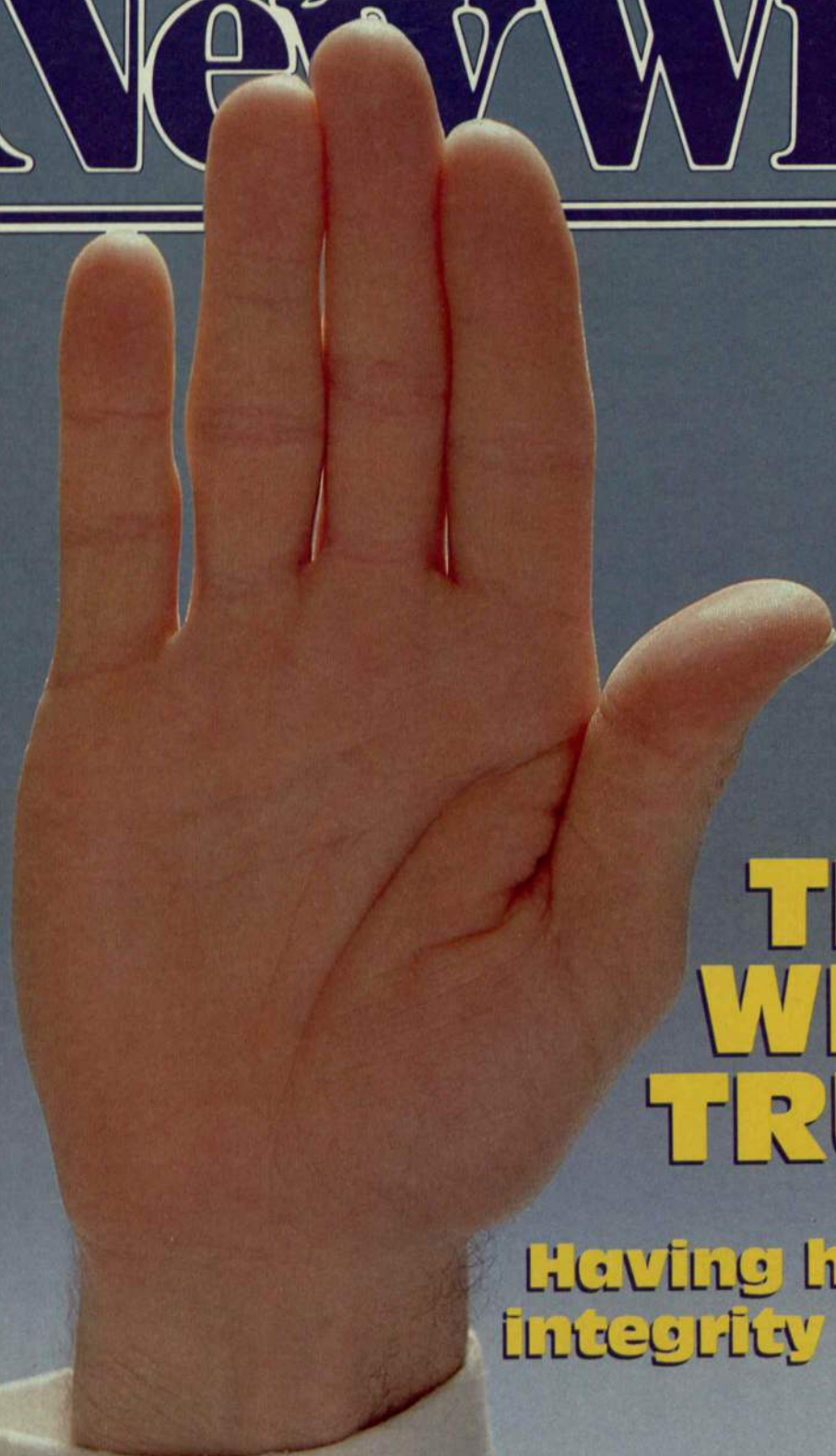


featuring:
"Nothing But the Truth" by Don Basham

Magazine New Wine®

May 1983



THE WHOLE TRUTH

**Having honesty and
integrity with God.**

TAPE OF THE MONTH

IT'S LIKE BEING THERE



a ministry of Integrity Communications

To begin receiving Tape of the Month, see the response form on page 32.



How can we know "the truth, the whole truth, and nothing but the truth" about ourselves? See page 6.



Despite terrorism, political unrest, and economic crisis, a spiritual awakening continues to spread through Costa Rica. See page 16.



Prayer, Bible study, service—all are necessary, but what is the single most important key to our spiritual growth? See page 24.

Magazine New Wine®

Vol. 15, No. 5 May 1983

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

Editorial

Early one morning not long ago, as I was shining the pair of shoes I was to wear that day, I had a chance to think. Ironically, what I was thinking about was how easy it is to think while doing a routine job like shining shoes. For me, the same is true of mowing the lawn, refinishing furniture, raking leaves, wallpapering or painting. "Automatic" jobs like that offer extended chunks of time for our thoughts to run free. And often, it is during such times that God can most easily speak to us.

Of course, God can speak to us at any time. But frequently, in the midst of the normal flow of miscellaneous thoughts—reflections of the day's events, rehashing of conversations and ideas for the future—we will hear that distinct note of unmistakable clarity and quality: the still, small voice of God. Often we don't even recognize it. Often we do, and wish we didn't.

Sometimes we hear clear, practical direction: "Spend more time with Joshua—he needs some extra attention this week." Other times, we hear approval: "You handled that critical remark graciously—good job." Then there are the times when we receive correction: "What you said to him wasn't true—go tell him the truth." God always speaks with extraordinary clarity and honesty. But that is only half of our relationship with God—the rest is how we respond to what He says.

Our response to God's voice is what this issue of *New Wine* is all about, for *integrity* is an honest and wholehearted response to God's initiative in our lives. The importance of a wholehearted response was something King David knew about, for in Psalm 86:11—as he commits himself to walk in God's truth—he prays, "Unite my heart to fear thy name." I had always found that expression a little puzzling (How do you "unite" a heart?) until I considered it in the light of integrity's root meaning: "wholeness." Another translation of this prayer—"Give me an undivided heart" (NIV)—perhaps is a clearer statement of David's request that he might respond *wholeheartedly* to God.

Don Basham examines the theme of integrity this month in his message on the need to be honest with ourselves and God. He cites scriptural examples of the problem of self-deception, points out some symptoms that may be apparent in our own lives, and provides some positive steps to a more honest relationship with the Lord.

Next, Peter Parris tells how God used the process of isolation to cause him to face reality and depend wholeheartedly on the Lord. Cheryl Reed's short story and Hugo Zelaya's insights on Central America make inspiring reading, as does Mac McBride's testimony of a restored relationship with his dad.

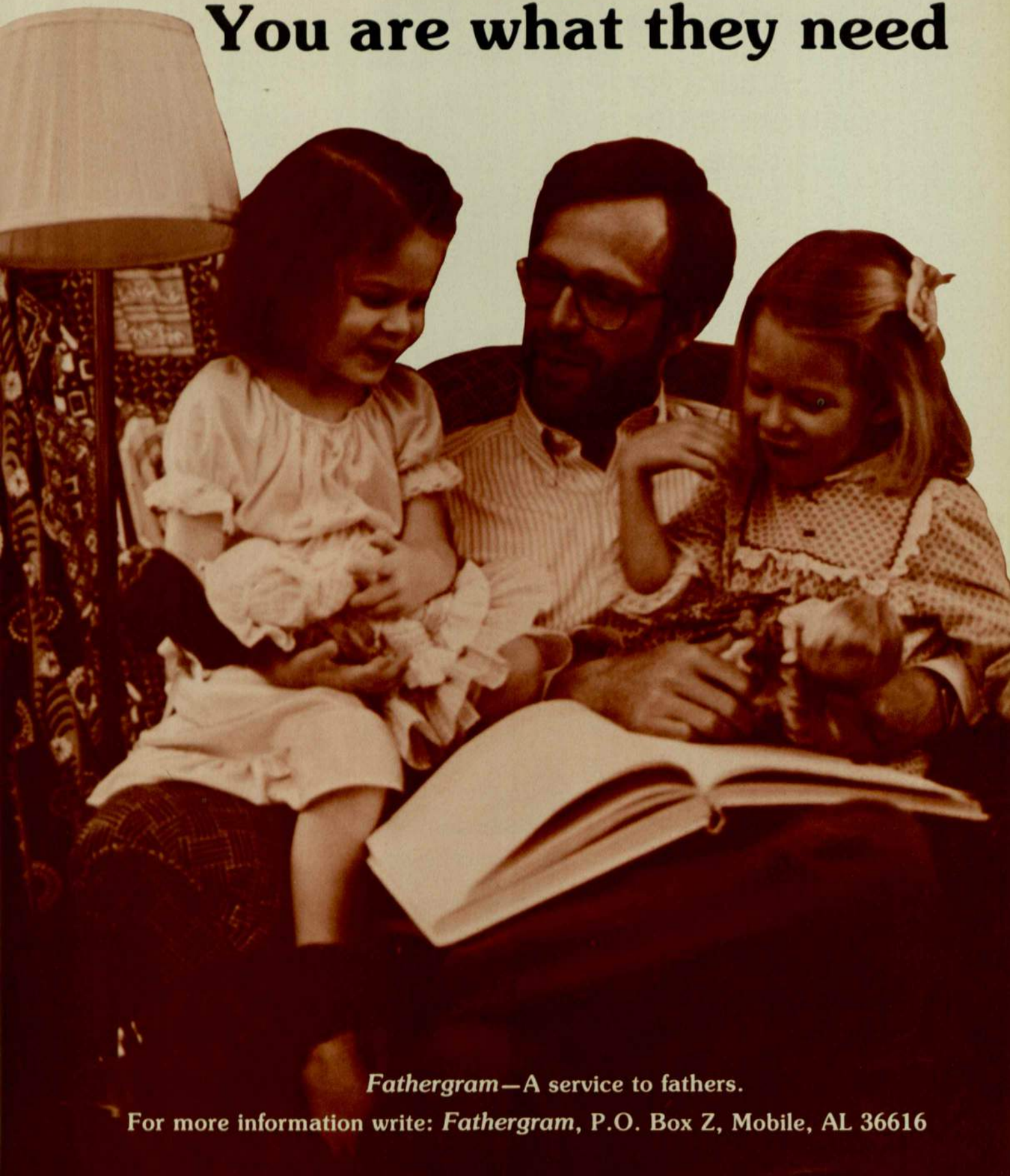
Jack Hayford's refreshing accounts of his own experiences of walking honestly before God will encourage and challenge you. His thoughts are complimented by Richard McAfee's excellent advice on how to have a "hearing heart" toward the Lord and those around us.

Finally, in "To the Point" Derek Prince talks about a time when God's directness and honesty with him set the course for his entire life and ministry. His testimony, along with the other material in this month's *New Wine*, should encourage us to respond properly to God—not half-heartedly, but wholeheartedly. Not with self-deception, but honesty. Not with a divided heart, but one that is "united" and undivided. Then we will know that we walk with God in integrity.

Dick Leggatt
Editor

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Nothing But the Truth

A cure for self-deception

by Don Basham

In a court of law, when a witness is sworn in he takes an oath "to tell the truth, the whole truth, and nothing but the truth." We all know that's easier said than done. Most especially it's difficult to know "the whole truth and nothing but the truth" about ourselves.

The Bible is full of sad stories about men who deceived themselves by thinking they were better than they were. Pride and self-exaltation—those fatal flaws in our fallen nature—keep us from acknowledging the truth about ourselves.

Let's look briefly at the story of one such man: Adonijah. Adonijah, who was King David's fourth son and Absalom's younger half brother, was driven by an ambition to be his father's successor to the throne of Israel. You would think that after witnessing Absalom's abortive and fatal attempt to seize the throne, Adonijah would have had second thoughts. But such is the deception of a man propelled by a pride-filled ego and a driving ambition: He is sure he can succeed where "lesser" men failed.



Scripture often makes profound character assessments with simple words. Look at the description of Adonijah:

Now Adonijah . . . *put himself forward and said, "I will be King."* So he got chariots and horses ready, with fifty men to run ahead of him. (His father had never interfered with him

by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.) (1 Ki. 1:5-6 NIV).

Verse six clearly implies that Adonijah's evil ambitions and sorry character were due in part to his father's neglect. In fact, history is replete with records of

nations suffering under tyrants who were never properly fathered. In any case, Adonijah, unchallenged by a father's discipline, deceived by his own good looks, and driven by his own passion for power, conspired to steal the throne. But when the plot was revealed to the aged King David, he immediately crowned his son Solomon king instead.

His conspiracy thwarted, Adonijah fled to the tabernacle, laid hold of the horns of the altar, and sought mercy. Solomon graciously spared his life, but Adonijah did not repent. Still determined to dishonor his father David, Adonijah asked to have one of David's wives for his own. Enraged at the audacity of Adonijah's request, Solomon finally had him put to death (1 Ki. 1:5—2:23).

The towering arrogance which controlled his life and the self-deception which led to his death are evident in Adonijah's words to Bathsheba:

"As you know," he said, "the kingdom was mine. All Israel looked to me as their king. But things changed..." (1 Ki. 2:15).

The kingdom was *never* his, and never more than a few of his cronies even considered him king. But a man driven by selfish ambitions will proclaim a lie to be the truth and eventually convince himself in the process. The boast that all Israel accepted him as king and the dismissal of his foiled treachery with the innocent-sounding "but things changed..." both confirm Adonijah's unwillingness to repent, and his fatal commitment to self-exaltation.

