



featuring:  
Closing the Gaps by Glen Roachelle

# Magazine New Wine®

June 1983

**UNITY**  
Stronger as One

Also featuring:  
Integrity: Where Unity  
Begins by Charles Simpson

Daily Dependence  
by Larry Christenson



# We asked you to write and tell us...

# How has *New Wine* changed you?

*Here are excerpts from some of your letters:*

*Although I've never taken the time to write before, I wanted to tell you just how much I appreciate your ministry. I've been receiving New Wine now for about nine years, and I can say that its arrival is joyfully anticipated each month.*

*I could write a book on articles you've published that have blessed me, but will forego that and just say thanks for the integrity of your communications (an appropriate name)—and keep up the excellent work.*

*Bill Vogel*

*I just wanted to drop a quick line and tell you how much your magazine has enriched my life. I first received New Wine as a gift subscription from a dear friend. I was excited to discover such a refreshing publication. The magazine is a very meaningful part of my life now—there isn't an issue that goes by that doesn't speak directly to me or help me understand others better. God, through Jesus Christ and New Wine, has really helped me to grow as a Christian in today's world.*

*Karen Milech*

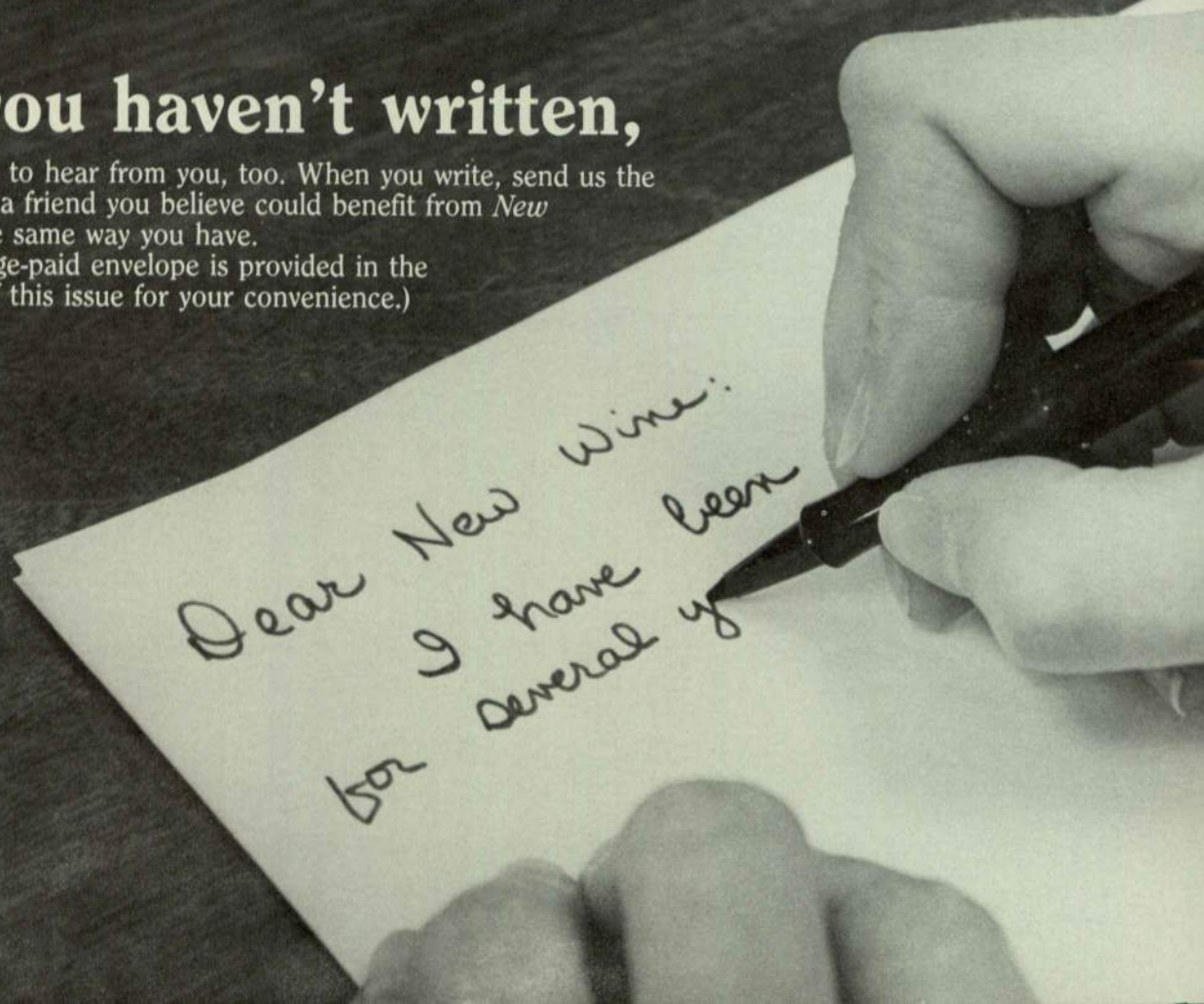
*You are a very special blessing to me! Each issue of New Wine has arrived in God's perfect timing with articles that minister in a direct yet deep way in my life. I should have told you sooner how appreciated you are! In the Las Vegas desert, where the weather is so dry, the spiritual nourishment is often "dry," too, but New Wine is a spring of living water in our midst—bringing God's outpouring on a dry land.*

*Jean Marphilano*

## If you haven't written,

we'd like to hear from you, too. When you write, send us the name of a friend you believe could benefit from *New Wine* the same way you have.

