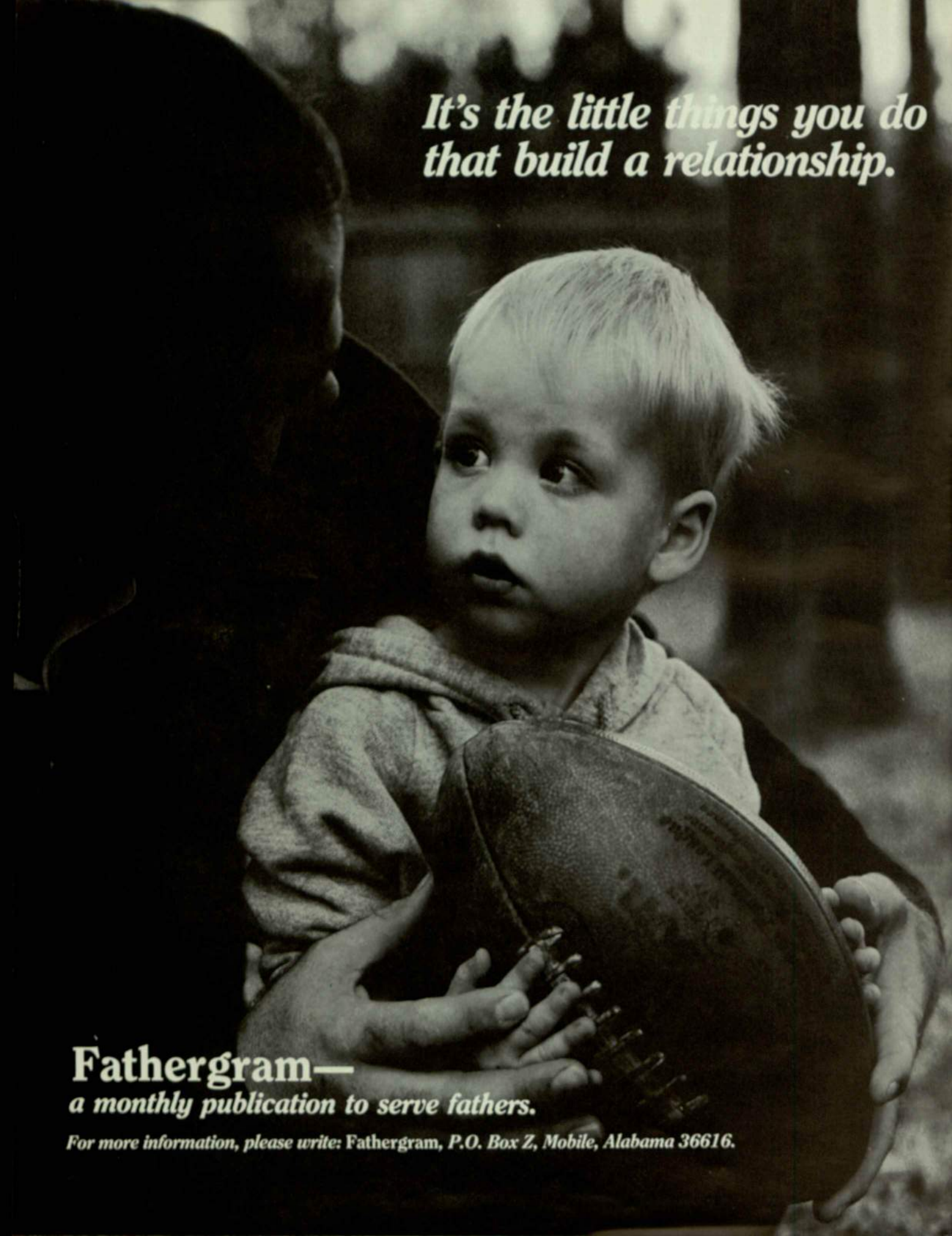
Featuring
No Problems...No Progress by Don Basham

Magazine **New Wine**

March 1983

**A Hope
That Won't
Give Up**





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

Fathergram—
a monthly publication to serve fathers.

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Magazine New Wine

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COVER: According to legend, the crocus is a symbol of hope. When all the world seems dead in the grip of winter, it is one of the first flowers to break through the snow as a promise of spring.
Photo by H. Armstrong Roberts, Philadelphia.

THIS MONTH: A HOPE THAT WON'T GIVE UP

Vol. 15, No. 3, March 1983

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*A fresh perspective from **Bruce Longstreth** to encourage us that when hope seems distant, the love of God bursts forth in our lives.*



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communicate the message of the kingdom of
God to all men.

Editorial

Two young brothers, so the story goes, were identical twins, but their outlooks on life were worlds apart. Tim was always hopeful, always certain that the best was yet to come. Tom, on the other hand, was easily discouraged, and fear was his constant companion.

One day their father devised a scheme to temper the boys' attitudes, hoping to make Tom more optimistic and Tim more "realistic." He filled one room of the house with all the toys a young boy could want, and another room he filled with hay. Then the father sent each twin to a room—Tom to the toys, and Tim to the hay—telling them they could have whatever they found inside.

An hour later, he opened the door into the room where Tom sat among the toys—crying bitterly. "What's wrong, Thomas?" the father asked. "Aren't you happy to have all those toys?"

"No, Dad," he wailed, "'cause I know as soon as I play with them, they'll all get broken!"

So the father went into the second room, where he found Tim laughing and searching gleefully through the hay. "Tell me, Timothy," he asked. "Why are you so happy?"

"Well," grinned the boy, "I figure that with all this hay, there's bound to be a pony in here somewhere!"

What makes the difference between being a Thomas and being a Timothy—between seeing the world dark in the shadow of fear, and seeing it bright in the light of hope? Some would say it is a matter of willpower: We simply must choose to "look on the bright side." But hope that is based on our own "positive thinking" alone is no hope at all—it is a delusion. To have genuine hope, we must know "the God of all hope"—the God who both promises our redemption and is powerful enough to accomplish it. If the One who cannot lie has declared that all things are working together for our good, then we have a sure foundation for hope.

This month in *New Wine* we want not only to explore the topic of hope, but actually to inspire and encourage hope in all those who read these articles. The issue begins with an inspiring summons to hopefulness from Bruce Longstreth that should stir up within us all great expectations for what God is doing. Derek Prince tells how the Lord challenged him to put away his tendency toward pessimism and instead put on "the helmet of hope" as a defense against discouragement. In his article and in "To the Point" Don Basham continues the theme of resisting the enemy's attack on our hope with some practical tips for standing firm in the face of opposition. Then rounding out our coverage of the topic are two personal testimonies to the power of God in hopeless situations: Johnny Cash gives an honest account of how God saved him from drug addiction, and Corrie ten Boom remembers the Lord's care for her in a Nazi concentration camp.

As a follow-up to last month's issue on prayer, Dick Williams's article deals with the basic question of why we don't pray more, and answers with some encouraging reminders that can motivate us to keep at it. Our "International" feature this month is an interview with Peter Morgan, one of the founders and pastors of Deeper Life Ministries in Jamaica.

We at *New Wine* pray that this issue will inspire us all to put on "the helmet of hope" and face the future with an unwavering confidence in the Lord. Whatever the day's headlines may report, whatever the discouraging details of our personal circumstances may be, God is at work to finish what He has begun. We must hold firmly to the confidence that the Father who loves us is in control. That is the only hope we have, and the only one we will ever need.

Paul Thigpen
Assistant Editor

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I am excited about all that God is doing in this day. I should probably preface that statement by saying that almost all the time I am enthusiastic and exuberant about what I see coming down the road. But I would have to say that the hope I have within me goes far beyond what I am able to see or anticipate. I find myself excited for no obvious reason, and I attribute that excitement to the very nature of the Holy Spirit who resides in us.

Deep within our hearts the Spirit of God is stirring us up about the day in which we live. The excitement we sense is out of proportion to anything we see around us that would give us hope; in fact, I think the excitement is even out of proportion to what we expect ahead. But that is because we serve a God who has said in His Word that He is "able to do exceeding abundantly above all that we ask or think, according to the power that works within us" (Eph. 3:20). That power is the resurrected life of Jesus. Though we may not know just why we feel excited as we do, God is giving us hope for what He is about to do. We are what Zechariah calls "prisoners of hope" (Zech. 9:12). We are locked into an expectancy that we cannot even explain, and through this article I want to provide encouragement for us to be hopeful and expectant about what God is doing in the earth.

Many people today, including Christians, look at the world we live in and at all mankind's failures throughout history, and tend toward despair. But God has not placed despair in our hearts—He has placed hope in us. Even though we see everything around us falling apart, our hope is not built upon what we see, but rather upon what God has hidden deep in our hearts—and that is hope. It is that hope that causes us to be excited and enthusiastic in a very

A Hope That Won't Give Up by Bruce Longstreth



When hope seems distant, the love of God bursts forth in our lives.

despairing age. We are not linked to despair. We are linked to what the Scriptures call "the God of all hope" (Rom. 15:13).

Did you know that as far as God is concerned, there were never any Dark Ages in history? There was never a point in time when God despaired about the continuation of His plan. Isaiah says that "of the increase of His government and of His peace there shall be no end" (Is. 9:7). In other words, God never despaired about the perpetuation of

the government of His Son. Historically, it may have looked bad at times for the Kingdom, but internally God's government has been continually growing and progressing, moving toward the hope of glory.

Uncontainable People

This increase of Christ's government and peace takes place not only on a historical level, but on a personal level as well. When I name Jesus Christ as my Lord and Savior, I begin to move in the

Photo: H. Armstrong Roberts, Inc.

increase of that government and peace of which there shall be no end. I have been made captive of the hope of eternal glory.

I believe that hope is part of the normal Christian life. But there are varying "shades" of hope in the lives of believers—and some hardly seem to know "the God of all hope." Unfortunately, many people's experience of becoming a Christian is that salvation is a box they get put in when they meet the Lord. They are sealed in so that nothing bad can get in, and they can never get out.

Even when the Spirit of God comes and settles on the box, they become excited inside that container, and they thrash around and make lots of noise. But they stay in the box, waiting for the time when a few angels come along to pick up the box and hoist them up to glory. I believe, however, that God wants to have a people who are uncontaminable, who are so full of the hope of the Lord and so abounding in His work that the only concern would be to keep them from hurting themselves and the people around them in their joy and enthusiasm.

Justification

What are some of the truths which would give us the kind of hope that would make us uncontaminable? Paul wrote to the Romans some words that I believe give us good reason for hope in our life in the Lord. Chapter five of that book is a description of salvation in encapsulated form. Paul begins:

Therefore since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand (Rom. 5:1-2).

First of all, this passage talks

about *justification*. What does it mean to be justified? It means that God has made a positive declaration about us. When we said, "I receive Jesus Christ as the Lord of my life," God said: "Now that you've made a statement about My Son, I want to make a statement about you. You are without fault in My presence. I declare you to be righteous because of your faith in My Son. You are a whole, completed person." God sees our salvation as a completed fact. He sees our journey as already having been successfully completed.

The moment I receive the Lord into my life and I confess Him as my Lord, something dynamic begins to happen to me. I begin to become the thing that God has already seen that I am. He has declared me to be whole, and the moment that I confess Jesus as Lord, I begin to walk toward that declaration in God. That is my hope.

We may say, "Well, I don't feel whole; I feel broken and ugly and worthless." But if we live like that, without a grip on what God has said about us, we never move forward in God. We see ourselves as poor lost sinners, saved by grace, who someday will see His face in the "sweet by and by."

But I believe God is looking for people who will say, "He has declared me to be a completed person, and by His grace I will become what He has declared me to be." As Paul said, it is not that I have attained the goal, but God has made a declaration about me. I need God's perspective on me. I want to move toward the prize of the mark of the high calling that is in Christ Jesus, and I will not consider myself less than what He has declared me to be: His son, justified in His sight. That is the beginning of hope.

Peace With God

Secondly, Paul says we have peace with God. God wants to tell

us something: The war is over. What I call the "boot/cockroach" syndrome is over. God is not some great boot about to step out of the sky and squish us. The sound of warfare against us in our sinfulness is over; the war was won on the cross. Now that He has declared us to be righteous, we can take a deep breath and enjoy all that He has provided for His children.

Third, we have access into His grace. By His determining will alone—not by any work of ours—He has provided a place for us to stand in His grace. And as we stand in grace, as we walk in grace, the prophetic utterance about the endless increase of His government and of His peace becomes true in our lives.

If we rely on God's grace, we have access into divine life. By His grace, we stand in a place where the very life of God is in us, causing us always to abound in our expectancy as we move toward a climactic experience called the hope of glory.

Joy in Suffering

Paul continues in Romans by talking about the relationship of hope and suffering. He writes:

Not only so, but we also rejoice in suffering because we know that suffering produces perseverance; perseverance, character; and character, hope (Rom. 5:3-5).