Lucifer's Revolt

In this article we want to expose the subtle trap of self-deception and offer some positive suggestions for a more honest relationship with God. To do so, we need first of all to recognize be-

hind the scenes of Adonijah's tragic story the handiwork of Satan, the evil architect who designed and executed the whole scheme. Adonijah's evil acts are nothing more than a replay of the revolt of Lucifer as recorded by Isaiah:

You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God... I will make myself like the Most High." But you are brought down to the grave, to the depths of the pit (Is. 14: 13-15 NIV).

The immensity of the devil's sin and its consequences should open our eyes to the seriousness of the problem of self-deception.

Aaron and the Golden Calf

Another scriptural example of self-deception is the story in Exodus chapter 32 of Aaron and the golden calf. While Moses was on Mount Sinai receiving the commandments, the children of Israel rebelled and persuaded Aaron to fashion an idol, a golden calf.

When Moses returned and confronted him, Aaron resorted to the tactic used by most people when caught in sin or self-deception: He related only the portion of truth which made him look good, ending up by saying, "I threw it [the gold] into the fire, and out came this calf!" (Ex. 32:24 NIV). Of course, there was a great deal of truth in the story the way Aaron told it to Moses:

It was true the Israelites begged Aaron to make them an idol. It was true Aaron asked them for gold.

It was true Aaron threw the gold into the fire.

It was true the Israelites ended up with a golden calf from the fire.

What Aaron carefully omit-

ted, however, was the fact that *he himself had fashioned this idol* from the gold melted in the fire. His self-defense illustrates that no matter how many half-truths we link together, they still add up to a lie. Had Moses accepted Aaron's edited version at face value, all the rest of his life Aaron would have deceived himself with the story as he told it to Moses. "I just threw the gold in the fire and—lo and behold!—out came a golden calf!"

What We Need To Know About Self-Deception

While it is true that God is unalterably opposed to all kinds of sin, we should note that all sin is not alike. For example, what I call *deliberate* sin is a frank and intentional disobedience to the will of God, such as David's sins when he committed adultery with Bathsheba and then murdered her husband. Then there is sin stemming from *deception*, such as Eve's sin when she ate the forbidden fruit: "Satan beguiled me and I did eat..."

But perhaps the worst sin of all is the kind which stems from self-deception. It seems to be the most tragic, because a self-deceived man cannot repent—he doesn't believe he's done anything to repent of. "If we claim to be without sin," John said, "we deceive ourselves, and the truth is not in us" (1 Jn. 1:8).

To be deceived is to believe a lie, as Eve did. To be self-deceived is to lie to ourselves and then believe it, to believe that we are right when we are wrong. Years ago, when I was a young denominational pastor, I had an



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elder in my church who seemed to be the epitome of piety and spiritual graciousness. He was quietly dignified in appearance, and could pray beautiful, eloquent prayers. He also had a nasty temper which would explode whenever anyone opposed his wishes. At one board meeting when his anger flared, I finally challenged him.

"Mr. Butler," I interrupted, "why do you get angry every time someone disagrees with you?"

His face grew livid and he began to tremble with rage. "Angry?" he shouted. "I'm not angry!" Then he snapped the pencil he was holding like a twig and threw the pieces on the table. "*This is righteous indignation!*" So far as I know, nothing ever happened to convince him his "righteous indignation" was not altogether righteous.

Signs and Symptoms of Self-Deception

Let me list some factors which I believe are present in all self-deception:

1. *Pride and arrogance.* The pride which led to Lucifer's fall is described by Ezekiel: "Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor" (Ezek. 28:17).

2. *Selfish ambition.* The desire to be "Number One" can be very powerful, even in devoted Christians. Such a desire basically stems from putting self-interest first. In the world it is recognized for what it is—a desire to succeed at any cost. In the Church the same naked ambition can be cloaked with pious justification: "I'm doing all this for Jesus' sake!"

3. *Attitude of superiority.* "God, I thank you that I am not like other men." Jesus' parable of the Pharisee and the publican in Luke chapter 18 was spoken "to some who were confident of their own righteousness and looked down

on everyone else" (v. 5). Such an attitude naturally results in a condescending and critical attitude toward others—as well as a miserable and frustrated life. Such self-deceived people feel unappreciated and are often lacking in gratitude.

4. *Taking credit for the grace of God.* This is a very powerful and subtle self-deception which can lead to tragedy and disaster. Men and women to whom God has given powerful gifts or ministries can quickly begin to act in a proud way, as if it were their own righteousness and holiness that led God to choose them. To experience being used by God in some special way, to have your own prayers answered in some dramatic manner, can be heady and intoxicating.

What is intended as a testimony to the glory of God often emerges instead as proud bragging:

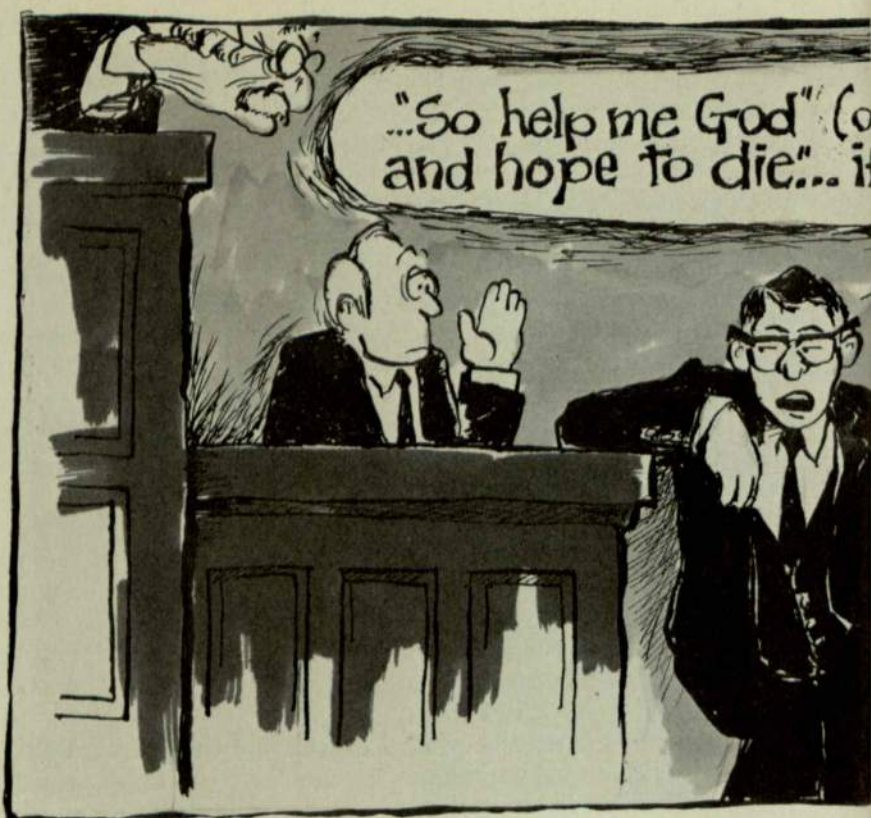
"I prayed and fasted for three days for that man and God gloriously saved, healed, and deliv-

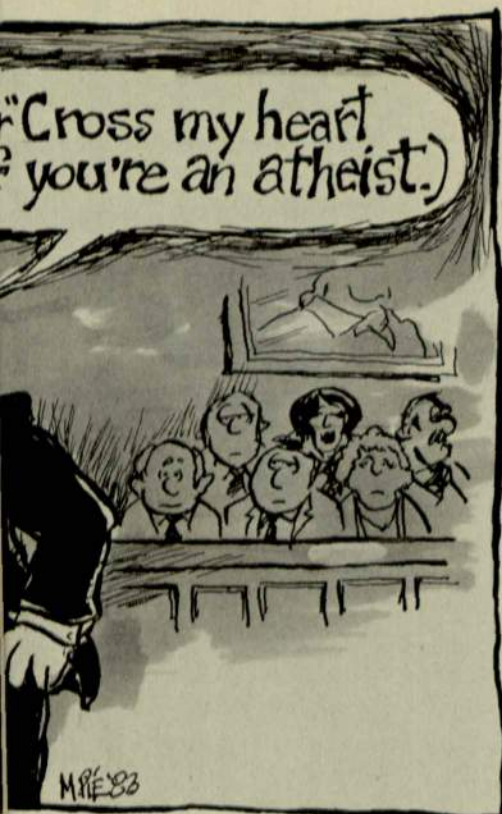
ered him! To God be the glory! Of course, I was the only one praying at the time!" Our attitude needs to be the same as that of Peter and John, who said, "Men of Israel, why do you stare at us as if by our own power or godliness we had made this man walk?" (Acts 3:12). They wanted men to know that God is the source of all grace.

Five Steps to a More Honest Relationship With God

Next I would like to suggest five specific ways to deal with the tendency toward self-deception against which we must all struggle from time to time.

1. *Humble yourself.* Scripture makes it plain that this is something we must do for ourselves: "Humble yourselves before the Lord, and He will lift you up" (Ja. 4:10). We must take the initiative in avoiding self-righteousness and arrogance. If we don't, in the end God will put us in situations where we may face *humiliation*. Better, then, to humble ourselves.





This was David's posture when he prayed in Psalm 13:5, 23-24, "Search me, O God, and know my heart; test me and . . . see if there is any offensive way in me." When we seek the truth about ourselves, however, we need to be prepared for God to turn the light on some unlovely, hidden areas in our lives.

2. *Confess and repent.* I say *confess* and repent because what passes for repentance is often not enough to deal with our self-deception. We need to *confess* to somebody—a pastor or a trusted friend—and not just to God. There's redemption and release in telling someone you've been selfish, proud, arrogant, or conceited. And repentance means more than saying you are sorry. David's son Adonijah was sorry he got caught trying to steal the throne. But he didn't repent. A good definition of repentance is "changing your way of doing things."

If you've been telling little white lies to justify yourself, stop

it and start telling the truth! Repent; ask forgiveness; and *accept blame*. Don't justify yourself. Self-deceived people continually justify themselves.

3. *Accept forgiveness and restoration.* Some people find it hard to forgive; others find it hard to be forgiven. Accepting forgiveness and restoration means taking up your life again with a fresh, honest perspective. Unfortunately, some Christians seem to stop with just confessing and repenting, and they wallow in another snare of self-deception—*self-pity*: "I'm no good! God doesn't love me any more!" We should remember that prolonged self-pity has paralyzed many a believer.

4. *Seek counsel from others.* Another way to avoid self-deception is to practice seeking counsel from others. Proverbs 11:14 says, "In the multitude of counselors there is safety." In our day, filled as it is with so many conflicting voices and spiritual forces, isolation and independence are luxuries no sincere Christian can afford.

While there is no substitute for hearing from God, private revelation needs confirmation. Paul told the Corinthians: "Two or more prophets should speak, and the others should weigh carefully what is said" (1 Cor. 14:29). Even a prophet's revelation needs examination and evaluation. That's not a mistrust of God, but an acknowledgment of human frailty. Many religious zealots don't want their revelation to be submitted to plural leadership for fear of being confronted and restrained. But seeking the counsel of others has some beneficial results:

- a) It discourages impulsive action;
- b) It draws on corporate wisdom;
- c) It reminds us we are only a part, not the whole;

- d) It provides an antidote for pride; and
- e) It lessens the possibility of deception and error.

5. *Commit yourself to serving others.* Paul says, "Be devoted to one another in brotherly love. Honor one another above yourselves" (Rom. 12:10). When the disciples of Jesus were arguing about who was greatest, He quite clearly offered them the key to greatness: "The greatest among you should be like the youngest, and the one who rules like the one who serves" (Lk. 22:26). The question is, do we want to be great in men's eyes or in God's eyes? A self-deceived minister in deep moral trouble was once asked by a friend of mine, "Would you be willing to humble yourself and serve another man's ministry?"

"Never!" came the haughty reply.

To know the truth, the whole truth, and nothing but the truth about yourself, let God work a deep work in you: Willingly and regularly serve others.