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





Vol. 15, No. 6, June 1983

**THIS MONTH**  
*UNITY*  
*Stronger as One*

*Cover Photo by*  
*Chris Poole*

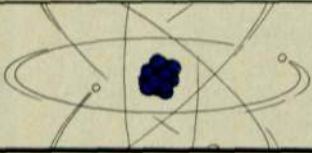


# Magazine New Wine

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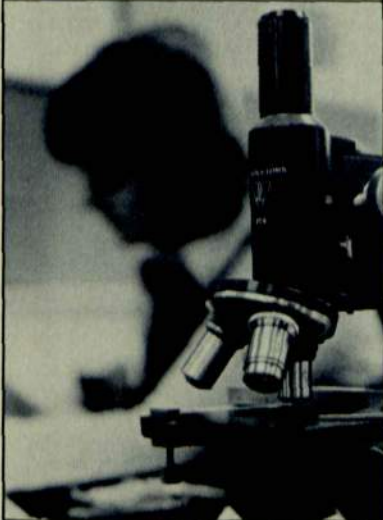
**5.**  
**Integrity: Where Unity Begins**

*by Charles Simpson*  
God's intention for creation is wholeness.



**10.**  
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*by Dr. Paul Brand and Philip Yancey*  
How millions of cells co-operate for the good of the whole.

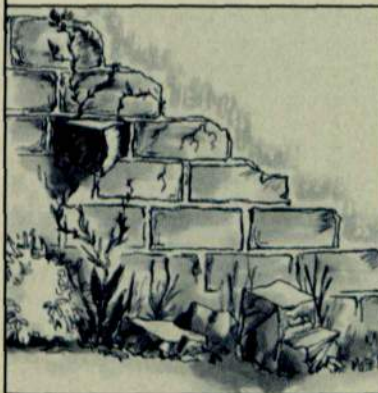


**12.**  
**Daily Dependence**  
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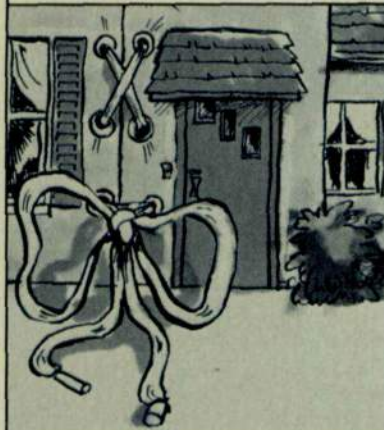
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# Magazine New Wine

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*New Wine Magazine*, published monthly by Integrity Communications, seeks to promote the maturity of the Church and the individual Christian by publishing scripturally sound content which is personal, action-oriented, and timely. We implement this purpose by including a wide diversity of Christian authors to communicate the message of the kingdom of God to all men.

# Editorial

"You're wrong, Christopher."

"No, I'm not, Jonathan. It's 5:15."

"No sir. My watch says it's 5:13 and I know that's the right time."

"The car clock says 5:16 right now, you guys, and it's set to the time on the bank building."

"That's not the right time, Joshua!"

"It is too."

"It is not."

The backseat squabble grew from mild disagreement to a full-scale shouting contest. Finally it broke in on my peaceful thoughts as I drove the kids to their baseball game. The reality of what was going on suddenly hit me: Two of my sons and their cousin had declared war on one another, right there in the backseat of our station wagon.

When I determined why the three of them were ready to sever diplomatic relations, I was perturbed.

"Just listen to what you guys are arguing about! You're ready to slaughter one another for the sake of a few minutes of time. That's senseless."

Senseless, indeed, to think that family members who love one another and normally get along famously would square off and fight over *any* issue, particularly such a minor one. But that is fundamentally what the Church has been doing for centuries. And that is exactly why unity is the topic of this month's *New Wine*.

This June issue is a significant milestone in our journey, marking the completion of fourteen years of publication since our beginning in June, 1969. It is therefore important to us that this month we address a topic which is crucial to the entire Church—Christian unity.

The issue begins with a prophetic and profound examination of the universal principle of wholeness by Charles Simpson. Building on last month's theme of honesty and integrity with God, Charles makes the point that our internal integrity is the foundation for unity and integration with others. Dr. Paul Brand and Philip Yancey reinforce those truths with their examination of unity and cooperation in the physical body and its spiritual applications.

Next comes Larry Christenson's emphasis on the role of the Holy Spirit in our daily lives, followed by Glen Roachelle's insightful observations on the process of moving from disunity to unity in the Church. Dennis Peacocke relates some of his experiences in the San Francisco area, where a group of Christian leaders are learning to work cooperatively. After Gary Bergel's update on the crucial issue of abortion, Carter Foster hits "home" with encouragement for families to pull together. Bob Mumford adds a final comment about the personal sacrifice that Christian unity demands of each of us.

We trust the articles this month will serve as a fitting completion of our fourteen years of publication, as well as a cornerstone for the years ahead. Our prayer is that God will continue to use *New Wine* as an instrument for bringing into focus His purposes for the Church.