Why do we rejoice in suffering? Because suffering causes the shaping of our character by God, and that character shaping builds hope. God allows suffering because He wants to increase our



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anticipation of what He shall yet do. He has some particular set of circumstances for each of us. And in the middle of it our response to the suffering must be, "Lord God, You have designed this to work something in me, and by Your grace, in which I stand, I shall become the person You have declared me to be before the world began."

Not only does character produce hope; hope produces character as well. The apostle John says this: "Beloved, now are we the sons of God. We don't really know yet what we shall be, but we know this: When He shall appear, we shall be like Him, for we shall see Him exactly as He is" (1 Jn. 3:2). But listen closely to his next words: "Every man that has this expectancy in himself purifies himself as he is making the journey toward that climactic experience in God" (v. 3, my paraphrase). He cleanses his life of everything that works against

God's declaration becoming a reality in his life. Every man that has this hope purifies himself as he walks toward this hope and rejoices in this hope.

The Love of God

A person who rejoices in suffering is not some crazy fanatic; he is one who has a glimpse of the hope of glory and is moving toward it, realizing that God is getting him ready for that event. The year 1980 was for me indescribably terrible. Because of some difficult circumstances, I despaired of my very life. I remember lying out on a dock by a lake in the mountains, looking up into the heavens and saying, "Lord, this is it. It's all over; come carry me home to be with Jesus."

But the Spirit of God answered, "In this condition, no thanks. How would it look in heaven—you shuffling around, moaning and groaning? No—

what I'm doing is shaping you for that day."

In the middle of that character-shaping circumstance that was weaving into my life the holy calling of God, the Lord said through the power of the Holy Spirit, "Bruce, I love you." It was just as Paul had said: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us" (Rom. 5:5). The reason hope doesn't make us ashamed is that right when hope seems dimmest in the midst of awful circumstances, the love of God bursts forth in our lives.

Running, Running, Running

One of the most hopeless times of my life was when I was running from God's calling on my life to be a preacher. I had always known I was called to be a preacher but I fought it. First, even though I graduated from college with a degree in pastoral theology, I went to work for the phone company. Then I worked briefly in a church, but eventually quit the church and went into photography and then into banking. I kept running, running, running.

Then one day the boss came to me and said, "Bruce, you're fired!" I had never been fired from a job in my life; I had always prided myself on doing a good job. But when the boss said, "You're fired," out of the depths of my heart came these words: "Sir, you don't know what you're doing, but the God that has called me has appointed you to call me back to my roots, back to my purpose in God."

I went home, where my wife, Jan, and I had been having problems which were heading us toward a divorce. I said, "Honey, I got fired. I've got to go to the mountains and seek God." So I did.

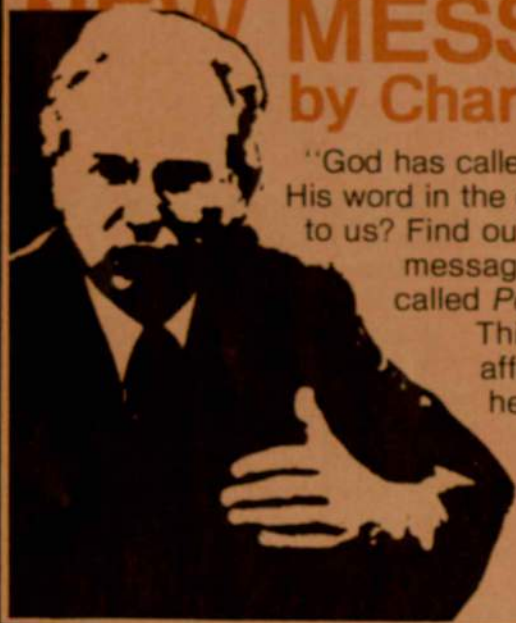
I stayed in the wilderness country of the California coast, with nothing but me, the trees

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and a hundred thousand acres. I ran through the hills and cried out to God. Finally, after three days, I fell into a heap on the ground in surrender. Then I had the distinct impression that God looked down and said, "Are you finished?"

"Yes, Sir; I'm finished."

"Bruce, I love you."

"You what?"

"I love you."

My hope was "not ashamed." It had dimmed and almost gone out, but once again God had pulled me back to Himself by repeating the statement of His love and calling.

So I stood and said, "Thank you, Lord; now what would you have me do?" He answered, "I want you to preach." And I did. I went to Dixon, California, and drove six hundred miles a week to seminary for the purposes of God. There were other times when hope might have been extinguished. While we were at Dixon, God gave us a little girl who died two days after she was born. But hope didn't die.

As a youth pastor, later in Chico, California, I took a bus full of kids on a skiing trip. The bus was involved in a terrible accident, in which four young people were killed. I had to carry the bodies out of the bus. But hope didn't die.

All along a sovereign God kept hope alive while I stood in His grace. Today I can say without any doubt that of the increase of His peace, of the increase of His government, of the increase of His lordship, of the increase of my expectancy and hope, there has been no end. It has increased ever since that day when God said, "I love you."

At Just the Right Time

When I needed hope the most, God gave me hope. Paul says, "At just the right time, when we were still powerless, Christ died for the ungodly." When did Christ die for

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us? At just the right time. When did He call us into His holy purpose? At just the right time. In our weakened condition, in our wretchedness, in all of our filthiness and our sinfulness—at that time, God said "I love you." And from that day to the present moment, of the increase of His lordship and of hope there has been no end.

I believe that hope is the key to reaching this generation. Peter wrote to the Church: "Be ready always to give a reason for the hope that is in you to everyone that should ask" (1 Pet. 3:15). When someone asks us, "Why are you so hopeful?" we should be able to answer: "Let me tell you about the King of my life, Jesus, the Son of God. Let me tell you about the increase of His government and of His peace in my life. Let me tell you about the overflowing joy and hope that I have through Jesus and the power of the Holy Spirit." When someone comes to us and says, "I have reached the end," we can say, "Let me tell you that at just the right time, God died for those who have reached the end." The key to effective evangelism in our day is a people who have hope.

The Encourager

God wants a people who will overflow in expectancy of what God is going to do, but that will

only happen through the power of "the Holy Spirit who was given to us" (Rom. 5:5). We may have thought the power of the Holy Spirit was only for miracles and supernatural signs and wonders. But I believe that one of the greatest signs of the Holy Spirit in this despairing generation is the man or woman overflowing in hope.

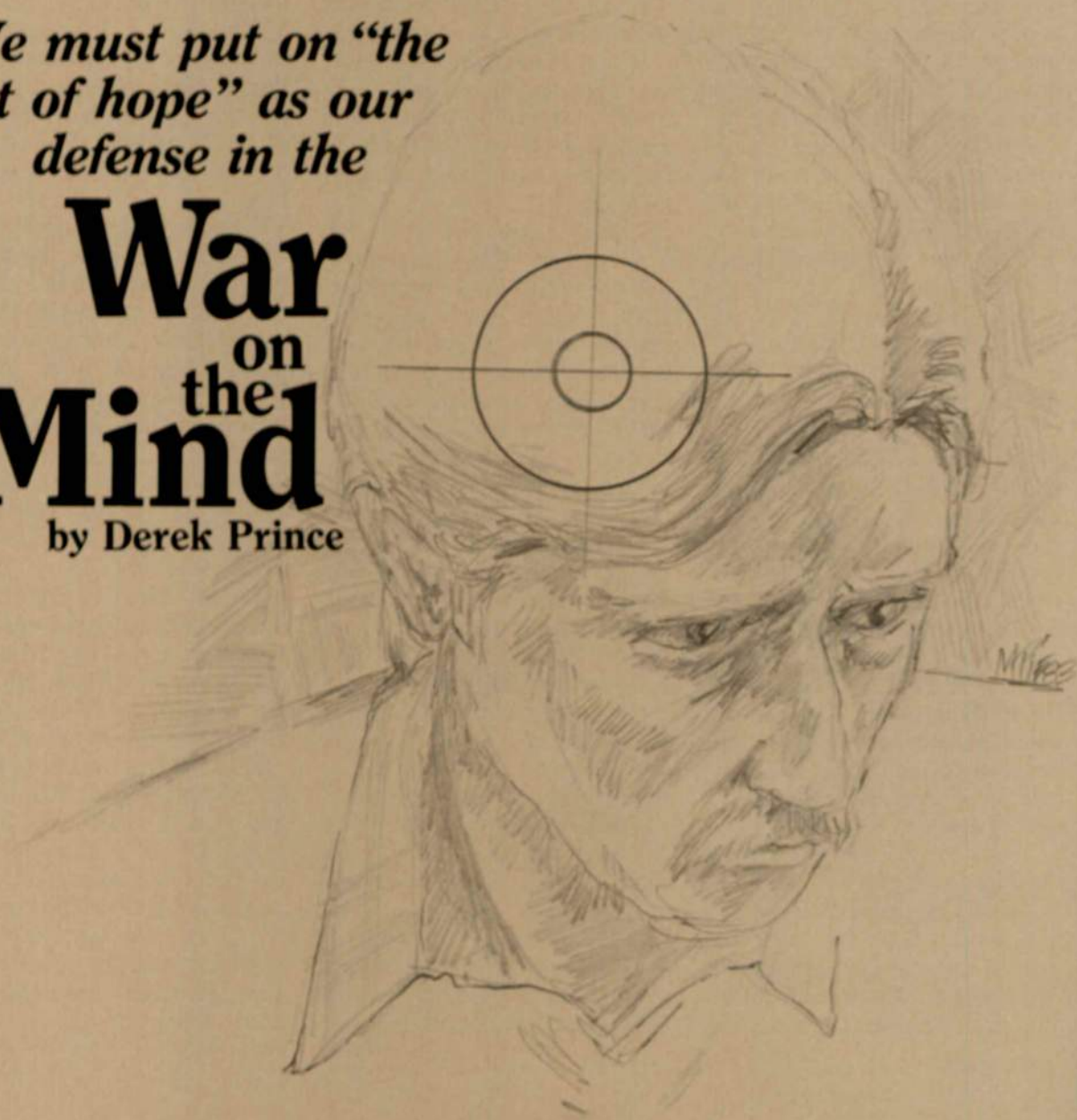
I want the divine deposit that God put in each of us, the destiny that God set in each of our lives before the world began, the inheritance we came into the day that we believed, to be so provoked that our only danger will be running right by the purposes of God in our enthusiasm. I would like to see a people who hurdle the gate of heaven and don't even wait to check in with Peter—who have to be chased down in heaven to report their name, rank, and serial number!

We must not stop where we are and go no farther. We must not be contained. We must move from this place on into the high calling that is in Christ Jesus, into His declaration of who we are and what He wants us to be. My prayer for all of us is this: May the God of all hope grant us joy and peace as we fully trust in Him, and may we overflow in hope through the power of the Holy Spirit until we see Him—the hope of glory. ▼

*We must put on "the
helmet of hope" as our
defense in the*

War on the **Mind**

by Derek Prince



world, against spiritual wickedness in high places.

Based on my studies and on numerous modern translations, I believe that verse might more accurately read this way: "For our wrestling match is not against persons with bodies." That is quite a vivid statement. In other words, we are not wrestling against human beings. Our mother-in-law is not the problem, nor even some dictator like Stalin or Hitler. I would paraphrase the verse this way:

Our wrestling match is not against persons with bodies, but against rulers with realms of authority, against the world dominators of this present darkness, against spiritual forces of wickedness in the heavens.

We are involved in a total, all-out conflict with unseen spiritual persons who have tremendous power, who are highly organized, and who are totally opposed to us and to everything that stands for God, the purposes of God, and the people of God. Their headquarters is in the heavenlies, and they exert every type of spiritual pressure against us that will in any way bring us down.

Because of that spiritual battle, Paul goes on to say in verse 13, "You've got to put on your armor." Otherwise we will be casualties. In light of the conflict, that is very logical, practical advice.

I would not recommend that anyone try to be involved in spiritual warfare or in building the kingdom of God unless he first puts on his armor, because when we attack the devil, he will fight back, and he does not play according to the rules.

What is this spiritual armor? Paul next lists six items of military equipment: the girdle of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit.

These are not just fancy names or theological subtleties. They are very practical realities which each of us needs to lay hold of. I want to look closely at one of those six items to discover some specific practical teaching from Scripture on how to resist the onslaught of spiritual discouragement.

The other five are necessary, but for the purpose of this message, I want to focus on the use of the helmet.

The Helmet

What part of the body does the helmet protect? The head or the mind. Many years ago I recognized that one of my main areas of vulnerability as a Christian was my mind, because I had a very highly trained mind and I tended to trust in it. I have discovered that the more we trust our mind, the more problems we have with it. The people who know they know nothing start with an advantage. In fact, the Bible says: "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2); and "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (1 Cor. 3:18).

As long as we trust in our own intellect we are exposed to the pressures of Satan. So knowing that I needed to protect my mind, I read Ephesians 6:17, which said, "Take the helmet of salvation." I thought to myself, "What is the helmet of salvation? Does it just mean 'being saved,' or is there something more?" My Bible had a cross reference to 1 Thessalonians 5:8, and if ever anything



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.