Maintaining Honesty

We've seen from the Scripture the tragedy which can arise from self-deception. The best attitude for us to have in regard to maintaining an honest relationship with God and a fair appraisal of ourselves is found in Luke 17:10: "So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

By living that humble, honest, and faithful life of a servant, we stay free of self-deception. And we can expect eventually to hear those gracious words of the Father in Matthew 25:23: "Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your Father's happiness." ▼

Watercolor by
Hugh Skibbens

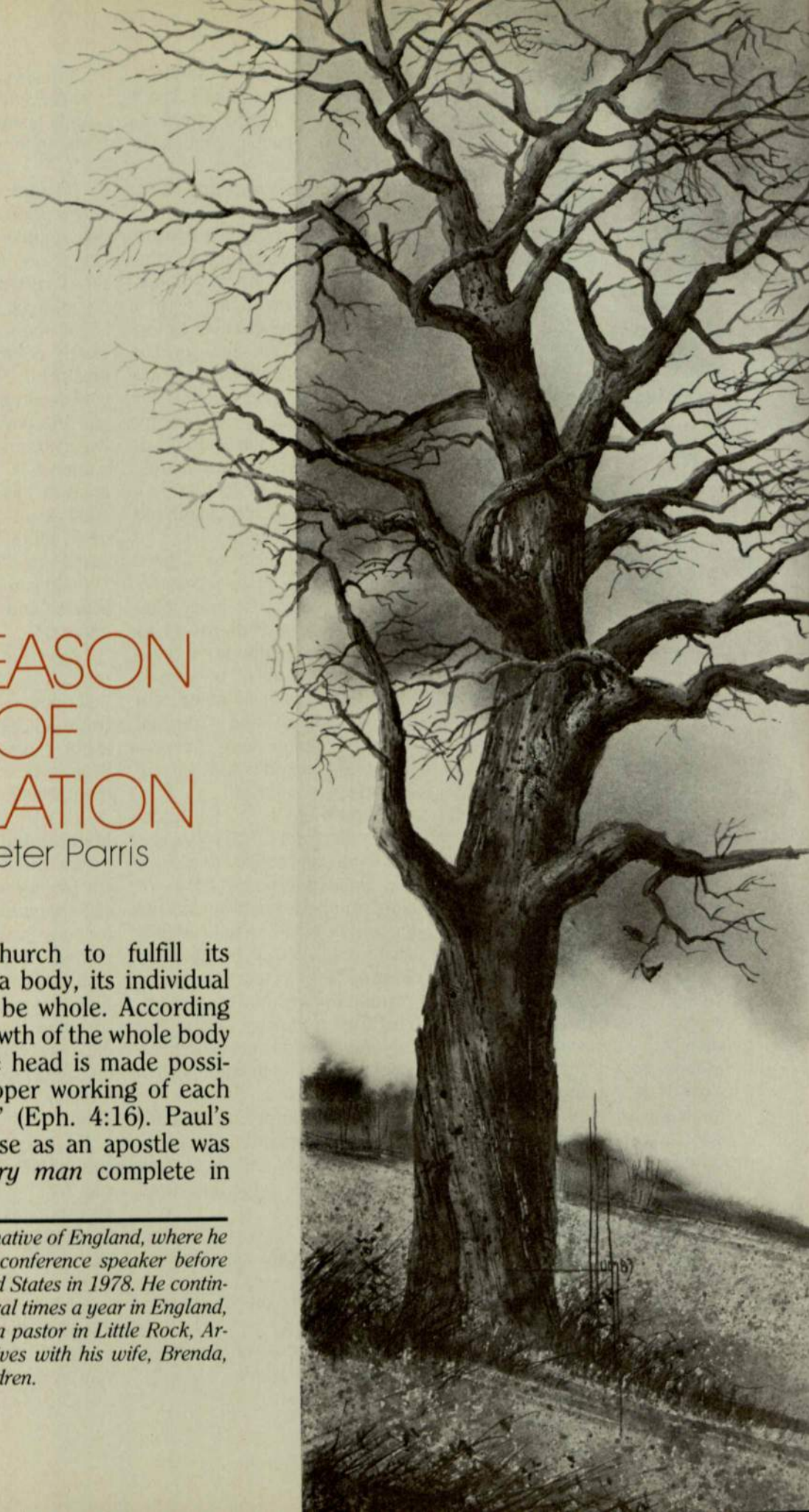
A SEASON OF ISOLATION

by Peter Parris

For the Church to fulfill its destiny as a body, its individual members must be whole. According to Paul, the growth of the whole body from Christ the head is made possible by the “proper working of each individual part” (Eph. 4:16). Paul’s declared purpose as an apostle was to present *every man* complete in Christ.



Peter Parris is a native of England, where he was a well-known conference speaker before coming to the United States in 1978. He continues to minister several times a year in England, and also serves as a pastor in Little Rock, Arkansas, where he lives with his wife, Brenda, and their three children.



God's goal for us is to bring us to perfection. But in order to perfect us, He often has to deal with us individually. In fact, His initial call to us is an individual call—"If any man thirsts, let him come to Me"—and He demands that our coming to Him be absolutely unencumbered. Nothing or no one else can come with us: "Any of you who does not give up everything he has cannot be my disciple" (Lk. 14:33).

Yet even after God has begun to integrate us into Christ's body, at times He will isolate us for a season in order to return us to the whole as a more perfectly functioning part. The kind of isolation we are talking about here is not our times alone in prayer, which should be a regular exercise for us. Rather it is another kind of isolation we experience which is not of our own choosing—one which God Himself initiates. I know from my own experience.

When God Isolated Me

Back in the early sixties my wife and I were attending a church where we had both been converted. It had been our spiritual home for some years, and we were a popular couple there, with a number of leadership responsibilities. The "popularity," however, was inflating my estimation of where I truly was spiritually.

Then the Lord in His mercy began a series of events to confront me with reality. First of all, when we started to seek the baptism of the Spirit, a controversy developed in which we were being denounced from the pulpit. This was, to say the least, deeply disconcerting. Secondly, family problems emerged as a result of my talking with my father about the gospel. Though we were a very close family, my "preaching" was disturbing to my family members because they were not Christians. My brother came to see me, disgusted that I had told my father he was going to hell. Though I

had done it in love, the family became angry and isolated us.

The event that shook me the most, however, was what happened to my wife, Brenda, after the birth of our first child. First of all, the baby was three weeks late in arriving. Though the birth was normal, Brenda contracted pneumonia and pleurisy while in the hospital. Coupled with these depressing ailments was a bout of deep postnatal depression. Brenda became suicidal and three times tried to take her life.

The third attempt should have been fatal because of the massive overdose she took. I still remember how, as the ambulance drove her away, I stood holding a new baby that wouldn't stop crying. I didn't even know whether I would see my wife again.

A Black Abyss

Before that day when the ambulance came, I'd never had a vision. But as I stood there holding our child, I saw myself as a small, naked figure in a great, black abyss. My arms were upstretched, and I was crying out to God.

The vision taught me a great deal. God in His mercy had stripped me of everything—church, family, and wife—to show me where I *really* was spiritually. Rather than leave me in a superficial self-confidence, He knocked all the props away.

I learned that beyond everything and everyone else the deepest heart cry of a man is for God. I discovered that God is not only "up there" but also "down here"; and that when someone reaches rock bottom, he stands on God alone.

Brenda was obviously having her own encounter with God, and her testimony is parallel to mine. Within three weeks after her overdose, she was totally healed. In addition, my family received us again more warmly than ever, and we joined a new church where the first eleven sermons we heard

were on the baptism of the Holy Spirit and fire. We were given a house to live in instead of our apartment, and I was given a position at the London College of

Word for Word

Have you ever seen one of those picture postcards of a "scenic" beach, prepared especially for tourists? The sky is clear and brilliant blue (a little *too* blue), the ocean surf is sparkling and clean, while the gleaming sands seem to stretch forever in a deserted paradise of tranquility.

If you visit that same beach in person, however, a disappointment is often waiting for you. Although there *are* sand and water in abundance, there are also noisy crowds, sprawling motels, dilapidated hot dog stands. And not only that: The sky is hazy, the water's muddy, and the sand has more litter than shells.

What that lovely but misleading postcard lacks is a quality called *integrity*. The English word "integrity" comes from the Latin term meaning "wholeness or completeness," and that word in turn comes from a root meaning "untouched." The problem with the scenic beach postcard is that it's neither complete nor "untouched."

Though the picture tells part of the truth, it doesn't tell "the whole truth and nothing but the truth." Leaving out the crowds and buildings is deceptive, because the *whole* truth is necessary for integrity. The photo must be complete.

At the same time, when some artist "retouches" the picture to make the sky bluer or the sand cleaner, he is adding to the truth. Exaggerating the color or covering up a flaw results in a dishonest picture, because nothing *but* the truth is also necessary for integrity. The photo must be "untouched."

What kind of "postcard" do *we* show the Lord and those around us? Walking in integrity demands that we look at the whole picture of our heart, even if it is sometimes in rundown condition. Only when we see beyond the pleasant, retouched images we cherish will we be motivated to get down to the business of cleaning up the landscape.

Printing in place of my job in the printing industry. God gave me everything back in abundance, but my life no longer consisted in what God gave me. My time of isolation had given me a relationship with God that was based on Him alone.

Firmly Fitted Into Christ

I understood now more clearly what Jesus meant when He said that unless a man forsake every relationship, all that he has, and his own life, he cannot be His disciple. God's love for us as individuals requires that we come utterly unfettered and unimpeded into our union with Him.

I believe that the Tabernacle the Israelites built in the wilderness symbolized in its construction the intentions God has for us as individuals and as a Church. According to Exodus chapter 26, the frame of the tabernacle consisted of boards standing upright along each of the four sides, with

five bars running across the boards on each side. Although the upright boards were standing next to each other and were joined by bars, it wasn't the bars that held them up—nor were the uprights holding one another up. In fact, if every board except one were taken down, that one would still stand upright. Why? Because every board at its bottom was fitted firmly into two silver sockets. In other words, every board was standing up on its own two feet.

The Church today is a spiritual tabernacle for the Holy Spirit, and I believe the framework analogy is instructive to us. As individuals, we are like the upright boards. God has joined us to others in His body by spiritual "bars"; we cannot ever say we have no need of the Body, because we are members one of another. God has also given us leadership to help us identify our place and to integrate us into the body.

Nevertheless, at the same time, we must be grounded in God; our feet must be firmly fitted into Christ. If for any reason we are not standing on Christ, but are being propped up artificially by others or by circumstances, the Lord may isolate us to knock out the props and show us reality. In fact, even when we are obediently where we should be, God may take us through a season of isolation in order to bring us to a new dimension of reliance and trust in Him.

Only a Season

Paul had his seasons of isolation. At times all men forsook him, yet the Lord stood with him. Jesus had His times of isolation, when all men had forsaken Him, and He was finally forsaken on the cross even by God. But the outcome of that short season was victory and eternal union with the Father.

We must remember, however, that even though isolation can be a necessary season, it is intended to be *only* a season. If we live in isolation as a constant experience, we are missing God's intended placement for us in His body to accomplish our sanctification, growth, and identity. The fact that God sometimes isolates us for a season must never be an excuse for remaining isolated by our own choice. A genuinely *redemptive* isolation is not one we choose to impose on ourselves; God imposes it on us, and we cannot avoid it.

The aim of isolation is more perfect union with God Himself. We are effective for good in the Body of Christ only as we are in vital union with Christ. If we are standing because of props—whatever or whoever those props may be—God in His grace will knock the props away. By doing so, He brings us face-to-face with reality. In that way, by strengthening our relationship with Him, He is able to strengthen the whole body to which He has joined us. ♥

DID YOU KNOW?

This month it's our turn.

Each month in "Did You Know?" we try to give you a piece of information that may be news to you. But this month, we'd like to learn something from you. We'd like to know how New Wine has affected your life and how you use it in reaching out to others.

Would you write a short note telling us more about any of the following statements that apply to you?

- 1. "I didn't know the Lord when I first began receiving New Wine, but it was instrumental in helping me find Him."*
- 2. "I first heard about New Wine through. . ."*
- 3. "New Wine helped me come into a deeper experience of the power of the Holy Spirit."*
- 4. "I've discovered some unique ways to use New Wine to reach out to others and help them grow in the Lord. Here they are: . . ."*

Your response will give us a better view of New Wine's role in the lives of those who read it. In fact, in future issues we hope to publish some of the letters we receive as a means of encouraging our readers.

Write us today. . . . We really would like to know.

(Use the postage-paid envelope provided in this issue for your response.)

May 1983

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 the Holy Spirit, the Spirit's work in godly men and women, and the work of the Spirit in the believer's life. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

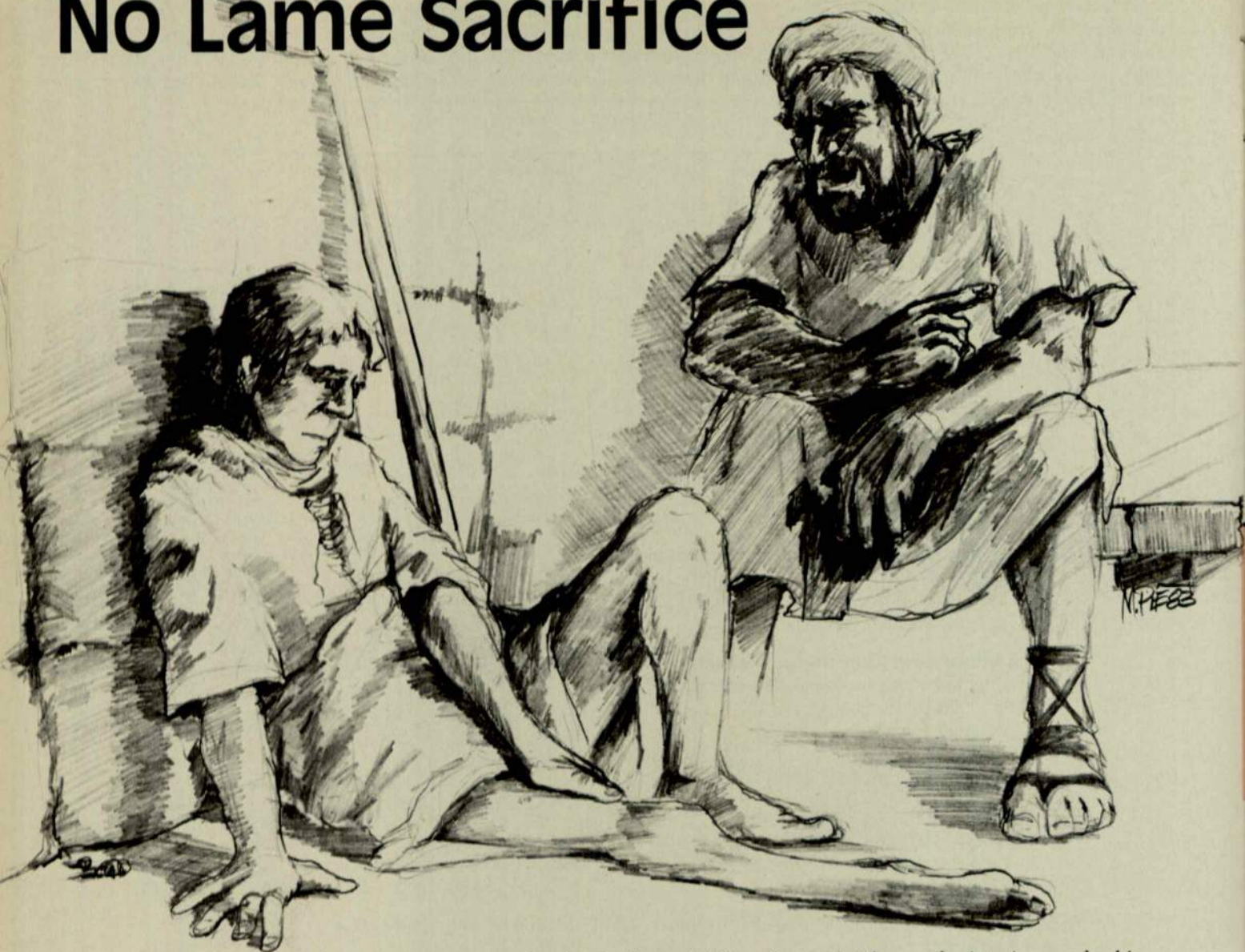
THE WORD

I believe in the Holy Spirit, the promise of the Father, the Comforter sent by the risen Christ, pictured in scripture as:

- I. **A Dove That Brings Order, Peace, and Comfort**
 - A. The agent in creation and recreation Gen. 1:2; 8:6-12 May 1
 - B. The crown for the Prince of Peace Mt. 3:1-17 May 2
 - C. The comfort for all believers Jn. 16:1-16 May 3
- II. **A Seal That Brings Security and Belonging**
 - A. Sealed for restoration Jer. 32:6-15 May 4
 - B. Sealed for future glory Eph. 1:1-14; 2 Tim. 2:19 May 5
 - C. Sealed for the day of redemption Eph. 4:25-32 May 6
- III. **An Anointing Oil That Brings Consecration, Illumination, and Joy**
 - A. Anointed to demonstrate God's character Ex. 30:22-33 May 7
 - B. Anointed to overflow Ps. 23 May 8
 - C. Anointed for service Lev. 8:10-13; Acts 10:38 May 9
 - D. Anointed to build Zech. 4:1-14 May 10
 - E. Anointed to bring good news Is. 61:1-11 May 11
 - F. Anointed to know the Lord 1 Jn. 2:18-29 May 12
- IV. **A Fire That Brings Purification, Judgment, and Vindication**
 - A. A fire that refines Mal. 3:1-5; Lk. 3:15-18 May 13
 - B. A fire that reveals God's choice 1 Ki. 18:16-39; Acts 2:1-4 May 14
- V. **Water That Brings Refreshing, Fruitfulness, and Evidence of Abundant Grace**
 - A. A refreshing visitation Ps. 65:1-13; Is. 44:1-5 May 15
 - B. A satisfied thirst Is. 41:17-20; Jn. 4:1-15 May 16
 - C. A heritage for God's people Is. 43:14-21; Jn. 7:37-44 May 17
 - D. A rain of restoration Ps. 72:1-7; Hos. 6:1-3 May 18
 - E. An evidence of vindication Joel 2:18-32 May 19
 - F. An abundant provision Lev. 26:1-13; 2 Cor. 9:6-15 May 20
 - G. A gracious benediction Gen. 27:28; Ps. 133:1-3; Pr. 19:12 May 21
 - H. A healing touch Hos. 14:1-9 May 22
- VI. **A Holy Environment That Brings a Place for God's Character to Grow**
 - A. A new place to walk Gal. 5:16-26 May 23
 - B. A new way to live Rom. 8:1-39 May 24
 - C. A new Kingdom to serve Eph. 5:1-21 May 25
- VII. **Wind That Brings Life and Power**
 - A. Life to the dead Ezek. 37:1-14 May 26
 - B. Life from above Jn. 3:1-21 May 27
 - C. Life for a new creation Gen. 2:7; Jn. 20:19-23; Acts 2:1-4 May 28
- VIII. **Clothing That Brings Equipping, Endowment, and Strength**
 - A. Clothed in the Spirit Jud. 6:34; Lk. 24:49; Rom. 13:11-14 May 29
 - B. Clothed in a new man Zech. 3:1-10; Col. 3:9-17 May 30
- IX. **An Earnest That Brings a Taste of Future Glory**
 - A. The down payment of an eternal dwelling 2 Cor. 5:1-10 May 31

A monthly Bible study by Bruce Longstreth

No Lame Sacrifice



**a story by
Cheryl Reed**

The boy was lame. No one knew exactly why, though there were stories of a tragic accident that had happened years ago when he was a young child. But he could not remember.

Today the women were whispering about him again, and he felt rather than heard their words

as he slowly dragged his useless feet through the dusty streets of Lo Debar. Their hushed voices were like coals that burned all the way down to the deepest parts of his soul.

It was not that the young man was being treated unkindly. Makir, son of Ammiel, had been very gracious to take him in when his father was killed in battle. Nor was it true that he was totally helpless. He had even found some small tasks he could do despite his lameness. But the young man's heart ached with emptiness, with an almost desperate desire to be whole and strong. Reports of King David's

battles and victories made his heart pound. How he wished he could be one of the mighty men of valor! How he yearned to dance before the Lord as David had!

But now he leaned against a cold stone wall and watched the sun begin its fiery descent over the houses of the city. Far off he could see Makir striding down the road toward home. He sighed as strange and indescribable longings wrenched him inside. "Great Jehovah," he groaned, "surely I am but a useless dog."

Makir recognized the familiar look on the boy's face as he drew near. "Ah, Lord God," he said

quietly to himself, "this small one troubles his heart again!" Makir passed the knot of women gossiping at the gate, and he eased his tired frame slowly onto a cart near the wall where the young man sat.

Heaving a sigh, Makir looked at the women, shook his head and commented, "Little birds, how you twitter and chatter!" Then he raised his voice loud enough for them to hear. "Have these nothing more to do than gossip in the streets?" he questioned the air in mock amazement. Slowly, reluctantly, the whisperers dispersed. Makir stole a sidelong glance at the young man. *So serious*, he thought.

The boy's words came in a rush of bitterness. "They think my lameness is a judgment for sin," he said. Makir grunted in disgust, and swept his hand through the air in a gesture that dismissed the conjectures of the ladies. But the young man was not satisfied.

"Maybe they speak the truth!" he cried. Makir gestured again. But the lad turned to him in frustration. "Is lameness a blessing, then?" he demanded. "You have taught me that Jehovah hates imperfection! Didn't Moses say that no injured animal may be brought for sacrifice to the Lord our God? Would the God of our fathers have accepted David's sacrifices had they been lame?" The boy's voice broke suddenly and he turned aside.

Makir shook his head slowly in disbelief. "Can you truly believe that the Holy One of Israel takes pleasure in perfect bulls and goats?" he smiled. Then he grasped the boy's shoulder lightly and shook him gently. The man's eyes were full of compassionate amusement. "My boy!" he said kindly. "The sacrificial animals *must* be unblemished, because they go in *our place*—with *our* transgressions—before the great, the mighty, the terrible God! He

Just Around the Corner

From Personal Integrity to Corporate Unity

How does our personal integrity build unity in the Church?
Why does personal integrity produce a desire to be part of a larger body of Christians?

How can we have the Holy Spirit active daily in our lives?

How can we personally overcome the forces of alienation and isolation in society to become a part of God's larger plan?

All Next Month in the June *New Wine*.

is the Holy One of Israel. Would it be fitting to offer Him anything less than perfect?"

The boy laughed uncomfortably but said nothing. Makir chuckled, tilting his head back to direct his gaze upwards. "Ah, dear Lord," he said, "You and I know that You are interested in the hearts of men, not the blood of animals—but how do we make this young one understand that?" He scratched his beard thoughtfully and studied the boy with his dark yet fiery eyes.

"My son," said Makir, "don't concern yourself so much about your *outsides*: how you look, what you are able or not able to do." He hit one fist against his own strong chest. "Circumcise your *heart*—don't be stubborn!" When the boy looked up in surprise Makir laughed again. "Oh, yes. You see, Moses said *that*, too!"

He slid down from his seat on the cart and started to leave. Then turning back, he said, "My boy, if a man purposes in his heart to be a true son of the covenant—to fear and love and serve the Lord his God with all his heart and soul—" here he drew his rough hands into fists for emphasis—"such a man is welcomed into the very courts of the great Jehovah!"

The boy laughed again, but this time his laughter had a less desperate sound. "Shall I also

then sit with King David at his table?" he retorted, but not as bitterly as before. A small light of hope had kindled in his eyes.

Makir looked down the fast-darkening street to his house. He turned his head to one side and looked skyward. "What do You think?" he whispered. "Enough said for tonight?" Then he nodded, satisfied, and walked a few paces toward home. Hesitating in order to give the boy a chance to catch up, Makir turned to him. With a fatherly gentleness, he called, "Come, Mephibosheth—it's time for supper."

King David asked, "Is there no one left of the house of Saul to whom I can show God's kindness?"

Ziba answered the king, "There is still a son of Jonathan; he is crippled in both feet."

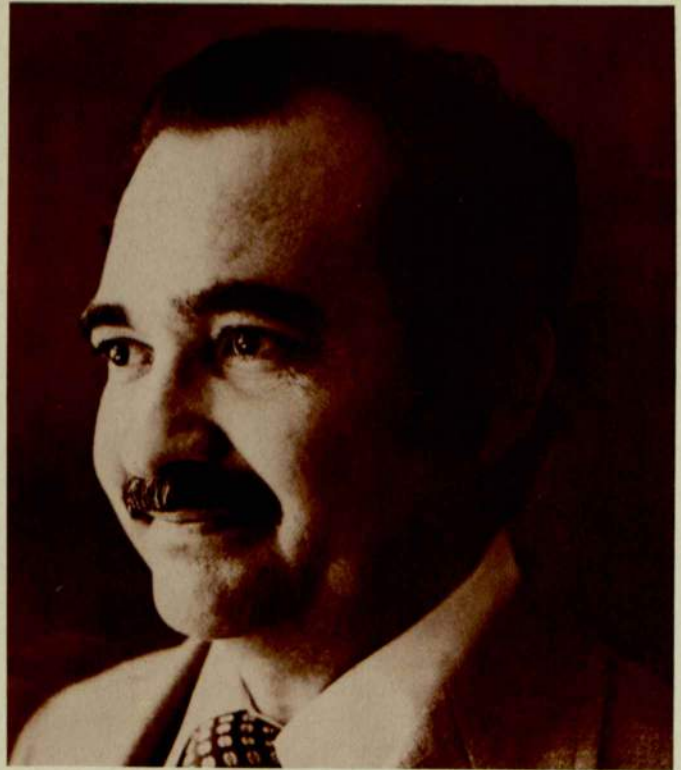
"Where is he?" the king asked.

Ziba answered, "He is at the house of Makir son of Ammiel in Lo Debar."

So King David had him brought from Lo Debar... and Mephibosheth ate at David's table like one of the king's sons (2 Sam. 9:3-5, 11). ♡



Cheryl Reed is a busy housewife and mother who enjoys writing in her spare time. She and her husband, Tony, are members of Dallas Covenant Church in Dallas, Texas. They reside in South Dallas with their three sons.



For a look at what God is doing in Costa Rica, we interviewed Hugo Zelaya, who is a pastor in the capital city of San Jose' and the editor of New Wine's Spanish version, Vino Nuevo. Hugo's comments describe the social, economic, and political contexts for the present spiritual awakening in Costa Rica.

Costa Rica: Standing in the Midst of Turmoil

an interview with Hugo Zelaya

New Wine: *How has the tremendous turmoil in Central America affected Costa Rica?*

Hugo Zelaya: It has affected us deeply. We are surrounded by unrest. The turmoil in our northern neighbor, Nicaragua, where there is continuous fighting, has made an impact on Costa Rica. In the past, rebel forces from that country used our territory as a haven for training and regrouping their troops. Now the new government's armed forces continue to harass our country by constantly crossing our borders illegally to search for anti-revolutionaries.

Besides our vulnerability from the outside, certain internal factors have also begun to affect our country. One of these is terrorism, including kidnappings and bombing plots. So we are very much affected by the turmoil around us, even though we are trying to maintain our neutrality.

Political unrest has also brought problems to the economy, particularly the Central American Common Market, where the interchange of products from country to country is being hampered by terrorism. In addition, Costa Rica's problem with high

inflation has caused a strenuous economic condition that puts a great burden on people—especially the poor.

NW: *In this context, what is the spiritual climate in Costa Rica?*

HZ: Actually it is very good—the best it has been in many years. The churches are growing and a definite spiritual awakening has been going on for the last ten to fifteen years.

NW: *Do you think that reflects a response among the people to the critical situation there? Have the problems driven them to the Lord?*

HZ: Well, I'm sure that's part of what's happening. But the awakening was going on long before the present political and economic instability.