Dick Leggatt  
Editor

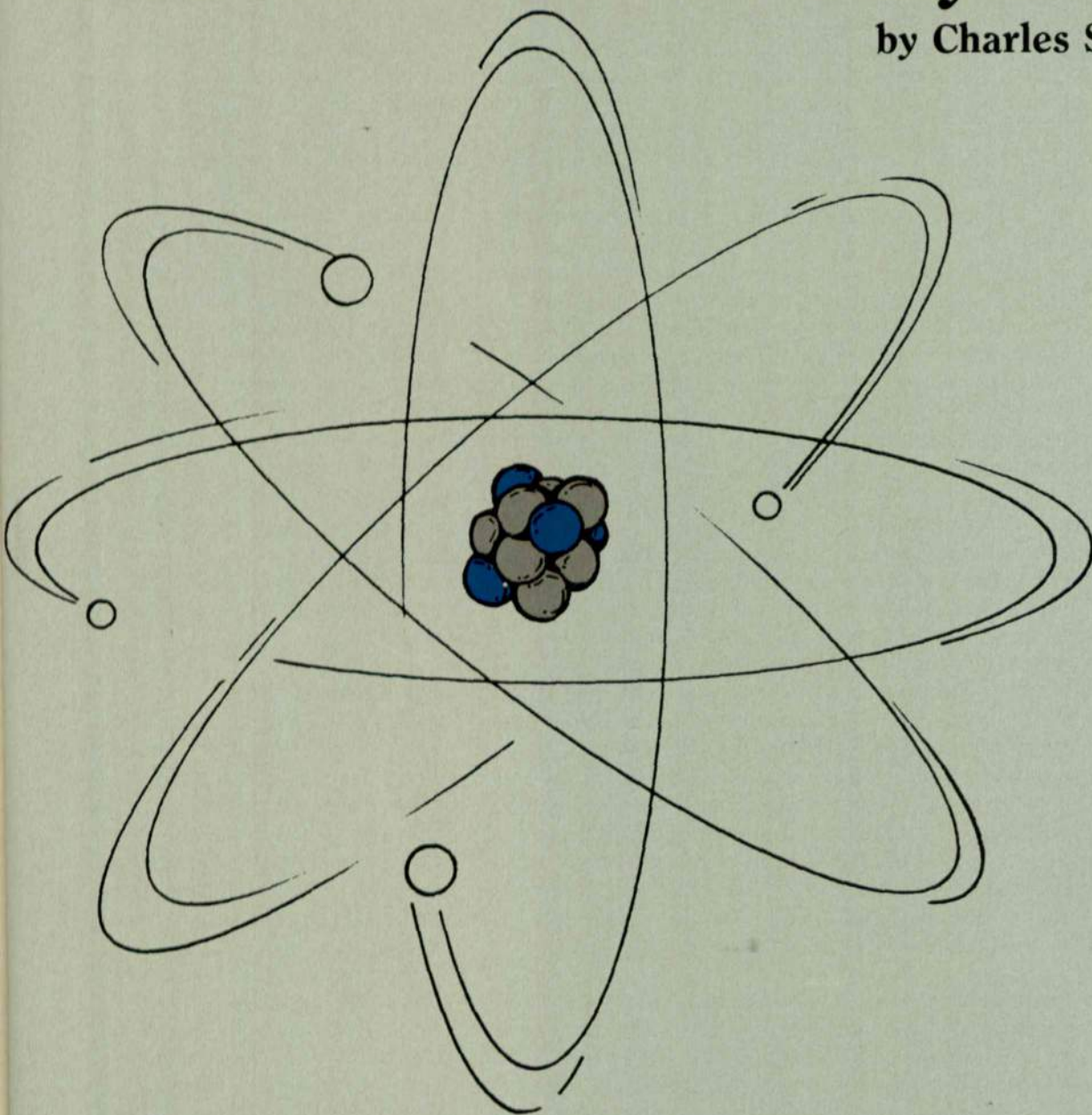
**REMEMBER:**  
**FRIDAY, JUNE 3, IS A NATIONAL**  
**DAY OF PRAYER AND FASTING.**

P.S. We also want to remind you that Sunday, June 19, is Father's Day. We want to honor the role of fatherhood in God's plan and pay tribute to fathers everywhere who are striving to fulfill that vital role in the family. ("Tips to Fathers" on page 21 offers some suggestions on how to make June 19 a special day.)



# INTEGRITY: Where Unity Begins

by Charles Simpson



**W**e have been hearing a great deal in recent years about *holism*. From a medical point of view, holism is the realization that a person cannot be treated successfully unless his problem is examined in the light of his whole being—psychological, physiological, and spiritual. The holistic approach recognizes that all parts affect one another and the whole.

Holism is not just a medical truth. It is a universal principle which we see throughout all creation. Creation is a whole. We cannot deal successfully with any part of it unless we realize that no part is complete within itself. Creation is not a structureless glob, nor is it a cosmic accident. It is a designed economy, a structure whose parts interact.

**Charles Simpson** received his education from William Carey College in Hattiesburg, Mississippi, and at New Orleans Baptist Theological Seminary. Besides his pastoral duties and an international ministry, Charles is chairman of the Integrity Communications Board of Directors. He resides in Mobile with his wife, Carolyn, and their three children.