The first time I ever heard Billy Graham speak was in London in 1954. One thing he said at that service never left me: "God never uses a discouraged Christian." I thought that over and concluded, "That's really not fair." Discouragement was a problem I was facing in those days myself, and I thought, "It's not very nice for him to say that."

The example he gave was Gideon sitting behind the winepress, threshing the wheat and hiding in utter discouragement. God had to change Gideon's attitude before He could use him. So the angel came to Gideon with this unexpected statement: "The Lord is with thee, thou mighty man of valor." I am sure Gideon looked around to see whom the angel was talking to because he was cowering in fear from the Midianites. The Lord had to change Gideon's picture of himself before He could do anything with him.

The same is true of us. If we cannot look at ourselves through the eyes of faith, then we are scarcely eligible for God's service. A wrong negative picture of ourselves will frustrate everything God wants to do for us unless we view things in a different light. If we look at the Scripture's answer to discouragement, however, we can learn how to deal with that type of spiritual attack.

A Spiritual Battle

First of all, we must understand the nature of our battle against discouragement. In Ephesians 6:12 Paul writes:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this

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.



helped me in life, this verse did:

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

When I read that word "hope," I suddenly realized, "That's my helmet; it's hope." I thought of 1 Corinthians 13:13 where Paul said, "And now abideth faith, hope, charity," and I thought to myself, "I've heard a number of sermons on faith, and a number of sermons on love, but I don't recall ever hearing a sermon on hope." Then the Holy Spirit preached to me the first sermon I ever heard on hope.

First we need a definition of the word. "Hope" in the Bible is not wishful thinking; it is not daydreaming or flights of fancy. "Hope" in the Bible means "a steady, serene, confident expectation of good."

Hope is not wishful thinking because it has a foundation.

What is that foundation? Faith. Hebrews 11:1 says, "Now faith is the substance of things hoped for." Before we can have hope, we must have faith. Faith is the substance, the basis, the underlying reality on which hopes are built.

Two Kinds of Hope

There are two kinds of hope. One kind of hope is not based on faith, and it is not valid. It will probably lead to disappointment. The other kind of hope, Christian hope, is based on faith. It is guaranteed. We need to ask ourselves, "Are my hopes based on faith, or are they merely wishful thinking and flights of fancy?"

Let me give you one scriptural basis for hope, Romans 8:28:

And we know that all things work together for good to

them that love God, to them who are the called according to His purpose.

We must not misapply that scripture, because it does not apply to everybody. There are conditions to be met. Do I love God? Am I seeking to fulfill His purpose in my life? If so, then I know that all things work together for good. Now, if I know that all things work together for good, there can be no logical reaction but hope. Anything else is illogical.

It has been said that everybody is born either an optimist or a pessimist. There is no doubt in my mind that I was born a pessimist. Furthermore, in my family I was trained to be a pessimist. In my family if you were not worried, you thought you should be worrying about the fact that you weren't worrying.

But God showed me that for me to be a pessimist was a denial of my faith. I could not logically believe the Bible and be a pessimist. God showed me I had to change and rediscipline my mind. First of all I had to be delivered by divine intervention from a spirit of heaviness or depression. Then God said, "I delivered you; now *you* retrain your mind. Don't focus on the negative. Don't always look for a reason for worrying. Focus on the positive. Look for a reason for believing."

That did not happen overnight. It took me several years to retrain my mind, but those who know me well would acknowledge that I have changed my mind. I am very seldom depressed today, but twenty years ago it was almost my normal condition. It is possible to change if you will meet God's conditions.

What prompted the change in me was seeing out of Scripture that my attitude of depression was unscriptural. It was illogical. It was contrary to God. So I retrained my mind. In that way I put on my helmet. What I am tell-

ing you is not merely based on Scripture, but also on experience. I want to testify that I have proved it; it works.

Saved By Hope

What was that little sermon on hope that the Holy Spirit gave me out of the New Testament? It be-

a thing, we do not have to hope for it. If the sun is shining, we do not need to hope the weather is going to be nice. Hope, like faith, relates to something not yet seen. The Holy Spirit said to me that we are saved by hope—no hope, no salvation. I do not mean that a man without hope is a lost soul,

the power of the Holy Spirit to make us abound in hope, but that is the will of God. We must not take the helmet off, because there probably is an evil spiritual being somewhere in the unseen world who has his arrows trained on us. The moment we take that helmet off, he will strike us in the head. We must even sleep with our helmet on; we should go to bed hoping and wake up hoping.

Ephesians 2:12 describes the condition of the unbelievers, the unconverted. Notice there are three things said about them: 1) "at that time ye were *without Christ*, being aliens from the commonwealth of Israel, strangers from the covenants of promise"; 2) "having *no hope*"; 3) "and *without God* in the world." The Holy Spirit said to me, "Without Christ, without God, without hope." Actually, when we are without hope, we are in the condition of the lost. I do not mean that God has given up on us, but

This article was taken from "Defense Against Discouragement" by Derek Prince, which originally appeared in a past issue of New Wine.

We must even sleep with our helmet on; we should go to bed hoping and wake up hoping.

gan with a passage from Romans 8:24:

For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

Notice the opposition between what we hope and what we see. If we see

but rather that *experientially* he is not living in salvation. That is why he is so miserable.

Romans 15:13 says: "Now the God of hope fill you with all joy and peace in believing [not in feeling, not in wishing nor in seeing, but in believing], that ye may abound in hope, through the power of the Holy Ghost." It takes

THE PROBLEM MAY NOT BE AS COMPLICATED AS YOU THINK!



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Last year in retrospect...

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we are not living experientially in salvation.

In Colossians 1:27 Paul says, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the *hope of glory*." The Holy Spirit said to me, "Christ in you produces hope. If you have no hope, there is no Christ in you." Christ and hope are intimately related. The moment we give up hope, experientially we do not have Christ in us. Again I want to emphasize that is not our eternal state, but that is the condition we find ourselves in the moment we give up hope.

An Anchor of the Soul

I think one of the most beautiful passages in the whole Bible is Hebrews 6:17-19:

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed

it by an oath:

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Which hope we have as an anchor of the soul, both sure and steadfast.

That passage shows us two pictures of hope, both of them vivid and beautiful. First of all, "we who have fled for refuge to lay hold upon the hope set before us" is an illustration taken from a practice in the Old Testament. When a man was fleeing for his life, there was one place he could go where nobody would dare touch him. That place was God's altar. The altar had four horns—one on each corner. The man would run to the altar and lay hold of the horns of the altar, and nobody dared pull him away. So the writer of Hebrews says, "When you're under pressure and the avenger is right on your tail, flee to the altar and lay hold of the horns of hope. Don't let go because he can't touch you there."

The other picture of hope here is in verse 19: "Which hope we have as an anchor of the soul, both sure and steadfast." The Holy Spirit gave me a little lecture on this. He asked me, "What object needs an anchor?"

So I replied, "A boat or a ship."

"Why does it need an anchor?"

"Because a boat or a ship is designed to float in water, and water is a totally unstable element. There's nothing in water to give security or stability, so if the boat is to be stable, it must have an anchor which passes from the ship through the water to some other element, such as a rock, which is stable. Once the anchor is fastened to the stable element, then the boat is stabilized."

Then I realized how much you and I in this world are like that boat. We live in an element that

is totally unstable. When I see an advertisement for an insurance program that says "total security," I smile to myself. Although insurance may be a blessing, it certainly does not give total security. Neither money nor real estate nor anything else that we look at can give us stability. We are just like a boat in water. If we want stability, we must have an anchor that passes out of time into eternity. When our anchor is fastened upon the eternal presence of Almighty God, we are *secure*.

What is that anchor? *Hope*. There is something beyond the boundaries of time, something in eternity that God has laid up for us, that cannot change, cannot rust, cannot be corrupted, cannot be defiled.

I certainly believe in living in this world, but if this world were all there is, it would be very little cause for hope. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Thank God that beyond the scene of time there is an eternal hope for every believer. Those of us over sixty can say, "Amen!" to that truth with real delight. The reality of eternity may seem a long way away to some, but it comes much quicker than we think. Nevertheless, we can thank God, regardless of when it comes, for an eternal hope laid up for every believer—Jesus Christ, the hope of glory. And when we have that anchor, nothing can upset or destabilize or overthrow us. We are stable because our anchor of hope rests in Him.

We can see, then, that God has provided us with an effective defense for when the enemy tries to discourage us. When we remember to prepare ourselves daily by putting on this armor as a defense against the attacks which will surely come, we will find God faithful to strengthen our hope, enabling us to stand victoriously in His Spirit. ▼

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 in Jesus Christ, God's Only Son, Our Savior... *The life and ministry of Jesus foretold and fulfilled in types, titles, and metaphors:*

- | | | |
|--|----------------------------------|----------|
| I. Christ, the True Vine | | |
| A. Israel, a ravaged vine..... | Ps. 80 | March 1 |
| B. Israel, an unfruitful vine..... | Is. 5:1-7 | March 2 |
| C. The True Vine foretold..... | Is. 11:1-16 | March 3 |
| D. The True Vine under new management..... | Mt. 21:33-46..... | March 4 |
| E. Christ, the True Vine..... | Jn. 15:1-22 | March 5 |
| II. Christ, the Lamb of God | | |
| A. A lamb required..... | Ex. 12 | March 6 |
| B. God's Lamb foretold..... | Is. 53:1-12 | March 7 |
| C. God's Lamb revealed..... | Jn. 1:24-42 | March 8 |
| D. God's Lamb adored..... | Rev. 5:1-14 | March 9 |
| III. Christ, the Good Shepherd | | |
| A. The Good Shepherd described..... | Ps. 23 | March 10 |
| B. The Good Shepherd foretold..... | Ezek. 34 | March 11 |
| C. The Good Shepherd revealed..... | Jn. 10:1-30 | March 12 |
| D. The Good Shepherd ordains..... | Jn. 21:15-23; 1 Pet. 5..... | March 13 |
| IV. Christ, the Rock of Salvation | | |
| A. The Rock of salvation described..... | Ps. 62 | March 14 |
| B. The Rock as chief cornerstone..... | Ps. 118:15-29 | March 15 |
| C. The Rock as a stumbling block..... | Is. 8:9-22 | March 16 |
| D. The Rock as a tested stone..... | Is. 28:14-22; Rom. 9:30-33..... | March 17 |
| E. Christ the Rock foretold and revealed..... | Dan. 2:36-46; Mt. 16:13-20 | March 18 |
| V. Christ, the Living Word | | |
| A. The power of God's spoken word..... | Ps. 29 | March 19 |
| B. God's Word made flesh..... | Jn. 1:1-18 | March 20 |
| C. God's Word brings new birth..... | 1 Pet. 1:13-25..... | March 21 |
| VI. Christ, the Bread of Life | | |
| A. The bread in the wilderness..... | Ex. 16:13-36..... | March 22 |
| B. The Bread of Life..... | Jn. 6:22-59 | March 23 |
| VII. Christ, the Servant of God | | |
| A. God's anointed Servant described..... | Is. 42:1-9 | March 24 |
| B. God's Servant's redemptive work foretold..... | Is. 52:13-15 | March 25 |
| C. The mission of God's Servant revealed..... | Mt. 20:20-28 | March 26 |
| D. The heart of God's Servant illustrated..... | Jn. 13:1-20 | March 27 |
| E. The attitude of God's Servant embraced..... | Phil. 2:1-11 | March 28 |
| VIII. Christ, the Son of David | | |
| A. The promise to build David's house..... | 2 Sam. 7:12-29..... | March 29 |
| B. The throne of David established forever..... | Is. 9:1-7 | March 30 |
| C. "Hosanna to the Son of David!"..... | Mt. 21:1-17 | March 31 |

No Problems... No Progress

by Don Basham



Don't let the accuser keep you from moving ahead.

As Christians we should not be discouraged by the fact that Satan is vigorously opposing us. The opposition is usually a sign that we are moving in the right direction. In fact, the Holy Spirit often leads us into a situation where we must directly confront our enemy in order to grow. We see this clearly in the life of Jesus.

In Luke chapter four we find the familiar story of the temptation in the wilderness. Jesus had just been baptized in the river Jordan by John the Baptist, and the Holy Spirit descended upon

Him in the form of a dove. Luke writes that immediately afterward "Jesus was *led* by the Spirit out into the wilderness to be tempted by the devil" (4:1). Notice that He wasn't *tricked* out there; He was *led* out there by the same Holy Spirit who had just filled Him. God saw to it through the Spirit that Jesus had to confront the enemy face-to-face.

I believe it is unwise for Christians to believe they can live in the power of the Spirit of God without being opposed by the enemy. Being baptized in the Holy Spirit usually heightens our

awareness of the reality of Satan because we are introduced into a supernatural realm that we didn't know before. And part of that realm is inhabited by the enemy of our souls.