I returned to live in Costa Rica about eleven years ago, and even then I could already see the awakening taking place. Much of it had to do with the charismatic movement in the Catholic Church and the Holy Spirit's work there to bring increased openness to the Lord.



Photos: Left, Political protest demonstration in San Jose; Below, Commercial shipping trucks sabotaged by leftist guerillas (Wide World Photos, Inc., New York, NY).

NW: What are some of the things you see God doing in the country?

HZ: For one thing, there is an emerging national church. Some of the denominational churches are growing, and indigenous church groups are springing up. (I wouldn't say it's "spontaneous," though, because it is obviously the Holy Spirit's doing.) The hunger of the people is obvious.

Lay leadership is beginning to emerge as well. The emergence of these groups and the new lay leadership creates a widespread need for good, solid teaching. People are hungry to learn the principles of the Scriptures, and that's where *Vino Nuevo* comes into the picture. We are able to place in the hands of the people a magazine with teaching that will speak to the needs of the churches that are emerging.

NW: So *Vino Nuevo* is being utilized by leaders of the groups that are springing up?

HZ: Yes. There is a great demand for the magazine from the church leaders. When someone comes in to contact with one issue of the magazine, he wants to get all the back issues as well. Our supply of the early issues has been completely exhausted.

NW: What have been some of your specific concerns in the ministry in Costa Rica?

HZ: One of the temptations I've had to resist is to take something that works in one place, such as the United States, and try to imitate it exactly in Costa Rica. Through the years, I have been privileged to travel to the U.S. to be involved with what's going on here. Although I know from the working models of churches I have seen here that certain principles will work within our own context, I have had to be very careful, because the situation here in the States is in many ways different from the situation in Costa Rica. If I were simply to copy something externally in Costa Rica, it would fail.

So through the years what I have tried to do is to take principles that are in operation here and allow them to emerge naturally in our situation. The key has been not trying to force them externally, but rather teaching them to the Costa Rican people, beginning with those that are close to me.

NEW WINE

NW: Is that different from what has traditionally taken place?

HZ: In the past, it seems that missionaries often have not discerned between what is a universal spiritual principle, and what is merely "Anglo" culture. So as they came to Latin America, they not only brought the gospel and spiritual principles of the Christian life, but they also brought a culture that was foreign—one that was not natural in our context. We have seen that contexts not only vary from nation to nation; they also vary within the same country. In Costa Rica, city life is totally different from country life. We have two very different kinds of people, two different kinds of circumstances. So we have faced the same problem I just described as we have tried to relate to the people in the remote areas of Costa Rica—the *campesinos*—with whom we are working.

NW: How have you gone about ministering the gospel out in the country?

HZ: One of the things we have done is to find men who are already there to train as leaders. The key is finding the right man, discipling him in the principles of the kingdom of God, and letting him produce fruit in his own life. The answer is not transplanting a city man into a country situation. Even though as a city man I could go out and live for awhile like a *campesino*, I'm not a *campesino*. With me it takes an effort to be in that context. To them it is a natural setting. We found out that we couldn't do it ourselves—even being Latin. So we have found the right men in that area and invested ourselves in them.

In the past a missionary might come and preach the gospel without passing the ministry to men under him who are nationals. Right now, the problem between missionaries and nationals is precisely



that. The missionaries don't want to let go of the direction of the churches. Yet there is an emerging national leadership that wants to take responsibility, and the key is to entrust the ministry of the church to those nationals. That's what we've tried to do in our ministry to the *campesinos*.

NW: What do you want to see happen in Costa Rica on a larger scale?

HZ: We want to see God's kingdom established there. We want to see God's principles in operation in our lives and also in the life of the Church. First of all, I see the need for God to speak to the established church before it can make an impact on Costa Rica. We are just one group; and although we are doing all we can to affect society, we are discovering that God intends to use the whole Church to affect the nation. By and large, He's doing that.

NW: What specific concerns involving Costa Rica can we make matters of prayer?

HZ: I mentioned our vulnerability because we don't have an army. So far the Lord has protected the country, but Christians could pray that the Lord would continue to protect us. Another area is the economic situation. Things are better than they were, but we still are not "out of the woods."

Still another matter for prayer is actually for *all* of Latin America: the threat of Communist take-overs. Costa Rica is a democratic country which has

a friendship with the United States. If Christians could pray for the democracy in Costa Rica to be strengthened, it would strengthen democracy as a whole. Costa Rica is not a large country, but it can have a tremendous impact on Latin America and the Caribbean.

In urging people to pray in this way, I need to make it clear that we're not just trying to promote democracy; no government is better than the people who operate it. But I believe democracy is the most conducive to Christianity, and our desire is to see God's word spread in Central America.

If we just see the situation as a matter of capitalism against Communism, we're still missing something. It's more than that. It is the kingdom of God that we want to see extended. A democracy like we now have allows freedom of expression; Communism doesn't. In the countries where the Communist government has come into power, the Church has had to go underground. We have found that in the beginning, the Communists will seek to befriend the Church. But once they come to power, they begin to persecute the Church. They did this in Cuba, and now they're doing it in Nicaragua. So it's very important that we pray for countries that aren't democratic, knowing that it's not just for democracy's sake, but for the freedom that democracy brings. We need that freedom for the spreading of the gospel.♥

I arrived in Costa Rica on January 3 to visit Hugo Ze-
laya, the editor of *Vino Nuevo*, the Spanish version of *New Wine*. Hugo is also a pastor whose ministry has a broad impact on Costa Rica. At the airport he and some of the men he is training met us. The ten of us were to travel together by jeep from San Jose' to the southern part of Costa Rica on the Panama border, to visit several churches in that area which Hugo and his men had established.

We had to travel by jeep because the roads we took on the 7-hour, 250-mile trip were extremely rough due to the rainy season. The last leg of the journey was about fifty miles on dirt roads. Some of the roads were so primitive that travel was only pos-

Terry Parker, who serves on the Board of Directors for Integrity Communications, recently traveled to Costa Rica. He returned with this report.

The Fruit of Eleven Years' Labor a report by Terry Parker



sible by horse or on foot. At one point, we came to a river called the Rio Grande de Terraba, and crossed it by a ferry which was little more than a barge pulled by a cable. Later on, we had to cross another river, Rio Coton, by walking single file across a swinging bridge.

The first church we visited was pastored by a man named Rafael who had been trained by Hugo. The area where the church is located was previously a large coffee plantation, and when the plantation went bankrupt, the owners gave the property to the plantation workers as a settlement for their wages. The workers have formed a cooperative where they all help in the planting and selling of the coffee. The co-op is not owned by the church, but the men in the church operate it. The life-style of the people there reminded me of how the early settlers in our country must have lived.

As evening approached, we had a meeting at Pastor Rafael's church, located in the mountains at about a 3000-foot elevation. The church building had no windows or screens, no doors or electricity. It was nearing sunset when the service began, but the presence of the Lord was so strong upon our time together that it lasted for about five hours. The people didn't want to leave. That night one family was saved, others received the Holy Spirit, and several were touched by God and healed.

Dirt Floors

The next day we drove to Concepción, located near the Costa Rican-Panamanian border. In an outlying area there, Juan Garcia pastors a congregation of several Indian families who have been touched by God. The living conditions there are quite different from those in the United States. We would consider them poverty-stricken, with three families living

in one house with dirt floors. Even so, all the people were very happy with a sincere love for the Lord. They were all looking forward to our meeting and built a big bonfire for our time together.

The first man from that congregation who had accepted the Lord was an Indian named Teresa, who was from the Guyma tribe (pronounced y-MEE). He had been working for fifty cents an hour, twelve hours a day, seven days a week, and shortly after receiving the Lord he lost his job. One of the pastors, Eduardo, was instrumental in getting two acres of land for Teresa to provide a living for his family by starting a tomato farm. Pastor Eduardo also helped Teresa in learning to read and write, learning the Scriptures, and understanding other basic areas of life. In return he has a deep loyalty and appreciation for Eduardo. Through Teresa's influence, several more families have come to be a part of the congregation.

A Gathering of Pastors

The next day we went to San Antonio and met with about twenty-four pastors of various denominations gathered there. The Spirit of God moved sovereignly in that time, and men wept, repented, and were joined together spiritually. Afterwards we had communion, and it was evident that God was at work among the men, causing many of them to see the importance of relating responsibly to one another.

On our return trip, we met again with the congregation at Concepción. There were about one hundred fifty men at the meeting in addition to the women and children gathering with us. The young people ranged in age from eight to fifteen, and were very attentive and sensitive to the Holy Spirit. It was encouraging to see many of them receive a real blessing from God. During our time there we were treated very



hospitably with a meal of grilled meat served on banana leaves and a drink made from rice. Then we had to return to San Jose'.

When the time came for our departure from San Jose', the people were sad to see us go, and they expressed their love and appreciation for Charles Simpson and others in the United States who had strengthened them and Hugo. They told us how thankful to God they are to be a part of what He is doing.


A Deep Hunger

During my time in Costa Rica I saw the fruit of Hugo's work in teaching and training men for the last eleven years. I was impressed deeply by the strong, solid impartation of God's Word to the people there, especially those we visited in the southern part of Costa Rica. We found a deep hungering for God there, and it was inspiring to see the dynamic effect of Hugo's work as he discipled pastors and leaders to meet that hunger—not just in one place, but throughout the nation of Costa Rica. I am grateful that my visit there allowed me to witness firsthand how God is at work. ♥

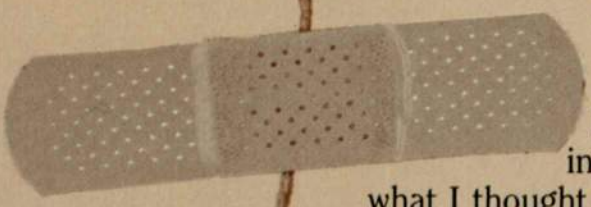
Photos: Opposite, Rural Costa Rican Christians welcome Hugo Zelaya's delegation; Above, A small farm in southern Costa Rica.

RECONCILED

by Mac McBride



When I was four years old my mother and father were divorced. From that time until I was seventeen years old I lived with my mother and stepfather. Over those years I can't remember my mother ever saying anything bad about my father, but I nevertheless developed a deep anger toward him.



When I was fourteen, I spent a summer with my father. It was a miserable time, and this experience just seemed to justify my anger. I blamed Dad that I had a stepfather who made a habit of abusing me verbally. I guess I blamed him in general for what I thought was a lousy childhood.

When I was seventeen I joined the Air Force. Not long after that I went to see my dad again, hoping for something—though I am really not sure what I was hoping for. But by this time he was busy raising another family and didn't seem to have much time for me.

No Time for Him

The next thirteen years of my life were spent in the Air Force. During that time I married and began raising a family. I would hear news about my father occasionally, but still I did not go to see him.

After I got out of the service I settled down in Amarillo, Texas. When word came that my grandmother—Dad's mother—had passed away, I didn't go to the funeral. Excuses were plentiful: lack of money, couldn't take time off from work; but the main reason I didn't go was that I didn't want to see my dad. If he didn't have time for me, I intended to have even less for him.

When I was thirty-five years old I received the Lord Jesus in my heart, and many things changed in my life and in my attitude. But one thing remained the same: I still didn't want to see my dad. I had come to a place in my thinking where I couldn't even imagine us ever getting together again.

About four years ago, however, God began speaking to me about a number of things. One thing I heard seemed to stick in my mind: *God is restoring relationships.*

Not long after, my dad started calling me on my birthday. He always seemed to call around six in the morning, so it was hard for me to get awake enough to have a decent conversation. And even while we talked, in the back of my mind the question persisted: Where were you when I needed you? Where were you when I was a kid?

TIPS FOR FATHERS

Dads, here's an important reminder: Mother's Day is Sunday, May 8.

Proverbs 31 tells us that a good wife and mother is priceless. Your confidence and praise will enable your wife to reach the full potential of her calling in your home. Here are four ways to praise your wife for her priceless:

1. **Demonstrate your love for your wife in front of your children** by such small things as holding hands on a walk or an affectionate greeting when you arrive home from work.
2. **Show the "little kindnesses"** that mean so much to her: opening doors for her, holding her coat, surprising her with gifts on special and "unspecial" occasions, writing letters when you are away.
3. **Support her words of correction and instruction** to the children in their presence. If you disagree, do it in private.
4. **Express gratitude freely for her labor.** Thank her often for meals, clean clothes, childcare, and an orderly house.

Be sure to honor your wife as the precious gift she is—not just on Mother's Day, but all year round.

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

A New Man

Almost a year ago we moved to Denver. One day I got a call from a young man who said, "I'm your brother." In fact, he was my half brother, twenty-one years old, whom I had never seen. He was in the Army stationed at Colorado Springs. We got together and spent a great deal of time with each other before he was transferred.

By God's grace, during this time my dad came up and spent some time with me and my family. He had come to know the Lord, and consequently Dad had become a new man, very loving and a pleasure to be around. Now we had a bond between us that was able to bring us together when nothing else could—and that bond is God's Son.

Today I know for certain that the Lord is in the business of restoring relationships. The bitterness of the past is gone. Seeing and being with my dad after twenty-eight years brought me a newness and a peace, and helped

me regain a portion of my heritage that had been missing for so many years.