## The Purpose of God Is Wholeness

Wholeness is the very essence of what God intends to accomplish. If we go back to the beginning, we see that the purpose of God is and always has been *wholeness of creation*.

My friend Ern Baxter once said, "When you look out at creation, you see a *universe*, not a *multiverse*." We call it a *universe* because God made it as one. In the early verses of Genesis, we see that God made it all together as a single whole, and every time He made a part He looked at it and said, "It is good." It was integrated into the rest of creation, and made harmonious with the whole.

Order is built on harmony. Whether we look at the smallest living cells, or out to the supergalaxies, we are looking at bodies that interact and interrelate. *Everything* interrelates with something else. When we see any part of creation, we are not seeing all of the facts contributing to it until we take into account how it fits into something larger, and how the part itself consists of interrelated smaller parts. Perhaps the greatest heresy is the notion that any thing, person, or social structure can reach fulfillment in isolation.

Once we see that God created the universe as a whole, we can better appreciate how the mystery of Jesus Christ's coming is to bring all things under one Head. God in His grace gives people the insight to see glimpses of the mystery of His plan. But what He is doing is much bigger than the little pieces that we see. His purpose is "to bring all things in heaven and on earth together under one head, even Christ." It is the intention of God that Christ, who is the head of all things, have a body in time and on earth which fully manifests and fills all of creation with the

character and glory of God. That body is the Church.

If we think we can go on in the purposes of God and yet deny that intention—or concern ourselves exclusively with one part—we will fail time after time. We will be setting our own course at odds with the purposes of God, and frustration will be inevitable.

## A Complex Interrelationship

When we say "creation," we are using a general, inclusive term to refer to what is in reality a very complicated set of interactions between many different structures. It includes the unseen spiritual universe: angels, demonic forces, and other powers about which we do not know enough to speak. It includes the social qualities of man which are invisible, but nevertheless real, and are the fountainheads of motivation and relationships. It also includes the material universe: the physical, the things we can touch which appear to be solid but are nevertheless made up of molecules that are constantly in motion while maintaining the same shape. The spiritual, sociological, and the material realms are all constantly interacting, within themselves and with each other. What I am saying is simply this: Creation is complicated.

## The Cause of Disintegration

Every jurisdiction or structure in creation needs to have within it such substance and wholeness that integration into the larger structure will not cause it to fall apart. Integrity does not mean just the ability to tell the truth; it refers to *soundness* of substance and the ability to *integrate*.

Today, human society throughout the world is apparently disintegrating. To say the least, it is volatile and unstable. But the way to attack the problem of worldwide disintegration is not on a worldwide basis. Our tendency is to propose mass solu-

tions. But disintegration is due to a lack of internal integrity within the parts, a lack of soundness in the substructure upon which the whole depends.

We can have a beautiful automobile, but one small part can break and stop the whole car. Even if all the other parts are working, the car won't run until that part is fixed.

Every structure has a substructure. The individual is part of the substructure of the whole. Next is the family, which is also a complexity—it is one and yet many. Then there is the Church, which in an even greater sense is one and yet many. Beyond that, the community, the state, the nation, the whole sociological universe (not to mention the physiological and spiritual universe) are all one yet many, with complex substructures. And each of these has a biblically definable structure.

## Falling Apart

Because of this interrelatedness, when individuals come apart, families come apart, because families are made up of individuals. Families on the average are moving about every two and a half years, leaving their roots and identities behind. More and more, people's identities are tied up in their profession rather than their heritage and character. We have an increasing number of two-career families, and fewer nurturing families. Fatherhood and motherhood have been more or less reduced to the role of procreation.

Church memberships turn over continually. There are racial problems, religious problems, generation gaps, rivalry between the sexes, and class struggles. It seems that all the parts ignore the whole to pursue the elusive goal of self-fulfillment. No wonder we are experiencing such tremendous sociological disintegration.



The adversary mentality has infected our entire world. Add to this a moral base that is disintegrating and a technology that is growing at geometric proportions, and we have the ingredients for widespread self-destruction through structural disintegration.

### **Working Toward Wholeness**

Our fundamental motivation and attitude toward the Creator, the creation, and each other must be reversed if we are to be saved. We cannot survive alone—no part can.

*We must work toward wholeness in creation by discovering and recognizing those structures which God has ordained.* Our priority should be to give ourselves to rebuilding internal integrity with substance and definition. To do that we must work on the premise that the material, social, and spiritual universes are created in a modular fashion, and are mutually interdependent.

To put it simply, if we are going to build the whole, we need to start with the parts. Unfortunately, Christians are often prone toward great generalities with sloppiness in detail. We need to become re-oriented towards the well-being of those components, while less oriented toward superficial image building and generalities.

### **God-Ordained Structures**

First we need to recognize those aspects of our world which are God-ordained and serve a genuine purpose. One of the worst things we can do is to try to put all the pieces together when we have some pieces that do not belong. Subsidizing what is non-productive and nonessential is a cardinal mistake, and many of us are frustrated because we are trying to fit things together that God never ordained. For this reason, we need to "back off" and look at creation and history, asking, "Lord, what have You ordained?" That will require a close scrutiny

of the structures from which society draws life: the individual, the family, the community, the nation, and the Church.

We cannot build communities until we first deal with individuals. That is why understanding the relationship of spirit, soul, and body within the individual is so important. We need first to understand our identities as individuals, and what the true definition of a family is.