The Bible makes it plain that there are only two kingdoms in the earth: the kingdom of God and the kingdom of Satan. Many times the Scripture refers to the Christian life as a warfare between these two kingdoms. When Satan showed Jesus all the kingdoms of the world in a moment of time, he was not showing Him mountains and streams and fields and cit-

ies—he was showing Him races and nations and peoples. The battle is not for real estate, but for the minds and souls of men.

In Success and in Failure

One of the main ways Satan will oppose us in his role as accuser of the brethren (Rev. 12:10) is by mocking us and scorning us, both when we succeed and when we fail in doing what God has directed us to do. His assaults come either in the form of thoughts he implants in our minds, or from critics he gathers to mock and scorn.

In the fourth chapter of Nehemiah, we read about how this leader of God's people came back to rebuild the walls around Jerusalem. They had been torn down and the city was being plundered and plagued by the enemies of God and His people. When Nehemiah began to do what God had commissioned him to do, Satan immediately brought some critics—Sanballat and Tobiah—to the scene. "Look at what those stupid men are trying to do," the critics said about Nehemiah and his men. "They think that they can rebuild that wall, but they're not even builders. A fox's foot would push it over."

Nevertheless, Nehemiah continued in his work. When Sanballat and Tobiah realized that ridicule would not stop the people of God, they changed their tactics, accusing Nehemiah of evil ambition. Essentially, they said, "We know that you are really out to take over Judah for yourself, and if you don't stop it, we'll tell the king. Now come down here and talk about it."

Anytime we start to do something in obedience to the leading of God, we will get this kind of opposition. But Nehemiah did the right thing—he prayed, "Now strengthen my hands" (6:9). Because Nehemiah was in the will of God, the Lord was faithful to him and the wall was completed. In the

same way, if we are walking in God's grace and working in the sphere He has assigned us, He will make us victorious over the accuser.

Where We Make Mistakes

Of course, many times Satan focuses his criticism on the mistakes we make. That makes his accusations even more painful because they are valid. At those times, however, we need to remember that we cannot start anything new without making mistakes.

A building site is a messy-looking place. Why? Because the building is not finished. Someone once defined ugliness as the state of being halfway to maturity. A half-finished sculpture is ugly. A half-finished building has scaffolding, gaping holes where the windows will be, and trash lying around. We cannot build without making a mess.

God works through people who, through lack of experience or maturity, usually end up making some mistakes in their attempts to obey Him. Unfortunately, God rarely imparts the visions of His purpose to fully mature people, and He never gives us a complete blueprint to go with our vision. It would be so much easier if we had a complete handbook on every aspect of Christian living. But since we don't, we must learn from our mistakes.

I pray that when my life is over, and I must answer to God for everything I have done, I will be able to stand before Him and say, "Lord, I think that about eighty percent of what I did was in faithful obedience to what You called me to do." Now I am not naive enough to think that I could claim a much higher percentage than that. But I believe that about ten percent of the time I did not have enough wisdom to do what I was trying to do. Another five percent of the time I failed out of sheer contrariness, and I must ask God's forgiveness

for that. And yet another five percent of the time I missed the mark for reasons known only to God. Even though I might have been following the right principles, somehow the results were not right.

Mistakes are an almost unavoidable part of following God. But the devil tries to use them against us, always being quick to point out our failures: "What you're doing is ugly. It's not right: Look at all the mistakes you've made!" But this is just one of his tricks—to put the spotlight on failure. God knows, however, that we have made mistakes, and that we will make a few more. Yet His grace allows us to continue to do His work until the job is successfully completed.

Riding Out the Storm

Satanic attacks against us, whether in our successes or in our failures, are like storms; and we can either rebuke storms or we can ride them out. Sometimes we must weather these storms and it is best to be prepared for them. I can think of at least three of Satan's specific methods for attacking individuals which we should know about.

First, the enemy can distort our perspective. When Satan attacks our minds, he tries to intensify every problem we already have. That doesn't mean that all the problems are actually magnified, but he can magnify our feelings about our problems. We seem to need three times the strength to do what we normally have no difficulty doing. Our fears are magnified. Minor illnesses seem major. Every snuffle



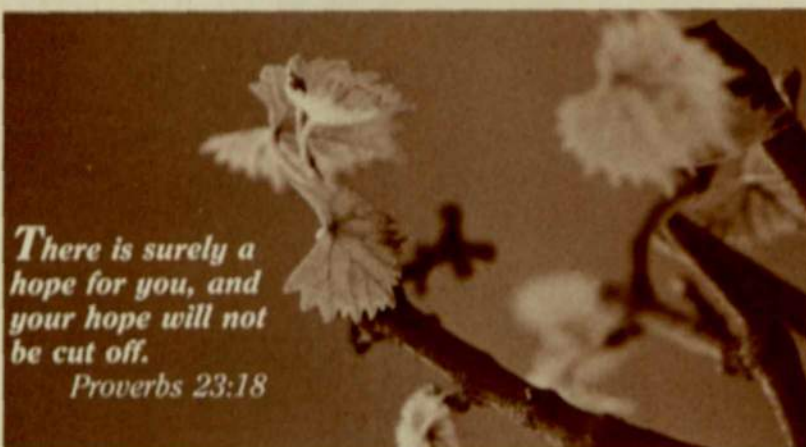
Don Basham holds B.A. and B.D. degrees from Phillips University and its graduate seminary in Enid, Oklahoma, and is an ordained minister of the Christian Church (Disciples of Christ). Don is Chief Editorial Consultant for *New Wine Magazine* and the author of several books, including *Face Up With A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

seems destined to make national news, and little things that are normally simple frustrations bring us to the edge of despair.

However, if we can look at our problems objectively, we can see that God is still in control: The sun is still shining outside, the sky has not fallen, and no great catastrophe has occurred. We are simply being opposed by Satan.

Second, Satan attacks us with guilt. Do you ever feel that you are not measuring up as a Chris-

will be able to ride out these storms without being blown off course. As we pointed out earlier, Satan's attacks can play a part in God's purposes for us. It was the Holy Spirit who led Jesus out into the wilderness where He was tempted by the devil, and that testing accomplished something in Him. Because we can be certain of the enemy's opposition, it may be helpful to remember a few points when we go through such "wilderness" experiences:



*There is surely a
hope for you, and
your hope will not
be cut off.*

Proverbs 23:18

tian? I don't know of any kind of spiritual warfare that is meaner than Satan's guilt attack. We must recognize that this is another storm which the enemy can stir up. There are times when we can pray against it, but sometimes it is also necessary to call for outside help, either from our spouse or pastor or someone else.

Third, the enemy confuses our communication. "How in the world could my wife believe that I said what she said that I said?" Satan will spread half-truths, goad us into seeing or hearing the bad instead of the good, and inflame silent suspicions. Where husbands and wives, parents and children, or pastors and their congregations are not communicating as well as they should, Satan is able to keep people nursing a grudge.

A Strategy for Battle

All of these are tricks of the enemy, but if we are prepared, we

1) *Neutralize attacks wherever possible.* Proverbs 5:1 gives this wise advice: "A soft answer turneth away wrath." Gentle, face-to-face confrontation, and a desire to communicate directly, often will take much of the power out of the source of criticism.

2) *Maintain a positive attitude.* Paul writes in 1 Corinthians 13:7 that love "always protects, always trusts, always hopes, always perseveres." My friend Charles Simpson has said that to be mature is to be able to act redemptively in every situation. Part of redemptive action is a willingness to forgive, just as Jesus did from the cross when He prayed, "Father, forgive them, for they do not know what they do." When men were doing their worst to Him, He was doing His best for them. That kind of attitude is both positive and redemptive.

3) *Don't argue with critics.* Once again Nehemiah is a good example: When his critics tried to get

him to answer their criticism, he replied, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3). If we stop doing what God has called us to do in order to explain it to our critics, we have lost out to the enemy by putting ourselves under his authority. We can never answer all the criticism. Of course, there may be times when we ought to give an answer for our faith, but anytime that we give too much time to our critics, we are in trouble. The best thing is simply to go ahead and do what God has called us to do.

4) *Remember that we are at war.* Psalm 23 says, "Thou preparest a table before me in the presence of mine enemies." God is faithful to bless His people, but we have to remember that He does it with our enemies present. Though we may get occasional brief rests from the intensity of the battle, most of the victories we experience will come in the midst of warfare.

5) *Face problems honestly and learn from mistakes.* We don't have to apologize or be defensive about the fact that we cannot do in our own strength everything that we are called to do. If we are honest with ourselves and God, we can learn more from our mistakes than from our successes, and He can still use us to accomplish His purposes.

6) *Fight the enemy's emotional onslaught.* To do this we must pray and praise God frequently, and we must communicate with others who can help us. We must not let negative thoughts fester inside. The devil's best tactic is to isolate us and keep us quiet in some little corner, nursing all our worries by ourselves. When that happens, we find our problems becoming magnified a thousand times out of proportion.

7) *Pray corporately.* We cannot try to take on all of Satan's hosts by ourselves. Powers and princi-

palities must be dethroned by corporate prayer.

8) *Seek deliverance periodically.* Deliverance is much like healing. The fact that we have been healed once does not mean that we will never be sick again, and the fact that we have been delivered once from some satanic pest does not mean that sooner or later we will not encounter another. But the healing virtue of God is always available.

9) *Cultivate a grateful heart.* Paul said, "Rejoice always!" (1 Th. 5: 26). That does not mean that we can always be happy, but we *can* always cultivate gratitude. The song, "Count Your Blessings," is good to remember; we will usually be surprised at all the blessings we can be grateful for.

10) *Hold on to the body of Christ.* Though walking in commitment to other Christians may at times be hard and painful, we need each other. Our covenant with

others in the body of Christ will be costly, just as a marriage covenant is costly.

Marriages are not "made in heaven." They come in little kits, and we must learn to put them together on earth. Our relationships with our Christian brothers and sisters are the same. God is the one who joined us together, and we must be confident that God will keep us together—even when we are angry with one another or do not agree. Despite the high cost of commitment, we need to hold onto the body of Christ as we would hold on to life itself.

Growth Through Warfare

Something about successfully enduring the storm strengthens us and enables us to go on in God victoriously and hopefully. Luke begins the story of Jesus' temptation by saying that Jesus returned from the Jordan "full of the Holy

Spirit" (v. 1). But he concludes by saying that after the temptation Jesus returned to Galilee "in the power of the Spirit" (v. 14). What is the difference between being "full of the Spirit" and being "in the power of the Spirit"? Those two phrases indicate something special that happened as a result of His encounter with Satan in the wilderness. I believe that something is meant to happen to us as well when we encounter the enemy. Strength and maturity come through testing.

You and I will never become the people God intends us to become except through warfare. Jesus fought His battles with the enemy, so if we are to be His disciples, there is no reason to assume that we are exempt from the war. God leads us to battle and equips us to endure. For that reason, we can live in the unflinching hope that His final victory will be ours as well. ▼

HOMESPUN

Welcome Back by Dick Leggatt

There are refreshing seasons in the Christian life when it seems as if you sense God's presence the moment you begin to pray. There are also dry seasons when you wonder if God can be found. Early in our marriage, during an exceptionally tense and frustrating year, my wife, Cindi, and I experienced one of those prolonged spiritual "dry spells."

One day in that season, Cindi said to me, "Dick, I just don't feel like I can even go to the Lord any more. I feel so far away from Him—I know I shouldn't, but I do. Perhaps if you could pray with me it would make a difference. Would you, please?"

For some reason, Cindi's request was irritating and exasperating to me—possibly

because I myself was in a spiritual slump, struggling with my own set of problems and insecurities. I too felt far from the Lord.

Even so, I thought, *it's not an unreasonable request, and I know it took a lot of courage for her to ask.* So, somewhat reluctantly, I agreed.

We sat down together, and I began to pray rather mechanically, "Lord, Cindi loves you, but right now she feels very far from you. I just bring her before You and ask You to receive her."

A stiffness inside of me relaxed as I sensed that somehow, even in as distant a place as we felt we were, we were doing the right thing. And so I continued praying, and ended simply by saying, "Lord Jesus, please help us and assure us of your love."

We sat silently praying for a minute, and then Cindi began to weep softly. "The Lord just spoke to me," she whispered. "He said, 'I missed you.'"

That word from the Lord was so simple, yet it revealed how our absence affects Him. It ended the season of drought for us, and began a season of restoration and hope—one that is renewed each time we remember His words to us that day: "I missed you."



Is Prayer a Burden?