Don't Wait

As I look back now over the years, I see many ways I could have taken the initiative to bring about the restoration of our relationship much sooner. My dad is seventy-four years old, and I have missed many good years because I wasn't willing to bend and do my part to be reconciled. If God is speaking to *you* about restoring a relationship, I pray you won't make the same mistake I did. I want to encourage you: Don't wait any longer to be reconciled. There's just too much to miss by waiting. ▼



Mac McBride is a pastor in Rocky Mountain Fellowship in Denver. He resides in Morrison, Colorado, with his wife, Monte, and their family.

HOMESPUN

TROUBLE

at Suicide Jump

by Dick Leggatt



I learned early in life that snowballs and sixth-graders are a bad combination. I remember one time in particular when my friend Leonard and I had tired of jumping our sleds over "Suicide Jump" (a treacherous slope all of three feet high). As sixth-grade boys are prone to do, we turned to a more exciting (and more mischievous) diversion—lobbing snowballs onto the nearby freeway.

Honestly, I don't remember whether we consciously decided to shift from "lobbing" to "firing" directly at passing cars, but somehow it happened. And true to God's dealings with me even then (long before I was aware of them), the first car I hit just "happened" to be driven by an off-duty police officer.

With my "direct hit," Leonard and I took off into the woods to hide. But when we tried to saunter nonchalantly out of hiding a few minutes later, the police officer was waiting—and he nabbed us. "Your parents," he warned, "are going to get a call from the station about this." He didn't even have to ask my name—God also saw to it that my victim just happened to be one of my coaches in little league.

I trudged home feeling like I had been sentenced to the electric chair. And by the time I got to the back porch steps, I knew what I had to do.

"Mom, Dad..." I paused dramatically.

"I'm in trouble with the cops."

Duty required my father to mete out the usual spanking with the belt, and I took it willingly—almost gladly—because of the relief from guilt it brought.

But then Dad went a step further. "Get your coat back on," he said. "We're going to Officer Sherwood's house so you can apologize."

It was a quiet ride. In the silence, I wondered if Leonard and his dad would be there at the officer's house as well. They weren't.

I still remember how Dad walked with me to the door and stood by me as I began my apology. I also remember how he firmly helped me past one last attempt to protest my innocence. Finally, it was finished.

Somehow, despite the aching backside and the remorse, I knew I had done the right thing: confession, punishment, restitution. Much better to suffer that than the dreaded "call from the station."

You might have guessed already that Leonard's parents never got a call. I know, because I asked him. Twice. Nor did he ever feel the need to let them know about the incident.

So Leonard got off scot-free. I didn't. He avoided a spanking and a visit to Officer Sherwood's house. I didn't. But Leonard also missed an unforgettable lesson in integrity.

I didn't.

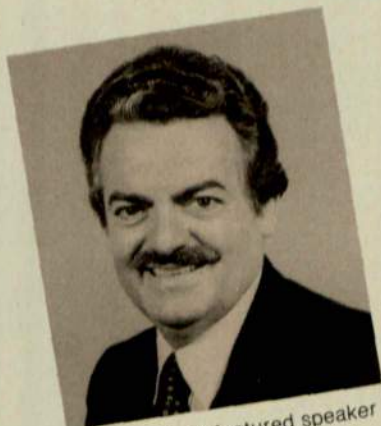
An opportunity to meet and hear Bob Mumford

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Chicago, Illinois

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Bob Mumford, featured speaker

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- understand what comes after being born again.
- discover the unshakeable Kingdom.

For those hungry for a fresh encounter with God, this will be a time of refreshment, encouragement, and release as Bob Mumford ministers a series of messages that present a long-awaited reality for God's people. Also featured is Joseph Garlington, whose singing brought the house down at the New Wine Event in Dallas. We anticipate a powerful time together. We ask for your prayers and hope to see you in Chicago.



Joseph Garlington, worship leader and featured vocalist

Information:

Location: Wheaton College, Wheaton (Chicago), Illinois

Date: June 3, 7:30 p.m.—Main Session

June 4, 9:30 a.m.—Main Session

3:00 p.m.—Forum

7:30 p.m.—Main Session

Registration: See instructions on page 32.

Banquet: Plan to attend the Event Preview Banquet with Bob Mumford. There you'll have an opportunity to meet him along with other *New Wine* readers from your area. See registration form on page 33.

Lodging: See March *New Wine* or call (205) 460-9010.

Local Information: Call (312) 279-9463.



We're incomplete without

**A
Heart
of
Integrity**

by Jack Hayford

When the phone call came, I could hardly believe what I was told. But it was true. The subject of the conversation was one of the young staff members of our church who had walked with the Lord since his early teenage years. He was very active in our church and worked in a completely Christian environment, surrounded by believers every day. Nevertheless, it had been discovered that for over a year he had been exposing himself to the children he baby-sat.

That took place not long after another staff member was caught entering dishonest figures in our official records. The same man, it turned out, had suggested an adulterous involvement to one of the young women in the church. She had refused, and called a member of the pastoral staff to ask for help.

By God's grace, we were able to help both of these people. They repented, were restored, and continue as a part of our congregation. But what happened with them caused me to do some deep searching.

Since then I have come to see that the problem with these two people was not just that they sinned, for we all sin in one way or another. Rather, the tragedy is that both of these men lived in the deceptive supposition that because they were surrounded by righteousness, they themselves would automatically be righteous.

The apostle Paul was aware that doing spiritual work with spiritual people was not enough to insure that he would not fall to temptation. In 1 Corinthians 9:27 he wrote some very sobering words: "Lest having preached to others, I myself may become a castaway." How, we may ask, do we keep ourselves from becoming "castaways"?

The Key to Growth

Whenever I speak at a conference of pastors, inevitably I am

asked, "What is the key to fruitful ministry and a growing personal relationship with God?" It would be easy to list a number of items we usually think of as the crux of spiritual life and growth—the Word of God, prayer, giving, service, gifts and fruit of the Spirit. Yet I would have to insist that none of them is the key.

What, then, is the key? I believe the single most critical issue we must address in life is *absolute integrity of heart before God*. Integrity is the key.

Perhaps the simplest definition of integrity is "wholeness." Notice I didn't say "holiness"; for holiness flows from wholeness. But the essence of integrity is completion. In mathematics, a *whole* number is an "integer." When several parts are "integrated," they are made into one. But when something is disintegrated, it is fragmented.

Integrity of heart refers to a heart that is complete. It is not splintered by double-mindedness. It is not compromised or eroded by personal dishonesty or self-deception. Having integrity means I don't refuse to hear my own conscience's commentary on me.

A Warning Signal

All of us at one time or another have deafened ourselves to the voice of our heart. How many of us, for example, have been involved in conversations which began to take a little bend in a different direction, and something in us flashed out the warning signal: "Don't proceed along that line of conversation"? But something else in us wanted to go ahead and say it.

It may not necessarily have been an impure remark, or a cheap bit of gossip, but somehow we knew we shouldn't say it. Nevertheless, we pushed on past that warning signal, and said it anyway. Then the spirit of the conversation changed, and inside we felt erosion instead of edification.

Once we silence our heart like that, it may lift its voice again to be heard another time. But if we continually ignore it, there will come a time when it will cease to speak, silenced and cauterized by our insensitivity. That is why we need integrity: It is the quality of character which keeps the heart soft, sensitive, and responsive to the Lord. It is absolute honesty with God.

Protected From Ignorance

In Genesis chapter 20 an episode in Abraham's life helps us understand the importance of integrity. Abraham was traveling in Gerar, which was ruled by King Abimelech. Fearing that someone would kill him in order to take Sarah, his wife, Abraham lied and said that she was his sister. So Abimelech took her for his harem because he thought she was available.

But the Lord headed him off. God appeared to the king in a dream and said, "You are a dead man; this woman belongs to another man."

Immediately Abimelech protested: "Didn't he say 'she's my sister'? In the *integrity* of my heart and the innocence of my hands I have done this" (v. 5).

God's response is significant. He said to Abimelech, "Yes, I know you did this in the integrity of your heart, and *that's the reason I stopped you*." Because it was done with integrity of heart, the Lord intervened to protect him from sinning.

This story illustrates one of the important consequences of integrity: preventative instruction

Jack Hayford graduated from Azusa Pacific College in Azusa, California, and received his B.A. in Theology from Life Bible College in Los Angeles. He is the author of *Prayer is Invading the Impossible* and host of the daily radio program *Freeway*. Rev. Hayford is the Senior Pastor of *The Church on the Way* in Van Nuys, California, and resides in Grenada Hills with his wife, Anna, and their family.

from God. None of us is perfect, but if we have a whole heart toward God, if we are utterly honest with Him, then He will intervene to preserve us from failures due to ignorance.

If there is anything that continues to impress me about my ministry after all these years, it is all the things I *don't* know. So it is a great comfort and strength to know that if I have integrity before God, He will preserve me from sinning or failures due to in-

enemies. He cries out, "Consider my enemies, Lord, for there are many, and they hate me with a cruel hatred! . . . Let integrity and uprightness preserve me" (vv. 19, 21). In the case of Abimelech, integrity prompted God to prevent his becoming a victim of his *ignorance*. But David, in his integrity, was asking God to prevent his becoming a victim of his *enemies*.

As Christians we have an enemy—the devil—who militantly organizes his legions against us.

emy from encroaching successfully on the boundaries of the life of the church, because of the willingness of the leadership to walk with wholeness of heart toward God. We will never have a time when the enemy does not assail our boundaries and in reality, it is impossible for us, by our own resources, to guard every boundary ourselves. But if we walk in purity of heart, God will preserve the boundaries of that part of the kingdom He has given us.

I was taught to live my life in front of Jesus.

nocent ignorance.

Not long ago I was counseling a young man who was discussing the prospect of going into business for himself. Everything he was planning sounded wise and sensible. But even though his plans sounded good and his spirit seemed pure, I found myself unable to confirm his plans as the Lord's direction. God was checking me in my spirit.

Just at that point in our luncheon conversation, another member of our church, a friend of the man I was counseling, came over to join us. While the proposal was being summed up, the friend said, "But you didn't consider this one thing." And the point that he brought up made it absolutely clear that these plans would not be wise at that time.

In that very practical situation, the Lord kept me from giving wrong counsel in my ignorance. I personally believe He was free to do that because I was walking before Him with a whole heart. Integrity helps us to acknowledge what we don't know and allows the Lord to tell us what He knows.

Protected From Enemies

In the twenty-fifth psalm David talks about his integrity and his

But the integrity of our hearts will make room for God to head off our enemies and protect us.

Wholeness of heart is especially critical in church leadership, because in the church we face many attempted intrusions of the enemy. Although the tragic situations I mentioned earlier might seem to argue against God's protection, the conclusion of the stories is evidence that God will oppose the enemy.

In the case of the staff member who propositioned the woman, God brought the situation to the light in a dramatic way. He preserved us from an intrusion of the enemy that, had it been fully successful, could have ripped up an entire department of our church.

In the case of the young man, God intervened by causing the matter to be resolved privately without rocking the church with a scandal. Because of the grace and righteousness of the family involved in the incidents, the young man was able to receive deliverance, healing, and reconciliation. Today he is a strong member of our church.

In these two situations and in others, I believe God was able to preserve us from those works of darkness, and to prevent the en-

Durability in Ministry

When Solomon dedicated the Temple of God after its completion, he asked the Lord for many significant blessings on the people. The Lord answered him by promising that His eyes and heart would always be directed toward the Temple. Then He spoke a conditional blessing on Solomon himself:

If you will walk before me as David your father walked, in *integrity of heart* and uprightness . . . then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David (1 Ki. 9:4-5).

We have seen that the Lord prevents us from becoming the victims of both our ignorance and our enemies. But here the Lord says, "If you have integrity, I will establish you and cause the fruit of your kingdom to endure."

Durability is a quality I want to characterize my ministry. For that to be true, God has shown me that, as he instructed Solomon, I must walk in integrity. To experience a perpetual presence of the Lord's power and joy in the midst of our people, a whole heart toward Him is indispensable.

One particular situation two years ago demonstrated this principle to me. Over a period of about six weeks, a wrong attitude intruded into my heart, eroding

its wholeness toward God. I *did* nothing that was sinful; I *said* nothing that compromised godliness; yet inside my heart there was what I would call a growing root of wrongness. Unfortunately, I entertained it because it seemed to me a small thing, particularly since it hadn't caused me to *say* or *do* anything wrong. It even felt good to allow myself to indulge in this particular attitude.

One day, however, two of the pastoral staff came to me and said, "Jack, we don't know what's wrong, but something doesn't seem right with you." The instant they said those words, I was smitten in my heart. I thank God that I responded in that moment in integrity, because at that point I was becoming like the church at Sardis, to whom Jesus said, "You have a reputation that you're alive, but you're dead" (Rev. 3:1). Death was growing inside me, but I had been unwilling to acknowledge it. It was as though a tiny little snake—not a big boa constrictor, but a little serpentine toy—had a place in my heart. Yet even though I thought I could charm that serpent, I couldn't.

By God's grace, when they confronted me I confessed to them the attitude I had entertained in my

heart for six weeks. Then the Lord worked repentance in my heart, and they lovingly prayed for me. God showed me that day how dangerously close I had come to witnessing a loss of the glory of His presence in our church.

If the glory of His presence has not been seen among us for some time, perhaps we need to search our hearts and say, "Lord, am I walking in integrity?"

In Front of Jesus

When I was a little boy, my mother had an expression she would use when she was asking us children to tell the truth in a situation where we might be tempted to compromise the truth. She would say, "I'm going to ask you a question, and before I do, I want to say to you that I'm asking it in front of Jesus." It was a way of solemnly reminding us that we must be absolutely truthful.