Over the last hundred years, and especially in the last thirty years, our educational systems have implanted some novel, untested, and faulty ideas into many minds about what a person is and what a family is. Now we foolishly wonder why society is coming apart! Even more difficult to understand is why we go back to those same bankrupt secular sources to interpret our situation for us. Incomprehensibly, God-fearing people continue to accept their information from a godless fountain.

### **God Is Our Source**

One of the greatest American scientists was a man named George Washington Carver. He was raised in slavery, and most of his education was not formal, but came through his own inquiry. Undoubtedly, he was one of the most brilliant men our culture has ever produced.

Mr. Carver was once invited to display his products before the U.S. Senate. As he stood before them with over five hundred products made of peanuts and sweet potatoes, someone asked him: "How did you find so much in a sweet potato and a peanut?" He replied simply, "God made the peanut and the sweet potato, and I just asked Him to show me what was in them."

Perhaps that statement modestly oversimplified his research. But Mr. Carver nevertheless revealed his secret of success in those few words. He believed in a Creator who had carefully ordered His creation. And that

## **EXPERIENCE**

the graphic account of Ern  
Baxter's journey from near  
death to life in his new  
book.

# **"I ALMOST DIED!"**

from  
Integrity Communications

**COMING SOON**



essential truth is not just acquired by research—it must be revealed.

Science is not our society's problem. The problem is that our society lacks a moral framework for knowledge and technology. What God has put here all interrelates, and if we will submit ourselves to Him, He will show us how it should relate together properly. We cannot create; we can only assimilate and correlate—and He can show us how.

### Seeking Fulfillment in Larger Structures

*Structures which are internally sound and secure will naturally seek to harmonize and interrelate with larger structures.* This is one of the foundations of my understanding of creation. No structure is complete within itself. If a structure is internally sound, substantive, and secure, it will naturally seek to find its fulfillment in larger structures, because by nature it knows that it is a part of something bigger.

This motivation is intuitive, not learned, in all healthy substructures. It is written into our genetic code. Healthy individuals will naturally seek to relate to

is a law of nature, a divine law. A healthy structure seeks expression and fulfillment outside itself. All material life, all spiritual life, all sociological life, when functioning properly, seeks fulfillment in larger structures.

### Failure to Integrate

*Failure to integrate into larger structures indicates a tendency towards isolation, and therefore reveals an unhealthy condition or a malfunction.* Disintegration is a symptom of our fundamental problem. The condition expresses itself in many ways: sectarianism, fear, doubt, guilt, selfishness. If a cell turns and rejects the physiological structure of which it is a part; if a person turns and rejects the family of which he is a part; or if a family turns and rejects the community of which it is a part; the rejection indicates an unhealthy condition or some sort of malfunction. The real source of alienation is a lack of internal soundness and security.

Cancer is a biological example of what I am talking about. Cancerous cells want to live, but they refuse to integrate with other cells; they will not function with the whole. They draw life from

let's be united." Unity cannot come this way, because *coercion doesn't produce harmony.*

The person who withdraws is not simply antisocial. He is trying to protect a subnormal, internal condition. Of course, that is a natural response: If you wound yourself, you protect your wound. The protection is not bad; it is the injury or illness that is bad. If someone has a problem and doesn't want to turn outward, preaching unity will not solve the problem. It may make us aware of the problem; but preaching unity to the church can be frustrating if we do not deal with the basic, underlying problems that fracture us.

"Unity" which is the result of coercion over a long period of time is an aberration, and when coercion is removed it will revert to some other more natural form or structure. For this reason I know that Marxism is not a viable plan for the future, because it depends on violence and coercion to maintain its structure. Any system which must constantly maintain its structure by force is artificial, and cannot endure.

At the same time those of us who are involved in a capitalistic society or so-called "free enterprise" system must remember the holistic principle as well. No divinely ordered unit can be plundered or manipulated for the benefit of another without dire consequences.

### Components of Healthy Structure

I believe there are four components of healthy structure:

1. A healthy structure—whether individual, family, community, church or nation—must receive the divine revelation that *each structure is a product of the will of God.* If we are going to be healthy, we need to realize that God created us, so that we will deal with each structure "as unto the Lord." Such a revelation of

*I need the view of  
those over me if I am  
going to fit into the larger picture.*

families (unless otherwise gifted); healthy families to churches; healthy churches to communities; and healthy communities to states or nations. Each church will seek to relate to the larger expressions of the Church or the kingdom of God. Healthy nations will form healthy, mutually beneficial international relationships. I firmly believe that this principle

the body, they multiply, but they will not integrate with others.

Structures that refuse to integrate cannot be changed by mere "togetherness." If I have a headache, for example, and I am miserable spiritually, I don't want to be in a crowd; I want to be alone. The answer to my problem is not to force me to be with everyone, or to say, "Now come on brother;



God's will must be personally realized by the individual, not imposed on him. I believe strongly in the principle of volition; when volition is removed from any structure, the seeds of destruction are in it.

2. A healthy structure must have *righteousness and equity as a basis for interaction*. The components must interact equitably and righteously. When we take righteousness or justice out of a structure, it falls apart.