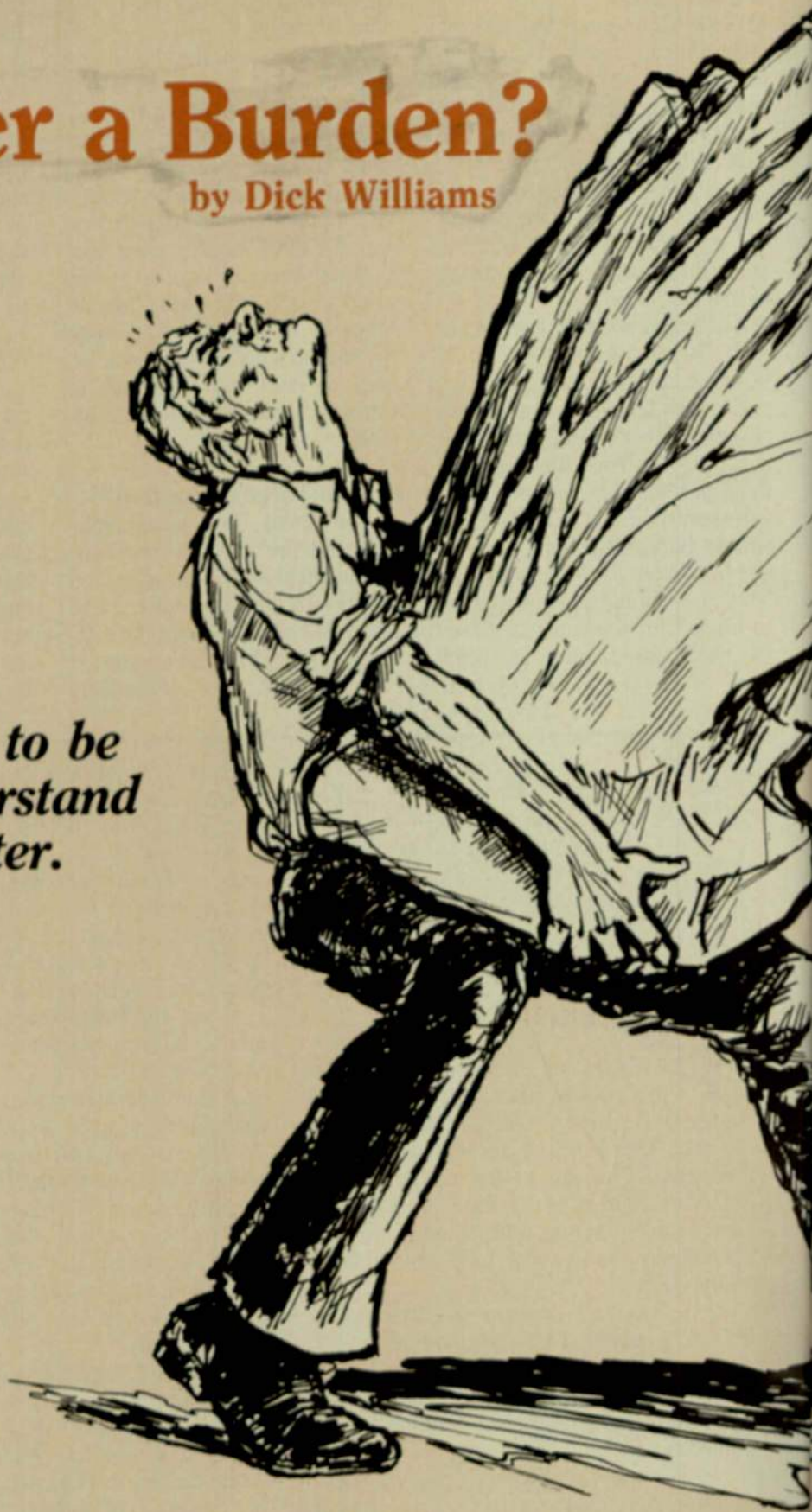
by Dick Williams

It doesn't have to be if we can understand what God is after.

As a follow-up to last month's issue on prayer, we have included this article as a continued encouragement for us to fulfill our role as a people of prayer.

The mere mention of the subject of prayer usually triggers a response of remorse or condemnation in us. Why? Because we know that we do not pray as much as we should. The prayer life of many Christians consists of grace at meals, a few sentences of prayer in the morning or evening, and participation in prayer offered during church services. We seldom pray with others unless someone else initiates it. Very few husbands pray with their wives or lead their families into worship and prayer.

Occasionally, when we have





special needs in times of distress, or when we are seeking direction concerning a major decision, we become more fervent in our praying. But at these times, as with most other times, our prayers center on our own needs rather than the needs of others.

Even though we may keep a prayer list to remind us of those we should pray for, seldom do we take time to do any more than simply ask the Lord to bless them and be with them. When challenged to pray more, we usually resolve to do better, but seldom is there a lasting change in the pattern of our prayer lives. We simply find prayer to be hard work, and if we have prayed for a half hour, we feel satisfied that we have done well.

Some Typical Responses

Have I somewhat accurately described where you are in your prayer life? If so, it is because I have been in that same place and know it is the experience of many Christians.

I am thankful that there are exceptions to the description above, and for those who have developed a more extensive prayer life, we can be grateful. However, the description I have given of the "normal" prayer life is a valid portrayal of where many Christians find themselves—even some of us reading this article. Faced with that picture, what are some of the possible responses we could make?

Of course, we could respond by saying that the problem is not really that bad, consoling ourselves that with a little improvement, our prayer lives could be satisfactory. "After all," we rationalize, "no one ever prays as much as he should—it is an open-ended responsibility which can never entirely be fulfilled." And so our solution would be to spend a little more time, be a little more consistent, and remember others a little more faithfully, feeling

that if we do we surely won't feel condemned any more over our prayerlessness.

Another response would be that we could turn to some good books on prayer. Usually, however, these books have been written by men and women whose prayer life seems so far beyond that of the "normal" Christian that the gap between the ideal they portray and the reality of our lives seems too great to be helpful or attainable.

Another response would be to try to learn some good concepts and principles that would give us a deeper understanding of prayer so that perhaps our prayer lives would become what we think they should be. But concepts and principles alone seldom bring lasting changes in our prayer lives.

Why Pray Anyhow?

Some of us might even be inclined to respond with an honest question: Why pray anyhow? If God is sovereign, and Jesus Christ won the victory at Calvary and now sits on the throne reigning from heaven, why is prayer even necessary? We can see the reasons for giving thanks, expressing praise and adoration, and asking God for direction in prayer. But does it really make any difference when we pray for situations to change? Won't God accomplish His predetermined plan whether we pray or not?

One other response—perhaps more positive—would be to decide to pray more, recognizing prayer as God's way, even if we don't understand fully how it works. But we probably would still have problems being motivated to do it.

Most of these responses are a



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good indication why we as Christians pray less than we should, even though all of us would agree that a prayerless Christian is usually a powerless Christian, lacking needed inner strength and spiritual certainty. How do we sort all of this out? How do we get from the place of simply feeling guilty about not praying enough to taking action so that we become more diligent in our praying?

Understanding and Changing

There are certain basic principles that we need to understand and embrace in faith if we are going to make lasting adjustments in our prayer lives.

First, *we need to know where we stand with the Lord*. If we are dedicated Christians with a real desire to please the Lord, we will recognize that He is more than just our Savior—He is also our King, sitting on the throne at the right hand of the Father. We will want to be obedient to His will,

and walk in reality in our fellowship with our heavenly Father. If we are not in that place in our relationship with the Lord, the first step for us is repentance—a fresh turning of our lives over to our Lord Jesus with a commitment to do His will.

Second, *we need to understand the difference between condemnation and conviction*. If we have trusted in Jesus' sacrifice to atone for our sins, we are no longer under condemnation—we have been pardoned (Jn. 3:18, Rom. 8:1). Satan, however, who is the accuser of the brethren (Rev. 12:10), operates by bringing condemnation and accusation to us in areas where he knows that we have some degree of guilt.

His way is to deal in generalities, not specifics. He comes along and says, "You should do better—you should be praying more." What can we say in reply? We know it is true, and *he* knows it is true. By bringing us under condemnation, he wants us to in-

crease our activity—urging us to redouble our human efforts. He knows that as long as we are "trying to do better," we will not find peace and joy; we will just continue to feel that we haven't done enough.

In contrast to Satan, however, the Holy Spirit deals in specifics. He convicts, not condemns. When He points out unrighteousness in our lives, He doesn't urge us to redouble our efforts. Rather, He prompts us to confess our sins and be forgiven (1 Jn. 1:9). In confessing our sins, and thus agreeing with the conviction of the Holy Spirit, we then turn from sin, and change our way of thinking and therefore our way of life. By faith we commit ourselves to obey the will of God.

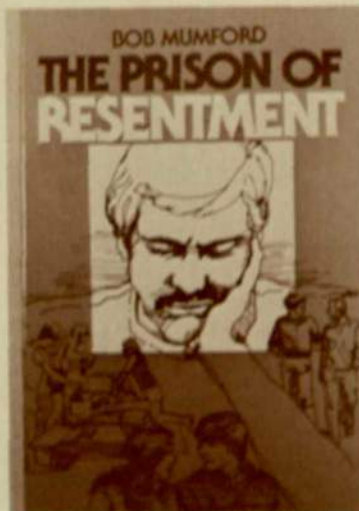
When we must discern this vital difference between what Satan says and what the Holy Spirit says, the question we need to ask ourselves is this: Is it Satan condemning with generalities or the Holy Spirit convicting about a specific area of disobedience? We also need to remember in our response that redoubling our own efforts is not living by faith—it is trying to make the Christian life work in our own strength. It won't work.

Co-Laborers With Him

Third, *we need to know why prayer is so vital and necessary*. And that involves knowing why God has chosen to include us as co-laborers with Him in establishing His kingdom in the earth.

Why is prayer so vital? As we are being conformed to the image of Christ, we are to more fully enter into the intercessory work in which He is now engaged. As our high priest, He sits on the throne interceding for the Church before the face of God (Rom. 8:34, Heb. 7:25).

Because we are called to be a kingdom of priests—a royal priesthood—we are likewise called to enter into the priestly ministry of



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The Prison of Resentment

by Bob Mumford is available for the
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intercession. We intercede for men that the will of the Father will be done and that His Son will be glorified in their lives. Therefore, our intercession plays a vital part in God's will being accomplished in the earth.

Of course, because Satan and his host of wicked spirits seek to oppose God's purposes in the earth, prayer also becomes a vital part of the war which we wage—not against flesh and blood, but against Satan and his demons who rebelled against God's authority. As we learn to pray according to the will of God, we *actively enter into warfare* with all the powers arrayed against Christ and His body, the Church.

God could deal directly with Satan and his demons, but He has chosen to bring victory through the redeemed community, the Church. We are to be a living demonstration of the excellencies of our God who called us out of darkness and translated us into His kingdom (1 Pet. 2:9).

This is why prayer is vital and necessary. It is an essential part of causing God's kingdom to come and His will to be done on earth as it is in heaven.

Fourth, *we need to learn to mix worship with prayer*—especially when interceding for others. Both worship and prayer are part of our priestly ministry. Prayer without worship is hard work—like trying to operate a machine without oil to lubricate it. We should express all we can in the language we understand, then utilize our gift of tongues to express more fully the burden we have for each person or circumstance (1 Cor. 14:14-15). How thankful I am that the Holy Spirit enables us to worship and pray in the spirit as well as with our understanding! It removes the limitations that our finite minds encounter as we relate to our infinite God.

Adjust Priorities

Finally, *we need to know what*

the Lord is saying to us regarding prayer, and then, by faith, adjust our priorities. The apostles had to do this (Acts 6:1-5). As the early church was being established, they had to decide what their priorities should be—and for them it was to give themselves to prayer and the Word of God. Though we may not be apostles, we too must set prayer as a priority in our lives.

Each of us must discover the

three times a week as a realistic starting point. It is important not just to resolve to do better, but also to set a specific goal. Stick to your goal for six weeks and then evaluate what has been developing in your prayer life.