I remember well the day that nine-year-old Jack Hayford came home from little Dicky's house. The next morning before I went to school, Momma called me into the kitchen and said, "Son, I want to ask you a question, and I'm asking you in front of Jesus. Yesterday, when you came home from Dicky's house, I didn't feel

good inside, and I didn't know why. But I prayed, and the Lord simply told me to ask you in front of Jesus, what happened at Dicky's house yesterday?"

I could only tell the truth. "Well, Momma, while I was there we went into his room and he gave me a little sort of telescope thing."

"What was in it, son?"

"Well, it wasn't really a telescope, but when you looked in it there was a picture of a naked lady."

"What did you do when you saw it?"

"I laughed."

"But how did you feel?"

"I felt bad."

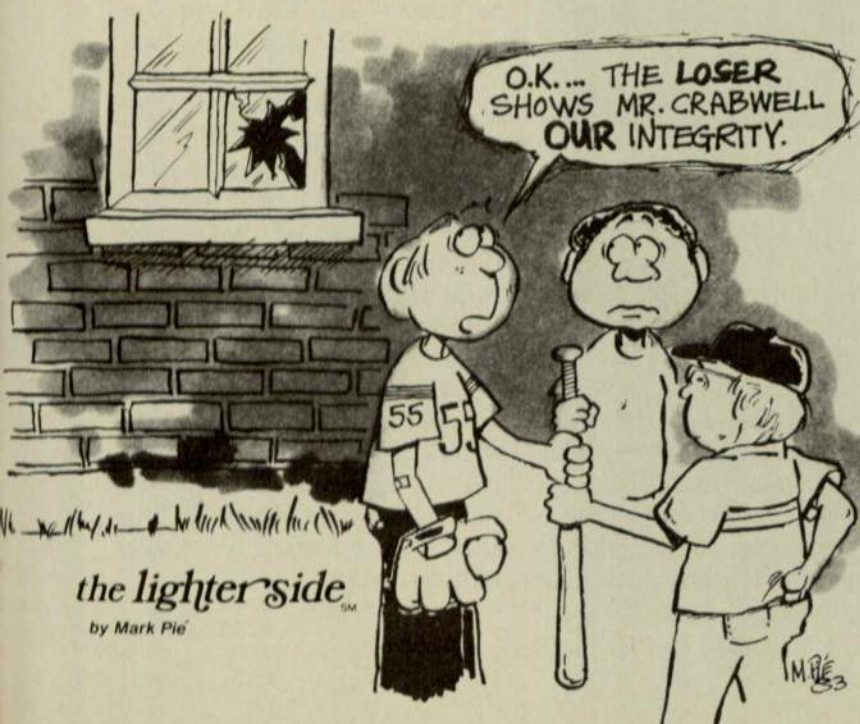
"Son, what do you want to do about it?"

"Momma, I really would like to pray." And we did.

Today there is no way I can measure what very likely was avoided in my life because of a sensitive parent who confronted the attempt of the enemy to gain territory in a young boy's life. Because of my parents, I don't ever remember lying in all my life.

I was taught to live my life in front of Jesus, and that integrity has preserved me from many dangers. I am certainly not sinless or perfect; I am weak, I fail—but I am living in the light. And the Bible says if we walk in the light as He is in the light, we will have fellowship with one another and with Him.

The key to our growth is integrity of heart. We must listen to the voice of our heart quickened by the Lord, and have a whole, unfragmented confidence toward Him. With David we must pray: "Search me, O God, and know me. Try me and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24). With that prayer in our hearts, we can be assured that integrity and uprightness will preserve us. ▼



the lighter side

by Mark Pie

The Art of Listening

by Richard McAfee



Robert, a twelve-year-old boy who had lived in

Richard McAfee graduated from the University of Oklahoma, attended Princeton Theological seminary, and was ordained as a Presbyterian minister in 1965. He now serves as a pastor in Oklahoma City and also presents seminars on creative listening. Richard resides in Oklahoma City with his wife, Brenda.

several unhappy foster homes, was talking about his problems to a youth counselor one day. She assured him that he could say anything to her and she would listen. After about twenty minutes, he commented: "You're not listening to me. You're just thinking about what you're going to say next." He was right. The

counselor was a "teller," not a listener.

Certainly there are times when we need to inform or instruct—that is, to be "tellers." Yet *listening* is often the best bridge to another person to span the chasm of isolation and alienation.

Jesus once visited two women who are now famous because of the great difference in their ability to listen. In the familiar story of Martha and Mary in Luke chapter 10, when Jesus came to their home, Mary sat at His feet listening to what He said. But Martha was distracted by all the preparations for her guest. When she complained to Jesus that her sister had left her to do the work by herself, the Lord answered, "Martha, Martha, you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her" (vv. 41-42).

The difference in these women's responses to Jesus was critical. One turned her attention to Him; the other was distracted. One listened to Him; the other was worried and upset. One chose the "better way" of listening; the other was a "teller" who needed to hear Him say, "You are not listening to me, Martha." Though both women were loved by Jesus, and loved Him in return, it is clear that one was listening and the other was not.

Sadly enough, many of us today are like Robert's youth counselor and Mary's sister. We often isolate ourselves and alienate others because we don't know the importance of listening. Jesus is quoted eight times in the New Testament as saying, "He who has ears to hear, let him hear." Though it is often easier to voice our own convictions than to hear what is going on inside someone else, every Christian would do well to learn to listen: first to God, then to himself, and finally to other people.

Listening to God

The prophet Isaiah makes an important observation about the nature of a follower of the Lord. He writes:

The Lord God has given me the tongue of disciples,
That I may know how to sustain the weary one with a word.

He awakens me morning by morning,

He *awakens my ear to listen* as a disciple.

The Lord God has opened my ear (50:4-5).

In order for us to sustain the weary with an appropriate word, we first must *listen* as a disciple. We must turn our ear to hear the "still, small voice" of God. In listening to God we increase our faith and become both spiritually sensitive and more sensitive in our communication with others.

Our prayers should include regular periods of listening to

God in addition to our requests and intercession. We should be careful not to fill the "airways" with our many words. Young Samuel's attitude should be our own: "Speak, Lord, for your servant is listening." Hearing our heavenly Father is essential if we are to break down the barriers that cause us and others to be isolated and weary.

Listening to Ourselves

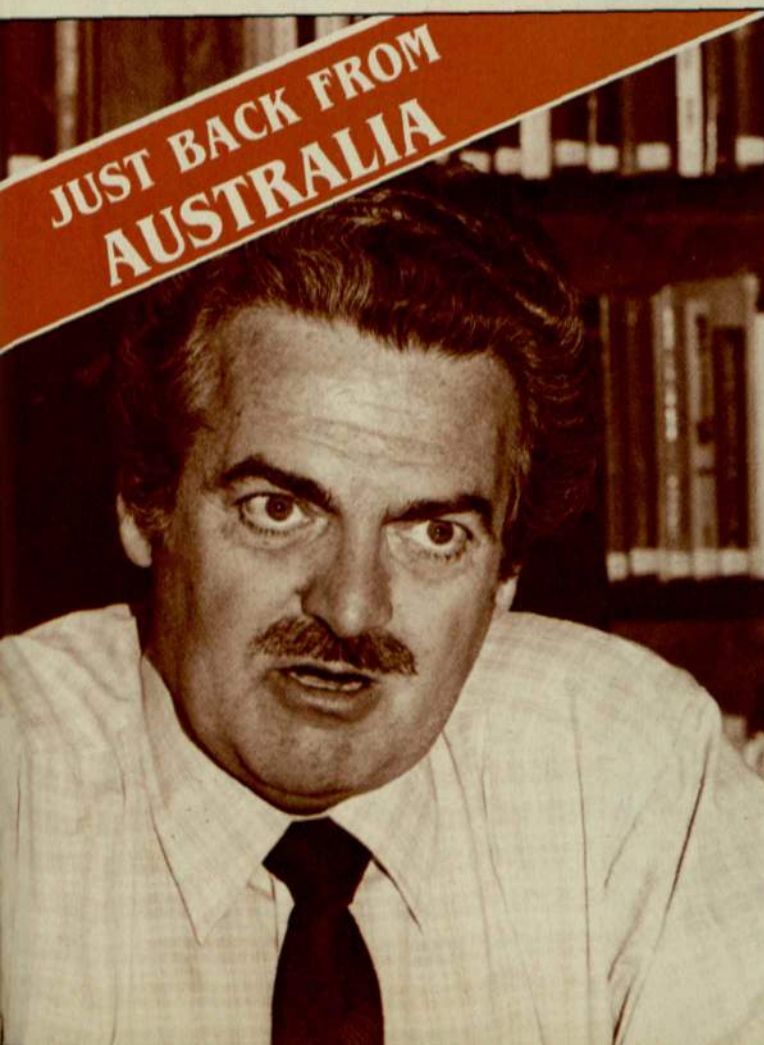
After twenty years of pastoral experience, I am convinced that we cannot have genuine growing relationships with others until we can hear what is going on within ourselves. What does it mean to listen to ourselves? It means that we need to be tuned in to our own attitudes and motives.

First, we must be aware of our *attitude* in a given situation. Our attitude is our inner posture, our inner response to what is going on around us. I need to hear my own inner response before I can know yours, and I need to be

aware of how I view what is going on. In listening to myself, I need to know what emotions are triggered in me by the situation around me.

Second, we must listen to our *motives*. A motive is the incentive, the impulse, that is a prompting influence within us. In order to be aware of our role in a relationship, we need to know how to listen to the inner desires that motivate us. A good question to ask ourselves is, "What do I want to happen now in this situation?" The answer to that can keep us on the path of genuinely helpful communication.

Another aspect of listening to ourselves is to hear the *tone of our own voice*—not only in what I say, but how I say it. When we listen carefully to our own voice, it will tell us much about our own attitudes and motives. We must listen to our own voice so that we can remove any unintended barrier which could become a dividing wall in our conversation.



JUST BACK FROM
AUSTRALIA

"I feel like I have waited twenty years to say what I have said in this series of messages."

Bob Mumford

Much fasting and many prayers were offered to the Lord for my recent trip to Australia. The results of these prayers were evident to me throughout my stay. While there I taught a seven-message series in which the Lord gave me unusual insight into how a person who is saved by grace can at the same time suffer spiritual gain or loss. I feel like I waited twenty years to say what I said in this series of messages.

I have entitled this series "Inheritance: The Biblical Basis." In these seven teachings I have outlined the implications of what the Bible says about our inheritance. I also discuss the fundamental issues that determine whether we lose our inheritance, or whether we gain and preserve it.

(To order this new series by Bob Mumford, see the response form on page 32.)

Listening to Others

Proverbs declares straightforwardly: "He who gives an answer before he hears, it is folly and shame to him" (18:13). Evidently one way to avoid being foolish is to listen genuinely before we answer. I believe that at least four qualities are necessary for what I like to call a "hearing heart."

These qualities will give us understanding, insight, and wisdom when talking with another person: 1. *Safety*. A bridge is built between two people when the listener's attitude assures the other person: "It is safe to be talking with me now. You can be open and say whatever you want; I won't use what you say against you. We can explore thoughts and ideas together." An atmosphere of trust frees the other person from condemnation and fear. When those barriers are absent, talking together can be a delightful experience.

2. *Genuineness*. So many encounters between people are at best superficial and at worst phoney. The wise listener conveys an interest in encountering the real person apart from the walls and facades normally hiding him. His attitude says, "You don't have to cover up with me. You can even share doubts and weaknesses, and I won't look down on you. I would like to get to know the 'real you' better." When genuineness is extended to another person, a setting is created where the hidden person of the heart can be revealed.

3. *Understanding*. In order to avoid the folly of giving an answer too quickly, we must seek to understand what the other person thinks or feels. Our attitude should be, "I'll stand beside you and look at the issues of life from *your* side of the fence." Listening well to someone requires that we "walk a mile in his shoes," or even a "second mile" as God gives us grace. Before we offer answers, we must listen enough to understand

REMEMBER: FRIDAY, MAY 6, IS A NATIONAL DAY OF PRAYER AND FASTING.

life from his perspective.

4. *Acceptance*. I believe that personal dignity is based on acceptance. We need to say through our attitude: "I will accept you, not reject you. You don't have to meet special requirements to find approval." An atmosphere of acceptance makes room for the creativity and uniqueness of the other person. "I am willing to accept you the way you are today" becomes an open door for someone to move out of the closed rooms of isolation.

The Art of Listening

Looking at the story of Martha and Mary with these four qualities in mind, we can see clearly the difference between listening and giving an answer before we hear. Mary was safe as she sat at Jesus' feet. Martha was distracted and vulnerable when she did not listen. The listener was genuine and at peace. The "teller" seemed to hover behind a wall of activity. Mary reflected an understanding of the occasion as an opportunity to listen to the Master. Martha began to instruct even Jesus before she had heard Him. The one sitting before Jesus was accepted as she chose the better way. The other felt rejected and distant, even from those she loved.

Like Martha, we can be distracted from hearing God, from being aware of our inner self, and from listening to others. We may even begin to think that the only important goal of conversation is to tell others our experience, preference, and instruction. My hope for all of us, however, is

that we can learn the art of listening and recognize when it is appropriate in communication.