3. A healthy structure must have *effective functional joints between the various members*. When I first discovered 1 Corinthians chapter 12 and the gifts of the Holy Spirit, I read there that we are "members one of another." At that time, I felt that whatever I read in the Bible about the Church must be what we in truth were, instead of realizing that we had to *become* what we read in the Bible. It's a good thing I didn't read that we were an airplane, because I might have tried to fly!

Calling a church a body does not make it a body. Unless the members are effectively connected and jointed together, we will have only a religious mass of protoplasm. A genuine, healthy body has members that are well-defined and jointed, each functioning in a specific way.

4. A healthy structure has *overview at every level*. I would define *overview* as the ability to attain the view of the one over us. I need the view of those over me if I am going to fit into the larger picture. If our view is only our own, then what we do probably won't fit with the larger picture. And in that problem lies a great tragedy, because many people live their whole lives with only their own limited views. Consequently, all of their works at the end don't fit in with what God had in mind.

If a structure is going to be healthy, the component parts

need an overview so that what they do fits into the whole. Wouldn't it be wonderful if we could see the world through God's eyes? If everything we did really fit in somehow to everything else He is doing?

Unfortunately, we are often concerned to bring God down to be like us, trying to limit His power to the confines of our perverted mentality, and pour His glory through our own small spigot. If only we can somehow be raised up to say, "Lord, lift my vision higher, and let me see the broad picture, so that what I do will fit with what my brother is doing, because none of us are a whole—only a part."

### A Larger Arena

I met a young man not long ago who dives for exotic fish for aquariums. He told me that one of the most popular aquarium fish is the shark. He also explained that if you catch a nurse shark and confine it, it will stay a small size pro-

portionate to the aquarium you put it in. Sharks can be six inches long yet fully grown when they are limited by the space they swim in. But if you turn them loose in the ocean, they grow to their normal length of eight feet.

I thought, that is exactly like the Christian life. I have seen some of the cutest little three-inch Christians who swim around in a little puddle. You can look at them and comment about how cute they are; but if you were to put them out into a larger arena—into the broad view of a whole creation—they might become great.

God help us not to be insecure and confined to a little puddle, but instead to see that Jesus Christ is Lord of all. He made us, and if we will have internal integrity and structure ourselves in the way He has ordained, we will be able to grow beyond the limits we have put on ourselves and move according to a holistic vision of His purpose in the earth. ♥

## SOMETIMES TAPE OF THE MONTH MEMBERS SAY IT BEST!

Dear Tape of the Month,

As I renew my "Tape of the Month" subscription for another year, I want to tell you what a blessing it has been to me.

Tape of the Month almost always brings into perspective the real world that we live in and presents a message with life-changing truth, instead of stimulating theories and formulas that are so far beyond where we live that they usually don't work.

Thank you for helping to bring depth into my relationship with Jesus Christ.

A fellow servant,

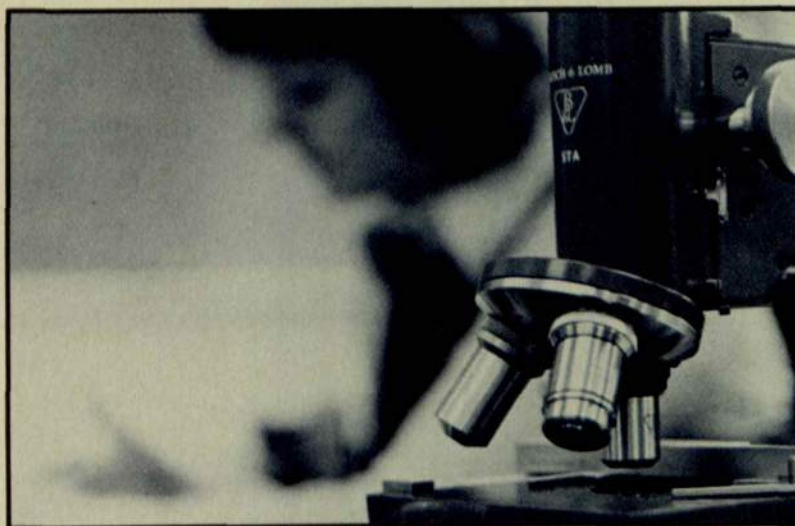
Jim Ely  
Apalachin, NY

### Available Now

Tape of the Month #CT48, Hope and Endurance by Charles Simpson, is now available to those who are not members of Tape of the Month. To order see response form on page 32.



Photo: The  
Phelps Agency



## ***What Holds the Body Together?***

***by Dr. Paul Brand and Philip Yancey***

**T**he biologist takes from an incubator an egg containing a fully developed young chicken. Just fourteen days ago this egg was a single cell (the largest single cell in the world is an unfertilized ostrich egg). Now it is a mass of hundreds of millions of cells, a whirlpool of migrating protoplasm hurriedly dividing and arranging itself to prepare for life outside. The biologist cracks the shell and sacrifices the chick.

Though the embryo is now dead, some of its cells live on. Word travels fast through the body, but it may be days before the far outposts surrender. From the tiny heart the biologist extracts a few muscle cells and drops them in saline solution. Under the microscope the individual cells appear as long, spindly cylinders, crisscrossed like sections of railroad track. Their destiny is to throb, and they persist even in the anarchic world apart from the body. Each cell beats out an incessant rhythm—pitiful and useless palpitations when isolated from the chick. But if properly nourished, these lone-

ly cells can be kept alive.