We have a choice of either allowing ourselves to settle for the “normal” Christian prayer life described earlier, or stepping out in faith, disciplining our lives and

REMEMBER: FRIDAY, MARCH 4, IS A NATIONAL DAY OF PRAYER AND FASTING.

pattern that works best for us. Then we must set realistic goals and be faithful in obeying what we see as God's will for us. If you do not know where to start, I would suggest praying for one half hour

learning to pray and intercede in a way that glorifies God and fulfills our calling as a royal priesthood. Let us accept the challenge of this vital and necessary ministry to which God has called us. ▼

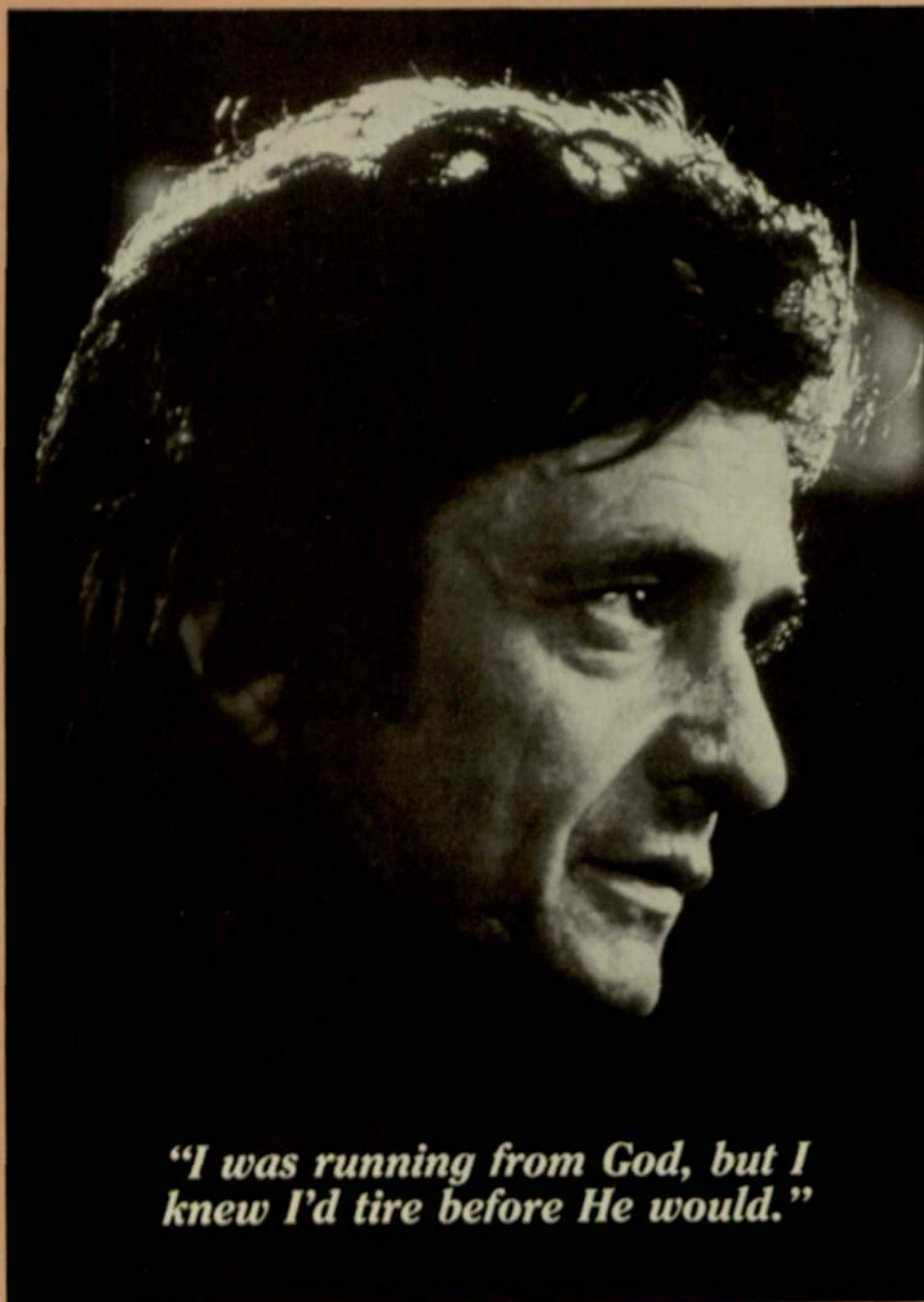
Tips for Fathers

Put on the hope of salvation as a helmet” (1 Th. 5:8).

The father whose “helmet” is in place faces the future with great hope and expectancy! Here is some of the fruit of putting on the helmet of hope daily:

1. **“He has put a new song in my mouth”** (Ps. 40:3). Many of the songs that we hear these days are simply despair set to music. They speak of broken covenants, lost love, desire for revenge, and unforgiveness. But putting on the helmet of hope enables us to sing songs that encourage people around us. The end of the above verse says: “Many will see [us singing songs of hope] and put their trust in God.” Learn to begin each day with a song of hope.
2. **“Home on the Range.”** A song we sang when I was a young boy said, “Home, home on the range. . . . Where seldom is heard a discouraging word.” We need to guard our speech continually against words of pessimism and discouragement. With our helmet of hope on, we can speak words of encouragement to everyone we meet. Develop a positive assessment of every situation. Be prepared in every negative situation to ask yourself, “How can I turn this problem into a redemptive solution?” Begin each day with a commitment to speak positive and helpful words to those you meet.
3. **“Prayers and Promises.”** Learn to use the “prayer and promise” approach when you encounter difficulty: “Lord, you said in your Word that. . . . Now Lord, as you have promised in your Word, please help us in this problem.” Our families need to know that our hopeful outlook for the future does not come from mere “positive thinking.” Our hope is in the God of Promise who causes our thoughts and our speech to be hopeful. Begin each day with a prayer and a promise.

“Tips for Fathers” are provided by *Fathergram*. If you would like to be added to their mailing list, write: *Fathergram*, P.O. Box 2, Mobile, AL 36616.



"I was running from God, but I knew I'd tire before He would."

No Hopeless Case

by Johnny Cash

Johnny Cash made a profession of faith in Christ at the age of twelve. But years later, as his musical career blossomed, he became heavily addicted to amphetamines and barbiturates. After being jailed several times for drug possession, he was told by a psychiatrist friend that there was no hope for his survival outside of God's help.

*At that point, Cash resolved to shut himself up in a room with God and break his slavery to pills. In this excerpt from his autobiography, *Man in Black*, he tells how the Lord delivered him from what most of his friends had called a hopeless addiction.*

If people actually knew the terrors of coming off drugs—understand, I was what people like to call "habituated" to amphetamines and barbiturates. That sounds nicer than "addicted." I sometimes took as many as twenty a day of five and ten-milligram amphetamines. It took that many barbiturates, Equanil or meprobamate, a few at a time over two or three hours, to bring me down enough to doze off and get a little sleep. Then six or eight more amphetamines the next day to get me going. The amphetamines were tough to kick, but the barbiturates were what caused the real terror.

My third night home, the first night June's parents were there, I made it fairly well. June and her family prayed for me. I didn't go to sleep for a long time, though I did sleep finally.

I woke up feeling bad the next day, craving something to get me going. The whole day was terrible. I was nervous, I was sweating, but I never left my room upstairs. When it came time to go to bed that night, I was walking the floor and climbing the walls, wanting something to calm me down.

I didn't have the peace inside for a lot of praying, but every breath was a prayer, a fighting prayer, and I wasn't giving up. I had turned it over to God. I had humbled myself. I was asking Him to help.

That night when I went to bed, I finally got to sleep about two or three o'clock in the morning. And that was when the nightmares started coming. They came every night for about ten nights.

It was the same nightmare every night, and it affected my stomach—I suppose because the stomach was where the pills had landed, exploded, and done their work. I'd be lying in bed on my back or curled up on my side. The cramps would come and go, and I'd roll over, doze off, and go to sleep.

Then all of a sudden a glass ball would begin to expand in my stomach. My eyes were closed, but I could see it. It would grow to the size of a baseball, a volleyball, then a basketball. And about the time I felt that ball was twice the size of a basketball, it lifted me up off the bed.

I was in a strange state of half-asleep and half-awake. I couldn't open my eyes, and I couldn't close them. It lifted me off the

—and the same nightmare would come again.

"Don't Give Up"

The Carters and Dixons brought me food, but I rarely ate. Temptation didn't give up, and I turned my room upside-down—the door locked tight—looking for pills. I looked in shoes. I looked in pockets of clothes in the closet. I knew they were there somewhere, but I couldn't find them.

Sometimes in the midst of those nightmares, I'd get up and start jerking drawers out of dressers. I'd turn the bed over, tear up the bathroom, I'd pull up the carpet, pull down the curtains, feel around the windows, tear down the cornices. I did everything looking for pills. I might have hidden over the past two or three years.

But I didn't find any.

When I had been asleep my first night home, June and Nat found every pill in the room. I discovered later that they gathered about a quart jar full. If they hadn't I would never have made it.

I told June after a few days, "Don't give up. I'm going to win."

She assured me she believed it this time. "Call on God, John. Don't weaken."

through my talks with Nat, I was gaining confidence and strength. I was able to sleep again. I was still careful and wary, and I knew June was, but after four weeks off the pills, everyone really started to believe I was going to make it. I began praying in earnest and thanking Him for a new life, for I felt like a new person.

Word got around. Pill heads and pushers stopped coming; so did the people with whom I'd been taking drugs.

There were those in the music business who had written me off as hopeless. There were those who had lost confidence in me and wouldn't buy any news about me reforming or changing for the better because they had heard it all before from time to time.

Those close to me, the Statler Brothers, the Carter Family, Luther Perkins, Marshall Grant, and W. S. Holland, thrilled at the change in me. It was going to be hard for them to forget the old Johnny Cash because they had

Every breath was a fighting prayer...

bed to the ceiling, and when it would go through the roof, the glass ball would explode and tiny, infinitesimal slivers of glass would go out into my bloodstream from my stomach. I could feel the pieces of glass being pumped through my heart into the veins of my arms, my legs, my feet, my neck, and my brain, and some of them would come out the pores of my skin. Then I'd float back down through the ceiling onto my bed and wake up. I'd turn over on my side for awhile, unable to sleep. Then I'd lie on my back, doze off, get almost asleep

"I already weakened, but I didn't find any. You found them, didn't you?"

"Yes," she said. "Are you sorry?"

"No," I said. "Thank God you did. I'm a little stronger. It's downhill so far as this fight is concerned, but I have a feeling that every day is going to be a brand-new mountain."

"I'll climb them with you," she said. "God will pull us to the top." June was finally winning her part of the fight, and I was sharing in the victory.

At the end of three weeks and



known him a long time, but they all called, congratulating me and sharing the joy in the good news.

June testified to them that God had given me back my life. They understood that and they were proud for me, but it would take some time to prove that it was for good this time, and I knew I had to prove myself to everyone—especially me.

Living Water

November 11, 1967, I was asked to perform a benefit concert for the Hendersonville High School to raise money for band uniforms to send our hometown kids to the Orange Bowl in Miami. I'd volunteered to do it back in the summer. By the time the show came up, I'd been off the pills four weeks and felt like I'd be able to do it.

The Sunday before the concert June called and asked if I felt like going to church.

"I don't know if I'm ready to face the world," I said.

"We'll just slip in the back after the service starts," she said.

"I'll drive," I said, when we walked out to her car. It was the first time I'd driven in a month. We drove to the Baptist church in Hendersonville.

June started kidding me. "Look how good you're driving," she said when we were about halfway there. "You're not weaving and jerking like you used to. I'm not even having to hold on to the dashboard."

"I think you're going to like me when you get to know me," I said. "I'm even beginning to like myself again."

Courtney Wilson, the pastor, preached a sermon called "Jesus, the Living Water." He talked about the spiritual drought men put themselves through. How men destroy themselves in a worldly desert, living a life that is arid and fruitless, going down to death, when all the time God pleads for us to drink of Jesus, the living

water, the water of life. I hung on every word of his sermon, and I wondered as I sat there if Rev. Wilson knew he was preaching directly to me.

Afterwards, I took June to lunch, and we talked about the concert coming up at the high school. "Not only do I not dread it," I said, "I think I'm going to enjoy it."

"It will be the first one you've done without pills for a long time, won't it, John?" June asked.

"Yes, it will," I said. "I can't remember how long ago I did a show without them."

"It will be even harder," she said, "doing your first one here in your hometown."

"I'll make it," I said. "I'm going to drink of that living water that Courtney Wilson talked about."

Holding On

I went onstage that evening with the worst case of butterflies I'd ever known. But I prayed, and I smiled, and I sang.

After two or three songs, I gained more confidence. Then I opened up. I laughed, I joked, and I talked between songs. I sang for an hour, and I could never remember feeling so strong and sure of myself as I did that night.

I gave the audience no indication of the apprehension I'd felt a few days before or of the butterflies at the beginning. June was crying tears of joy. I could see her standing backstage, grinning at me, and I gave her the "thumbs up," "everything is all right" signal.

We closed the show with "Were You There When They Crucified My Lord?" and I felt about six feet off the floor. I felt Him with me. I was more alive than I'd ever been before. I knew I was again holding onto the Man I was singing about in that song, and I knew He was still holding me. ▼

Word for Word

Hope. What does the word mean to us? To the writers of the Old Testament, it had a number of meanings—in fact, more than a dozen Hebrew words are translated by our English term "hope." A look at the root meanings of some of those words can enrich our understanding of hope in God.

David was an outlaw jealously pursued by Saul, who wanted to take his life. He had to hide in the fields, in caves, and even in the court of an enemy king. David wrote Psalm 16 as he was being hunted, and in it, he said: "My flesh also shall rest in *hope*" (v. 9). The word he chose for hope meant literally "a hideout." For David, hope was a refuge, a place to flee in the day of trouble.