In listening to others it is good to remember that we are listening to a *person*—not a problem. Often we will not have direct access to the problem someone is facing, yet we do have access to the person talking with us. If he is having problems on his job, for example, we may not be able to do anything about his boss; but we can listen to him in a supportive way. As a friend once told me: "When someone truly hears me talk about my pressures and concerns, I am not alone in my problems anymore."

Paul Tournier points out the value of listening in the introduction of his book, *To Understand Each Other*:

Listen to all the conversations of our world, those between nations as well as those between couples. They are for the most part 'dialogues of the deaf' . . . Yet no one can find a full life without feeling understood by at least one person. . . . He who would see himself clearly must open up to a confidant freely chosen and worthy of such trust.¹

We must ask God to help us learn the "better way" of having hearing hearts. Proverbs 25:11 says that "a word fitly spoken is like an apple of gold in a setting of silver." If our words are to be the "apples of gold" we desire then to be, we must listen to God, listen to ourselves, and truly listen to one another. ▼

¹Paul Tournier, *To Understand Each Other* (Atlanta: John Knox Press, 1967).

An opportunity to meet and hear Bob Mumford

NEW WINE EVENTS

Lansing, Michigan

WEALTH, SEX, AMBITION: IS THERE ANOTHER WAY TO LIVE?

Presenting the gospel through drama



Bob Mumford, featured speaker



Joseph Garlington, featured vocalist

A unique presentation to reach the world with the gospel . . .

... using drama, music, and a series of brief, hard-hitting words from Bob Mumford. This event will be unlike anything you have ever experienced.

In light of the developing evangelistic nature of this event, there will now be *no registration and no charge to attend the event*. The steering committee and *New Wine Magazine* feel that a free event has

much greater potential to draw those in need of salvation. We think you'll agree.

Because each night's performance will be a complete program in itself, this event is ideal for bringing a friend or loved one for an evening.

An offering will be taken at the event. We ask for your prayers and hope to see you in Lansing.

Information:

Location: Lansing Civic Center, Lansing, Michigan

Date: May 27, 7:30 p.m.—Main Session

May 28, 10:00 a.m.—Workshops (baptisms, healing, deliverance)

7:30 p.m.—Main Session

May 29 7:30 p.m.—Main Session

Registration: No registration—admission free. An offering will be taken at the event.

Banquet: Plan to attend the Event Preview Banquet with Bob Mumford. There you'll have an opportunity to meet him along with other *New Wine* readers from your area. See registration form on page 33.

Lodging: See March *New Wine* or call (205) 460-9010.

Local Information: Call (517) 351-7340.

If you have already pre-registered for this event, a refund check will be mailed to you.

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).

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 June 30, 1983.

Account No.

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Ala. residents: 4% sales tax

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

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

FOR OFFICE USE ONLY

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	Items

PRE-REGISTRATION FORM AND IMPORTANT INFORMATION

(Please read carefully before filling out registration form.)

FOR BOTH EVENTS

1. 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 4:55 p.m.
2. Registrations for the Banquet must be postmarked no later than May 13. Banquet passes will be mailed to you.
3. Please make checks payable to New Wine Events.
4. Meetings may be too long for younger children. A nursery will not be provided, so please make necessary arrangements for your children.

FOR CHICAGO ONLY

1. To meet the pre-registration deadline, registrations must be postmarked by May 13.
2. Registration confirmation and admission tickets will be mailed to you. For those attending the Banquet, passes will accompany registration confirmation.
3. 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.
4. 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.
5. Single-session tickets will be available at the door *only* if space remains.

Dear New Wine



Missed flight—gained hope

I was due to leave for a sales meeting and my flight was to depart in the morning. I missed the flight and secured one in the afternoon. In the meantime, the March issue of *New Wine* came in the mail. At 30,000 feet in the

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.

**If you have any questions,
call us at (205) 460-9010.**

Account Number

Name

Address

City/State/Zip

LANSING, MI, MAY 27-29, 1983

There is no registration or admission for this event. There will be an on-site offering taken. This event will be evangelistic in nature. Take the opportunity to bring a friend or loved one to the Lord.

The optional Event Preview Banquet with Bob Mumford will require registration. **Make checks payable to New Wine Events.**

BANQUET	QTY.	Code	Cost	Total
People attending including yourself		ELB583	\$12.50 each	

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 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)		

E306CC

Please extend totals for 2 & 3 here

One registration per form only.

Please make check payable to New Wine Events.

For lodging information see March *New Wine* or call (205) 460-9010.

air I read *New Wine*. Despair, hopelessness, pain, agony, frustration, being mad at God, myself, and others all changed to hope and perseverance. I have never really wanted much from life and the Lord, but the only thing I really wanted God took away from me. I felt like Abraham when he took his only son to the mountain to be sacrificed; only I felt like God said, "Go ahead—light the fire." I felt like the end had come and I was sent into the wilderness permanently.

As I read each article in *New Wine*, God spoke specifically to me and I now know that what has been taken away will return in God's season, triumphantly with glory, peace, love, and government.

Norfleet Craig
Oklahoma City, OK

No problems

I just finished Don Basham's article "No Problems...No Progress" and I was greatly min-

istered to. I look forward to going forth today in the power of the Holy Spirit as Jesus did.

My wife and I talked last night about her reading your magazine more. I believe she will, now realizing that your articles are "down to the spirit"—right where she wants to be—and not lofty like some other publications.

Ray Collings
Anderson, SC

The "other side" of prayer

Thanks so much for the excellent issue on prayer. I have to admit it challenged me.

The article entitled "When God is Silent" touched me deeply. In the midst of endless faith and positive thinking messages that often leave you feeling guilty if you're not having visions and walking on water, this article dared to take a slightly different view, and a much needed "other side." Thanks.

Nick Kushner
Memphis, TN

Stewardship

I wholeheartedly agree with your goals of producing "very tangible, practical results" for your readers to "more effectively...touch God in prayer" (Editorial, February, 1983). However, the suggestion proposed in the articles by Derek Prince and Don Pfotenhauer, to "take the phone off the hook," not only ties up your telephone line but also a line in the telephone central office switching machine which someone else could use. Moreover, if off for a half hour or so, it can seriously disrupt telephone service to and from a community in the same way a severe storm or other emergency periodically jams telephone lines.

As a Bell System employee but not officially speaking for my employer, may I suggest you silence your phone in one of the following ways:

1) Unplug the phone at the wall or on the back of the phone. Older phones can be modified with modular plugs or adapters available from the local telephone company

or retail electronics stores.

2) The telephone company can install a phone silencer, a little switch which disconnects your phone internally. This is probably the best method, especially for wall phones. If you own your phone, you can purchase a phone silencer at an electronics store.

Only the phone in your "prayer room" need be unplugged or silenced; the ringers on other phones can be turned down so you do not hear them.

The local phone companies will appreciate our proper stewardship of their facilities.

W.G. Thompson, Jr.
Bell Telephone Lab.
Holmdel, NJ

Press on to victory

I'm writing to tell you how much I enjoyed Johnny Cash's article in March's *New Wine*.

I have no problems with drugs but I needed to hear the courage of his spirit to "press on" until he had the victory. I need the same kind of victory in other areas of my own life.

Donna VanLangen
Webster City, IA

Good thoughts & ideas

I have enjoyed your magazine ever since I read a complimentary issue sent to my father-in-law and decided to have my own subscription. My husband teaches a Sunday school adult class and he uses thoughts and ideas from some of your articles. I especially enjoyed your September issue on schools since I work in a public school and have for sixteen years. There has been an eroding change in morals and values both on the parts of teachers and students. This is sad to see, but I am thankful for the Christian teachers I have the privilege of working with.

Yvonne French
Oraville, CA

Power that counts

The main reason I was interested in your publication was the hope that in it my wife and I would learn more concerning the work of the Holy Spirit in a supernatural way. It is our desire to follow the Lord fully, to be yielded to the will of God, and to have the ability to minister to a broken and lost world with a power that

could help change lives.

I feel that in all fairness to you and to us that I must tell you that I am very disappointed. Why can't there be at least one periodical that gives clear, unashamed teaching on the work of the Holy Spirit in these last days before Jesus returns?

If you believe that the baptism in the Holy Spirit is essential, and the gifts of the spirit are available to an otherwise weak and inadequate church, then teach us how to appropriate the power we need to count for something and to lift up Jesus to a lost world.

Franklin Lush
Orlando, FL

Twelve years of New Wine

I wanted to take the opportunity to thank you for the excellence and consistency of your ministry to the body of Christ. As I was sitting in my living room reading the March issue I began to think back and realized that I have been getting your magazine for years! I believe I received my first *New Wine* in 1971. It seems like all I need to do to really put my finger on what God is doing in my own life is see what the topic of this month's *New Wine* is.

You are an example to me of the excellence that God desires to see in each of the ministries that we do for Him. I have to confess that I am getting convicted writing this letter.

Recently I began to receive your Tape of the Month and this addition to your ministry to me is very much appreciated as well. Your tapes are helping to form the nucleus of a tape ministry out of our campus fellowship.

Derek Prince's article "War on the Mind" was particularly helpful this month.

Bob S. FitzSimmonds,
Director
Maranatha Christian
Fellowship

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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.

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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.



Do You Want to Go Further?

To the Point by Derek Prince

After five years on the mission field in East Africa, my first wife, Lydia, and I took a one-year furlough. On our way home we stopped off in Denmark to stay with one of Lydia's sisters who owned a seaside home. Our time there was relaxed, and I think that was important, because we often have to become relaxed before God can speak to us.

During our visit, I often went out on a cliff nearby overlooking the sea, so that I could pray and worship. One afternoon, when I was not really expecting to hear specifically from God, He spoke to me as clearly and specifically as at any time in my life. First of all, the Lord reminded me of my past and my achievements in ministry: I had been the principal of a college for training African teachers, and we had been successful in our work—even the Kenyan government had commended us. Then God reminded me as well that I had a pension scheme in my denomination, so that I could look forward to a comfortable retirement. It was a very thorough, brief overview of my life—comprehensive enough that whatever He said next would be based on a clear conception of my own situation.

Having said all that, God posed this question to me: "Are you satisfied, or do you want to go further?" I must confess with embarrassment that until that moment, I did not think there *was* any further to go. I was saved; I was baptized in the Spirit; I was rather confident in my doctrine; I had been suc-

cessful in my work. So the question was unexpected.

The answer should have been obvious, but I had learned from previous experience not to give God a hasty reply. So I asked the Lord for some time to think it over, and went back home. Several days later I was up again on the cliff with my mind made up. "Lord," I said, "I'm ready to answer the question. I'm not satisfied."

Only when I said, "I'm not satisfied," did I actually know how dissatisfied I was. Like many other ministers, I had continually tried to convince myself that this was all there was, and that I would be foolish even to think about more. When I answered God honestly, however, it released all the many frustrations and dissatisfactions in my life.

Then I added, "I want to go further." God would never have overridden my will; He was not going to say anything more until I made that commitment. But the moment I did, He had His instructions ready—and they were specific and practical.

"If you want to go further," God said, "there are two conditions. First, all progress in the Christian life is by faith. If you are not willing to go forward in faith, you cannot go forward. Second, if you are to fulfill the ministry I have for you, you will need a strong, healthy body—and you're putting on too much weight."

To be confronted with that second matter in a feasting season like Christmas in Denmark was sure to lead to a major

clash between the flesh and the spirit. However, I knew that God had taken me seriously, and I had to take Him seriously. So beginning then, and from that time onward, I have maintained a certain weight which I think is appropriate for my height.

Today, twenty-one years later, I realize that the morning on the cliff was a major turning point in my life and work. The new realms of ministry into which God has brought me—including healing, miracles, and deliverance—could only have been entered after my decision that day in Denmark. Even the maintenance of the right weight has been critical: Considering that some of the meetings in which I minister last as long as seven hours, I have needed a strong, healthy body to meet the physical challenge.

I believe that God's willingness to take me further depended upon the integrity of my response to Him—both in the way I answered His question, and in the way I obeyed His subsequent instructions. In Psalm 51:6 David says, "Behold, thou desirest truth in the inward parts." We cannot cover up anything in our dealings with God; we cannot put on a religious act or use religious platitudes in speaking to Him. Instead we must open our whole heart and life to Him, exposing ourselves without reservation and trusting Him completely.

When God visited Abraham and Sarah to announce that Sarah was to have a baby, in a sense everything in their household was exposed to Him. If we too want to be hosts to a visit from God, we must be prepared to let Him come in and see whatever He wants to see in us. The way we approach God determines to a great extent the way He deals with us. For that reason, our willingness to walk before Him in integrity will be the decisive factor for going further with Him in our lives and our ministry.

The number in the top left corner of your mailing label tells you how many issues you have left. See page 34 for information to assure you of uninterrupted service.

It's changing people's lives!

Renewed hope...

Keep it coming! I praise God for your ministry each month. Your recent issues on "Hope" and "Prayer" were so motivating. The cover alone on the March issue made my wife leap for joy because as the crocus is the first sign of spring after a long winter, hope is the first real sign of light after a long tunnel of God's dealings.

Prayer life...

The February issue was absolutely tremendous from cover to cover! I for one have always struggled with the issue of my personal prayer life and what I think it should be like. This issue dealt some satisfying answers.

Challenged...

Your prophetic insight and practical teaching are but two marks of the anointing you have from the Lord. We are always challenged and encouraged and enlightened in our spirits. To be honest, there have been times I was afraid to read, just knowing who I would meet there.

How has *New Wine* changed 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.)