Unlinked by a pacemaker, the cells beat irregularly, spasmodically, each tapping out a rhythm approximate to the 350 beats a minute normal to a chick. But as the observer watches, over a period of hours an astonishing phenomenon occurs. Instead of five independent heart cells contracting at their own pace, first two, then three, and then all the cells pulse in unison. They are no longer five beats, but one. How is this sense of rhythm communicated in the saline, and why?

Cooperation, a curious phenomenon of cells outside the body, is the essential regimen of life inside. There, every heart cell obeys in tempo or the animal dies. Each cell is flooded with communication about the rest of the body. How does the roaming white cell in the bat's wing know which cells to attack as invaders and which to welcome as friends? No one knows, but the body's cells have a nearly infallible sense of *belonging*.

All living matter is basically alike; a single atom differentiates animal blood from plant chlorophyll. Yet the body senses infinites-

imal differences with an unfailing scent; it knows its hundred trillion cells by name. The first heart transplant recipients died, not because their new hearts failed, but because their bodies would not be fooled. Though the new heart cells looked in every respect like the old ones and beat at the correct rhythm, *they did not belong*. Nature's code of membership had been broken. The body screams "Foreigner!" at imported cells and mobilizes to destroy them.

What moves cells to work together? What ushers in the higher specialized functions of movement, sight, and consciousness through the coordination of a hundred trillion cells?

The secret to membership lies locked away inside each cell nucleus, chemically coiled in a strand of DNA. Once the egg and sperm share their inheritance, the DNA chemical ladder splits down the center of every gene much as the teeth of a zipper pull apart. DNA re-forms itself each time the cell divides: 2, 4, 8, 16, 32 cells, each with the identical DNA. Along the way cells specialize, but each carries the entire instruction book of one hundred thousand genes. DNA is estimated to contain instructions that, if written out, would fill a thousand six-hundred-page books. A nerve cell may operate according to instructions from volume four and a kidney cell from volume twenty-five, but both carry the whole compendium. It provides each cell's sealed credential of membership in the body. Every cell possesses a genetic code so complete that the entire body could be reassembled from information in any one of the body's cells, which forms the basis for speculation about cloning.

The designer of DNA went on to challenge the human race to a new and higher purpose: membership in His own Body. And



that membership begins with a stuff-exchange, analogous to an infusion of DNA, for each new cell in the Body. The community called Christ's Body differs from every other human group. Unlike a social or political body, membership in it entails something as radical as a new coded imprint inside each cell. In reality, I become genetically like Christ Himself because I belong to His Body.

I can only fathom the concept of being visited by the living Christ by considering its parallel in the physical world: the mystery of life in which DNA passes on an infallible identity to each new cell. Christ has infused us with spiritual life that is just as real as natural life.

As a result of this stuff-exchange, we carry within us not just the image of, or the philosophy of, or faith in, but the actual substance of God. One staggering consequence credits us with the spiritual genes of Christ: as we stand before God, we are judged on the basis of Christ's perfection, not our unworthiness. "If anyone is in Christ, he is a new creation; the old has gone, the new has come! . . . God made him who had no sin to be sin for us, so that in him we might become the righteousness of God (2 Cor. 5:17, 21). Elsewhere, Paul underscored, "Your life is now hidden with Christ in God" (Col. 3:3). We are "in Him" and He is "in us."

Just as the complete identity code of my body inheres in each individual cell, so also the reality of God permeates every cell in His Body, linking us members with a true, organic bond. I sense that bond when I meet strangers in India or Africa or California who share my loyalty to the Head; instantly we become brothers and sisters, fellow cells in Christ's Body. I share the ecstasy of community in a universal Body that includes every man and

**Dr. Paul Brand** spent eighteen years of pioneering medical research dealing with leprosy in India and has attained world stature as a hand surgeon.

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woman in whom God resides.

The process of joining Christ's Body may at first seem like a renunciation. I no longer have full independence. Ironically, however, renouncing my old value system—in which I had to compete with other people on the basis of power, wealth, and talent—and committing myself to Christ, the Head, abruptly frees me. My sense of competition fades. No longer do I have to bristle against life, seizing ways to prove myself. In my

new identity my ideal has become to live my life in such a way that people around me recognize Jesus Christ and His love, not my own set of distinctive qualities. My worth and acceptance are enveloped in Him. I have found this process of renunciation and commitment to be healthy, relaxing, and wholly good. ▼

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## WORD FOR WORD

Anyone who has known even fleetingly the peace and harmony of a deep friendship or a close family can appreciate the feeling behind the words of Psalm 133: "How good and pleasant it is when brothers live together in unity." The word used for unity here means "union with one another—mutuality." It is not only the absence of strife and harmful competition, but the strength of mutual support and encouragement—the conquering of isolation.

In Ephesians 4, when Paul encourages us to keep the unity of the Spirit and grow toward unity in the faith, he is saying literally, "Become a unit." A similar word in other places means "to sound together in unison," as in Job 38:7: "While the morning stars sang together."

A comic strip character was once pictured as a part of a small orchestral ensemble. As he sat resting his instrument with his tongue hanging out, with the other musicians still playing, the director chided gently, "Brother Juniper, the object is not to be the first one finished."