Jeremiah, known as "the weeping prophet," witnessed the judgment and fall of Jerusalem and the exile of the Jews to Babylon. In a book whose name would suggest despair—Lamentations—Jeremiah wrote instead of hope: "It is good that a man should both *hope* and quietly wait for the salvation of the Lord" (3:26). The word for hope here meant literally "to agonize in the pains of childbirth." The prophet who had seen so much misery and devastation was nevertheless able to see as well that pain could give birth to new life, and hope could be born out of sorrow.

Zechariah was a leader of the returned Jews who were rebuilding the temple in Jerusalem. His vision of hope spanned centuries as he prophesied about the Messiah and God's ultimate universal reign over the earth. When Zechariah called the Jews "prisoners of *hope*" (9:12), the word he chose for hope meant literally "a cord." He was confident that the Lord's people were "tied" to God by their hope in His final victory.

What does "hope" mean to us? Like these three men, most of us have probably experienced our share of trouble. But hope can also be for us what it was for them: our refuge from the troubles that pursue us; a chance for new life to be born out of pain; and the cord that binds us to the One who holds the future in His hands. ▼

A Change in Jamaica

an interview with Peter Morgan



For a look at what God is doing in Jamaica, we talked with Peter Morgan, who is one of the founders and pastors of Deeper Life Ministries, a Christian organization which has made a significant spiritual impact on that country over the past decade.

New Wine: *News from Jamaica over the past few years has indicated a marked change in the direction the country is taking. Can you tell us what has happened?*

Peter Morgan: During the seventies, the Democratic Socialist Party came into power in the government of Jamaica. In the minds of many people, that party was just a camouflage for what was feared to become a Communist takeover. The Democratic Socialists entertained a number of Communist ideas and had frequent contact with Cuba and the Communist bloc countries, which opened the government to Communist influence. Jamaica was affected economically by that because as a result of the change we were not able to get the kind of assistance from the Western powers we had had before. We struggled as well because many business people and professionals began to leave

Jamaica, and many businesses folded, leaving the country with an unstable economy.

The tension was reflected politically in a heightened violence of political rhetoric and in actual physical violence. People obtained guns, and what ensued was almost a kind of tribal warfare, with one party against another. Political ideology was ostensibly the cause of this friction, but many other factors contributed. So Jamaica entered into a time of tension and conflict.

But the elections in October, 1980, brought about a sharp turn in the political situation. The Socialist Democrats, who had come into power with a broad mandate from the voters earlier in the decade, now lost their power in such an overwhelming defeat that people were left wondering how it could happen.

NW: *What do you personally believe caused the turnaround?*

PM: I believe that Christians were the key to the change. Many of us had become very concerned about the government, viewing its Communist inclinations as a potential threat to the Church. Because Communism is atheistic, under a Communist government the Church can never be sure of its position. Although the government was never openly hostile to the Church, there were individuals in government circles who were strongly atheistic, and that kind of secular influence on government policy was always present.

During that time our work, Deeper Life Ministries, became more and more conscious of national affairs and the political scene. Our message to the nation began to take on an increasingly strong, prophetic stance. Though we never spoke out against the government, we began to focus a great deal on the Christian's responsibility to the nation. We emphasized the sovereignty of God and the need for the people to seek the Lord and to be on the watch for political signs that would indicate a threat to the work of God in the nation.

I think that through our ministry and other ministries in other parts of the Church there came a great sense of awareness among Christians of their responsibility to vote. Many Christians, especially with strong evangelical and pentecostal backgrounds, had never realized before their responsibility to take part in political affairs, even in voting. But a number of Christians did register and vote, and together with that we brought a number of Christians into prayer and fasting for the nation.

Eventually there was a growing sense among Christians of unity concerning the affairs of the nation. No one knew for sure what would happen in the election—even up to the night before, people

were wondering whether the Democratic Socialist government would be returned or a new government would come into power. But there was an overwhelming victory for the opposition party.

The new prime minister himself in fact affirmed that the victory was won because Christians prayed. His first act, even before he made a victory statement to the nation, was to go to church on election night. He went to his priest and prayed, and that made news headlines. So there is a conscious awareness that the victory was won by the prayers of Christians.

NW: What has happened since the election?

PM: Things have changed drastically since then. The violence and constant conflict in the nation are gone, and great optimism has returned to the nation. There is greater stability politically. On the surface, the economic situation doesn't seem to have changed much, but many people believe that underneath a great deal of restructuring is going on. There is a sense of optimism, even though people are still being laid off their jobs and other problems continue.

NW: Would you say that there is an increased receptivity to the gospel now?

PM: Before the government changed in 1980, the spiritual climate was such that people were already becoming receptive to the gospel, and many since then have been coming into a commitment to the Lord. But with the change of government, I think the receptivity to the gospel has declined somewhat, now that people do not feel the pressure of a Communist threat.

In fact, with the opening up of the economy and the loosening of economic restrictions, people have become much more materialistic. There is a growing sense of materialism, a tendency toward grasping for things.



At the same time I think that in the business world the ethical standards have taken a blow. In the past it was difficult to bring goods into the country because there were restrictions on imports. Those restrictions have largely been lifted now, but we still don't have the money to buy imported goods. Nevertheless, the government has given the people freedom to bring goods in if they can raise the money overseas, and this has led to an extensive black market for foreign exchange. A number of people have become unethical in financial matters, and I think we're reaping the results of those kinds of problems now.

NW: What is taking place in the Church in Jamaica?

PM: I think these last two years have been a time when the Church has been looking at itself closely again. In our particular ministry we have gone through two years of internal adjustment and change. Many of us who have been through two years of soul searching and plowing up of old patterns in our lives have come into a new kind of assurance and resolve and placement in the Lord. And others who thought that perhaps God had appeared to discard them discovered what Jesus meant when He said, "You did not choose me, but I chose you."

The Lord has been saying to us that we need to find our place in the body of Christ and in the nation. He has also been speaking to us about our role as a church in Jamaica. In addition He has told

us that in the eighties He is looking for men of God who want to fulfill His purpose for them as individuals. We have taken that word seriously, and so some men have launched out into businesses, while others have begun to look closely at their professional lives to see how they can bring the principles of God's kingdom into their fields. So we now have a new sense of purpose, direction, and fulfillment.

NW: What do you believe God is trying to accomplish in Jamaica on a broad scale?

PM: I think that God wants to see in Jamaica a restoration of Christian principles and a Christian way of life. We have been a Christian nation, but that has been undermined by secular and humanistic influences, and also by the religious occult.

Spiritism is still practiced in Jamaica, with the ceremonies of killing goats, sprinkling blood, lighting candles, and going into trances. It has always been something in the background of our culture, but now, unfortunately, it is being given some prominence by the prime minister himself. He has involved himself in it and has declared that it should be nationally recognized, because he sees it as a cultural expression and a valid religion.

Of course this has incensed Jamaican Christians. Consequently we feel that God is saying there needs

to be a restoration of pure Christian and spiritual expression. The Word of God must affect our politics, our education, our cultural arts, and our professions. So in the broadest sense this is what we anticipate happening in Jamaica. For that to happen, however, the Church must come into greater prominence as a vital, functioning vessel of the Holy Spirit.

NW: Do you believe God has plans to use the Church in Jamaica beyond your country?

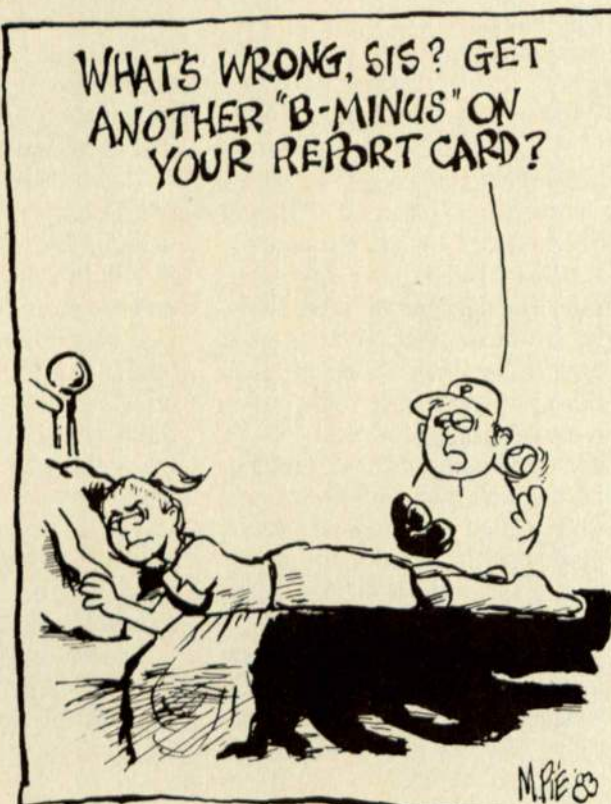
PM: We have a very strong prophetic sense that God has a purpose for Jamaica, that He wants to use our nation to say something beyond our borders.

As far as our particular church is concerned, we feel that we have developed a good relationship with other streams of the Church, and from that position we can say something to the Church as a whole. Already we are extending the gospel into neighboring areas. Our influence has reached Guyana, Curacao, and other territories.

We believe God wants to use us as a people from various nations who are blending together in a unique way to present the gospel to the Caribbean, and perhaps to say something for Him to the whole world as well. ▼

the lighter side by Mark Pie

SM



Rank upon rank we stood that hot September morning in 1944, more than a thousand women lining the railroad siding, one unspoken thought among us: *Not Germany!*

Beside me my sister Betsie swayed. I was fifty-two, Betsie fifty-nine. These seven months in a prison and concentration camp since we had been caught concealing Jews in our home had been harder on her. But prisoners though we were, at least till now we had remained in Holland. And now when liberation must come any day, where were they taking us?

Behind us guards were shouting, prodding us with their guns. Instinctively my hand went to the string around my neck. From it, hanging down my back between my shoulder blades, was the small cloth bag that held our Bible, that forbidden Book which had not only sustained Betsie and me throughout these months, but given us strength to share with our fellow prisoners. So far we had kept it hidden. But if we should go to Germany... We had heard tales of the prison inspections there.

Women's Death Camp

A long line of empty boxcars was rolling slowly past. Now they clanged to a halt and a gaping freight door loomed in front of us. I helped Betsie over the steep side. The dark boxcar grew quickly crowded. We were pressed against the wall. It was a small European freight car; thirty or forty people jammed it. And still the guards drove women in, pushing, jabbing with their guns. It was only when eighty women were packed inside that the heavy door slid shut and we heard the iron bolts driven into place outside.

Women were sobbing and many fainted, although in the tightly wedged crowd they remained upright. The sun beat down on the



A Strange Place to Hope

a testimony by Corrie ten Boom

motionless train; the temperature in the packed car rose. It was hours before the train gave a sudden lurch and began to move. Almost at once it stopped again, then again crawled forward. The rest of that day and all night long it was the same—stopping, starting, slamming, jerking. Once through a slit in the side of the car I saw trainmen carrying a length of twisted rail. Maybe the tracks ahead were destroyed. Maybe we would still be in Holland when the liberation came.

But at dawn we rolled through the Dutch border town of Emmerich. We were in Germany.

For two more incredible days and two more nights we were carried deeper and deeper into the land of our fears. Worse than the crush of bodies and the filth, was the thirst. Two or three times when the train was stopped the door was slid open a few inches and a pail of water passed in. But we had become animals, incapable of plan. Those near the door got it all.

At last, on the morning of the third day, the door was hauled open its full width. Only a handful of very young soldiers was

there to order us out and march us off. No more were needed. We could scarcely walk, let alone resist. From the crest of a small hill we saw it—the end of our journey—a vast gray barracks city surrounded by double concrete walls.

"Ravensbruck!"

Like a whispered curse, the word passed back through the line. This was the notorious women's death camp itself, the very symbol to Dutch hearts of all that was evil. As we stumbled down the hill, I felt the little Bible bumping on my back. As long as we had that, I thought, we could face even hell itself. But how could we conceal it through the inspection I knew lay ahead?

The Furniture of Heaven

It was the middle of the night when Betsie and I reached the processing barracks. And there, under the harsh ceiling lights, we saw a dismaying sight. As each woman reached the head of the line she had to strip off every scrap of clothes, throw them all onto a pile guarded by soldiers, and walk naked past the scrutiny of a dozen guards into the show-

Photo: Scene from a Nazi camp following liberation by the Allies. Inset: Corrie ten Boom. Photos courtesy of Fleming Revel Company.

er room. Coming out of the shower room she wore only a thin regulation prison dress and a pair of shoes.

Our Bible! How could we take it past so many watchful eyes?

"Oh Betsie!" I began—and then stopped at the sight of her pain-whitened face. As a guard strode by, I begged him in German to show us the toilets. He jerked his head in the direction of the shower room. "Use the drain holes!" he snapped.

Timidly Betsie and I stepped out of line and walked forward to the huge room with its row on row of overhead spigots. It was empty, waiting for the next batch of fifty naked and shivering women.

A few minutes later we would return here stripped of everything we possessed. And then we saw them, stacked in a corner, a pile of old wooden benches crawling with cockroaches, but to us the furniture of heaven itself.

In an instant I had slipped the little bag over my head and, along with my woolen underwear, had stuffed it behind the benches.

An Unorthodox Prayer

And so it was that when we were herded into that room ten minutes later, we were not poor, but rich—rich in the care of Him who was God even of Ravensbruck.

Of course when I put on the flimsy prison dress, the Bible bulged beneath it. But that was His business, not mine. At the exit, guards were feeling every prisoner, front, back, and sides. I prayed, "Oh Lord, send your angels to surround us." But then I remembered that angels are spirits and you can see through them. What I needed was an angel to shield me so the guards could not see me. "Lord," I prayed again, "make your angels untransparent." How unorthodox you can pray when you are in great need! But God did not mind. He did it.

The woman ahead of me was searched. Behind me, Betsie was searched. They did not touch or even look at me. It was as though I was blocked out of their sight.

Outside the building was a second ordeal, another line of guards examining each prisoner again. I slowed down as I reached them, but the captain shoved me roughly by the shoulder. "Move along! You're holding up the line."

So Betsie and I came to our barracks at Ravensbruck. Before long we were holding clandestine Bible study groups for an ever-growing group of believers, and Barracks 28 became known throughout the camp as "the crazy place, where they hope."

Yes, hoped, in spite of all that human madness could do. We had learned that a stronger power has the final word, even here. ▼

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Did You Know?

Recently you may have read that we are printing in the top left-hand corner of your mailing label the number of issues remaining under your subscription.

In a recent review of our subscription policy we came to the conclusion that we were not giving some readers adequate time to renew their subscription before they stop receiving New Wine.

In order to accomodate those readers, we have increased some of the "issues left" numbers. If you notice that your number has increased from last month, don't be alarmed. This change is only in order to assure your uninterrupted service in the future.

We thought you'd like to know...

(your account number)

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DOE JOHN M
1 MAIN STREET
ANYTOWN, U.S.A. 01001

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 April 30, 1983.

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

QTY.	CAT. NO.	TITLE	N 303 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	
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★	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	
	NWCCL	Covenant Comm. Lithograph		\$ 4.50	
	NWL01	The Arts Lithograph		\$ 4.95	

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Ala. residents: 4% sales tax

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

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	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 at 5 p.m. 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



Sow in tears—reap in joy

I wanted to write and tell you how inspiring and hope-producing Dick Leggatt's story "The Provision" in the December issue was for me. As I read of the father's love for his son and his struggle with bitterness toward God for not yet healing his son's leg, yet his desire and attempt to believe Him for provision, I could so readily identify with him. You see, my husband and I have two

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—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)	<input checked="" type="checkbox"/> Single	ELS583	\$25.00	
	<input type="checkbox"/> 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.

For lodging information please see page 5.

Please make check payable to New Wine Events.

Please extend totals for 2 & 3 here

E305LL

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)	<input checked="" type="checkbox"/> Single	ECS683	\$15.00	
	<input type="checkbox"/> 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.

For lodging information please see page 5.

Please make check payable to New Wine Events.

Please extend totals for 2 & 3 here

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sons, one a three-year-old with slow speech development and stuttering and another sixteen-month-old who for months has had delayed motor development (both causes unknown). We have sought the Lord for healing, but as yet it has not come.

As I finished Dick Leggatt's story, where healing came for the shepherd boy, I began crying (unusual for me when reading) and asked the Lord for some word or verse to indicate that our boys would be all right. He spoke in my mind to turn to Psalm 126:5 where I read: "Those who sow in tears will reap with songs of joy."

I truly thank you for your story.

Sandra Easter
Raleigh, NC

"The Provision"

Thank you for such a sensitive story as "The Provision" by Dick Leggatt in December's issue.

I read it through once and felt it would be well worthwhile to read to my family. As I started to read aloud about Joash and his

father, I started to weep thinking of my own little boy, Joshua, who had an unfortunate accident this year and had part of his little finger amputated.

I came to a place when I could no longer read and had my wife finish the story.

Thank you, Lord, for such a wonderful, sensitive magazine as *New Wine*.

George Jenkins
Bedford, TX

Light

The ministry you are doing through the magazine is a source of refreshment to us.

The spiritual heritage and much light that you have from the Lord encourages us here to build up a strong ministry of the Word that our country needs so much at this time.

Thank you once again for sending us the magazine.

J.M.
Poland

Woman of God

I wanted to write and thank you particularly for Charles Simpson's article "The Holy Seed." It gave me a spiritual insight into Mary as a woman of God, of great faith and obedience. I've always seen her as someone Roman Catholics worship, without realizing that I'd given her no place in my mind as a woman deserving great honor and an example we can follow.

Thank you for such a wonderful article that gives such meaning to Christmas.

Barbara Stubbs
Milwaukee, WI

How to read New Wine

I enjoy reading your reader's response page; it gives great insight to where your readers are coming from. Lately I have had a growing concern for those individuals who have found your magazine to be lacking in "spiritual content" and not meeting their needs. I would like to suggest to these readers to consider

praying as soon as they receive your magazine and to ask the Lord to open their hearts to receive the messages that are in that issue.

Most of us can't handle reading and truly working into our lives five heavy messages a month. We also need lighter articles that refresh the spirit. The editors and writers of *New Wine* pray each month about each entry. We should pray for them and expect God to work through them.

Mrs. Timothy Thomas
Milwaukee, WI

Same vision

I just finished reading Bruce Longstreth's article in the January issue entitled "A Year of Celebration."

I have seen in a vision tents pitched in our yard in celebration of the Feast of Tabernacles, but this is the first I've heard anyone else share such a vision. How I rejoice to see the same vision in other brothers and sisters in the Lord!

Marian Sykes
Bainbridge, GA

We hear you

I really enjoyed several of your articles in your issue "Heritage." I especially was touched by the article "Four Faithful Men" by Don Basham. I visited Dr. Laubach in India with my family when I was thirteen and recall how much my parents respected him.

For me, as a woman, wife, and mother, I felt that the issue as a whole lacked one perspective. Your articles spoke of fathers, men, sons and grandfathers. I am glad for such models for our husbands and for men today; however, one of the biggest problems I have had in my life is finding women I love and respect who are models for my life. In the church today, where men are the majority of leaders (and rightly so, I believe), women who love to teach and serve God need leadership by other women. I am certainly not a feminist, but I wonder if you could consider another

time having one of your staff write about a mother, grandmother, or aunt who greatly influenced their life for Jesus. Are not godly women very influential in raising children, and a central part in their heritage?

Wanda Puder
Cupertino, CA

Slowing down

As usual your magazine was extremely timely. The day after I had found out that I had an ulcer your January issue came on stress. I laughed because God always has a way of bringing the point across. The doctor told me that if I would slow down my ulcer would heal. I was wondering as a mother of two very small boys how I could slow down. All of the articles in your magazine helped me get my priorities right again.

Thank you for being faithful to print what God is saying, because Christians can get caught up in stress and forget their God-given roles.

Mrs. William Mudge
Ruston, LA

Running into grace

Your January issue was written for me. Charles Simpson's advice in "Running Out of Grace" enabled me to see areas where I have "bitten off more than I could chew." I knew that God will never run out of grace, but it was revealing to learn that I can! My wife enjoyed Gigi Tchividjian's "Are You Too Busy?" I heard laughter from the next room only to find her clutching *New Wine* (Gigi and my wife are on the same "wavelength" apparently). I enjoyed the article too.

Keep up the good work! No other Christian magazine seems to stress the importance of the Sabbath and rest. (And we need wisdom on both!) We look forward to the rest of this month's reading.

Gary & Ellen Gibson
Ann Arbor, MI

P.S. Please give Mark Pie' a big hug from us. His cartoons are plastered all around the house. This month he outdid himself!

YOU AND NEW WINE

New Wine is a monthly magazine for those seeking Christian maturity, and it is totally supported by your gifts.

Anyone may receive *New Wine* regardless of his ability to contribute. However, contributions make *New Wine* possible and help those who genuinely cannot give to receive its ministry.

HOW TO CONTINUE RECEIVING NEW WINE

The number in the top left corner of your mailing label tells you how many issues you have left. A zero means it's the very last issue you will receive. But if you write or contribute BEFORE "3," we save a portion of your contribution which would otherwise be spent reminding you to renew.

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Contributions beyond \$15.00 help those who cannot contribute to receive this ministry, and allow us to introduce *New Wine* to many other Christians as well. All U.S. contributions are tax-deductible.

An enthusiastic minister was preaching a sermon on positive thinking to a roomful of derelicts in an inner-city mission. His sermon was composed of inspired suggestions delivered in volley after cheerful volley over the heads of the despondent men. After every eloquent point the preacher would smile broadly and say, "Remember men, you can!" Finally one member of the downcast group interrupted to voice the frustrations of all those listening. "Yeah preacher," he said, "but what if you can't?"

All of us at one time or another experience periods of hopelessness and discouragement. Many times "good advice" or timely suggestions intended to dispel the hopelessness that people face are based on the false assumption that the one needing the advice has easy access to helpful resources. But often that person either can't see those resources or they seem far beyond his reach.

A drowning man doesn't need swimming lessons or a lecture on tides and currents; he needs a rope or a life preserver. He doesn't need confirmation that he's in a crisis situation or an analysis of how he got there or how to avoid such difficulties in the future; he needs something to cling to in order to save his life.

Someone has said that most free advice is worth just what it costs. With that in mind, and as one who is no stranger to depression and discouragement, I venture to offer some thoughts which may serve as a rope within reach, simple suggestions to help sustain us until the storm subsides.

7 Ways to Rekindle Hope

1. *God accepts us just where we are and is ready to help.* Discouragement nearly always includes the feeling that somehow we've lost out in God. When we feel hopeless and cut off from



Not a Lecture, But a Life Preserver

To the Point

by Don Basham

grace, it's good to remember that the Lord Jesus endured all we are enduring (Heb. 4:15-16 NIV).

2. *Sometimes resting is better than reaching; trusting better than trying.* To hope in God means at times we must abandon our own efforts to extricate ourselves, and simply wait on Him (Ps. 40:1-2).

3. *Whatever your trial, God will use it for good if you let Him* (Rom. 8:28).

4. *Remember that every trial is temporary.* It helps to realize there are seasons in the Christian life. You may be enduring winter when all those around you seem to be enjoying spring or summer. But the wintry blast which tends to rob you of your hope will not last, for God is God of *all* seasons (1 Pet. 1:6-7).

5. *View hard times as discipline, not rejection or condemnation.* When we struggle against hopelessness or despair the devil sends a flood of accusations, telling us that God has rejected us or that we've committed the unpardonable sin. That's the very time we need to stand in the awareness that we are being dealt with redemptively by a Father who loves us (Heb. 12:5-11).

6. *Keep your sense of humor.* Years ago a saintly old friend of

mine provided me with a valuable weapon for facing hardship. He said, "What happens to you is not nearly as important as how you take it." A sense of humor can do wonders in helping us through difficult situations. It keeps us from taking ourselves too seriously, a trap we all fall into when times are tough. "A merry heart doeth good like a medicine" (Prov. 17:22).

7. *"Count your blessings."* Simple though it sounds, it's a remedy that works. The words come from one of the first hymns I ever memorized as a child. Those were the depression years of the 1930's when nearly every family was suffering hardship, so the advice offered in that simple verse had broad application.

So when you face a stormy, turbulent time, or seem almost overwhelmed by events and pressures that make you wonder if God cares whether you make it through or not, perhaps one or all of these simple suggestions will prove a rope or life preserver within your reach. I hope they will offer something to cling to until the storm is past and your own personal assurance of the unfailing love of God returns to sustain you once more.

The number in the top left corner of your mailing label tells you how many issues you have left. See page 35 for information to assure you of uninterrupted service.

It's changing people's lives!

Facing stress...

"Your article ['I Flunked'] hit as hard as any article I have ever read. I sat and read it with tears in my eyes. I guess every pastor must learn to cope with pressure. But I'm sure God has more rest for us than we are presently partaking of."

Overcoming busyness...

"I know that God has been trying to get me to get my priorities in order for years. It seems that if I'm not really careful my whole life is taken up with busyness, and the really important things are swept aside. Thank you for allowing God to use you once again in speaking to my heart."

Appreciating heritage...

"A Celebration of Heritage" was the answer I had been searching for in helping my husband search out his paternal genealogy. Thank you for your suggestion for lifting up godly lives as the children's inheritance, thereby releasing the Spirit of love and honor."

How has *New Wine* affected you?

Right now, take a moment and write us. Let us know how a specific article or an issue as a whole has affected your life. And when you do, why not help to extend *New Wine's* ministry to others by sending the name of a friend you believe

could benefit from *New Wine* in the same way you have?

(A postage-paid envelope is provided in the center of this issue for your convenience.)