We need to regard other members of Christ's body, not as our competition, but as our completion. In that way our common commitment to God will bring strength instead of strife, and the song of the Church will reach God's ear in triumphant unison. ▼





Photo: The  
Phelps Agency

# Daily Dependence

by Larry Christenson

**R**ecently I have experienced a refreshing of my understanding and experience of the Holy Spirit's indwelling. I am seeing more clearly than ever before that apart from the indwelling of the Spirit there is nothing we can do that is pleasing to God: "Those who are in the flesh cannot please God" (Rom. 8:8). The life that we are called to live is absolutely dependent upon being in union with the Holy Spirit.

Of course this is a basic truth, one we nod assent to almost automatically. But I've been learning again that it isn't sufficient just to *know* that truth; we have to appropriate it day by day.

Depending on the Spirit doesn't happen simply on the basis of an intellectual belief. It requires a daily recognition and affirmation that the Spirit indwells us and is at work in our lives at a depth level—deeper than thought, will, or emotion. His dwelling in us causes us to trust that He's working things out even when we aren't aware of it.

## Being With the Guide

In the area of guidance, for example, the Spirit first of all imparts something of Christ to us at the level of our nature and character. His work in guiding us is much more than simply giving us a specific idea about what we

ought to do in a given situation. It is the Spirit at work in our character, shaping our lives to make us receptive to God's will.

God can only guide those to whom He has free access. Tommy Tyson puts it succinctly: "Guidance results from having been with the Guide." It's less a matter of praying until you get a message, and more a matter of the natural outgrowth of a relationship. We must continually reaffirm God's indwelling presence as the *one unique feature of our life as redeemed people*.

I was recently talking to a group of students at a school of lay ministry when it occurred to me that the stereotype we often have of becoming a Christian is that we move from being a selfish or prideful person to one who is more conformed to the image of Christ. But the essence of the change is not that I, as a solitary individual, get a new nature. The essence of it is that I become linked to the Lord in a relationship. The essence of it is not that I change from being a "bad guy" to being a "good guy," so much as I change from being a "louse" to being a "spouse"! We enter a bridal relationship with Christ that influences everything we do.

We are called to live life out of our Spirit-given relationship with Christ. It is a God-initiated, God-directed, God-empowered life. It's impossible to walk the life Christ calls us to apart from a *conscious dependence upon the Spirit*. "Conscious dependence" does not mean that one becomes morbidly introspective. It means, rather, that on a regular basis—in one's daily prayer and then from time to time throughout the day—we wait on the Spirit and look to the Spirit. That kind of awareness must become more and more second nature to us.

## Flesh or Spirit

Many people have an experience of the reality of God and



make a commitment to Him, yet, as Paul says, "they walk by the flesh, not by the Spirit." The Spirit cannot lead us if the "flesh"—that is, our carnal nature—rises up and takes control. We have to be aware that we don't owe our carnal nature anything (see Rom. 8:12). When it rises up and says, "I want attention! I want to be in control here!" then by the Spirit we have to override that attempt of the flesh.

I have frequently had to deal with this in one particular area of my life. In college I loved the intellectual challenge of argument and debate. In debating, the objective is to demolish your opponent with your arguments. Nothing is so delightful in an argument as to come up with the perfect put-down from which a person can't recover. Because of this background I usually have an aggressive approach to discussion. When disagreement comes up, and I see an "opening" in the other person's position, it is second nature for me to go on the attack. The "flesh" wants to deliver a fatal dart at the point of vulnerability.

At that moment, I must have a conscious awareness of the Spirit's desire *not* to pick up that dart. I have to choose to let the opportunity pass and not move in on the other person. Even though he may have opened himself up, and may be wrong in what he's saying, I still have to pass over the opportunity to attack with the objective of destroying him. That decision will make it possible for me to be led by the Spirit in the rest of what I say, because I am responding not on the basis of an old pattern of my carnal nature, but on the basis of the Word of God and the Spirit's direction. "If by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit are sons of God" (Rom. 8:13-14).

Of course, one can't make a rule of that approach. The minute I make the rule, "I will never nail a person to the wall in a debate," then I've moved back under the law. In some situations the Spirit might say, "This calls for confrontation." Often our natural impulse is to back off from confrontation. Sometimes we may have to put *that* impulse to death by the Spirit. Walking by the Spirit is the surest way to keep out of a rut! It's the exact opposite of being under the law.

Our goal in every situation is to be an instrument for God to do sovereignly what He wants to do. It is moving from independence to implicit and instant obedience. If I am walking in the Spirit, my life and action will accurately reflect the fact that I am linked to God.

### Some Obstacles

The flesh throws obstacles in our way as we seek to be led by the Spirit of God. One that is not always recognized, but is very common, is the temptation to do or say what is "acceptable" or fashionable. From time to time the Spirit will call us to do something which is unacceptable, or which we *feel* may be unacceptable, to others. We can get in bondage to an idea of what we think others will accept, rather than following the leading of the Spirit.

Another obstacle is the appetites of the carnal nature—not only the sensual ones, but the intellectual ones as well. The Bible talks about those who have a "fleshly mind" (Col. 2:18). The idea that with my natural mind I can understand and deal with spiritual truth is a conceit that hinders the Spirit's work in one's life. The notion that the mind has the capability to understand divine truth dies very hard.

We need a childlike dependence on the Spirit *especially* when we undertake those things

*which we do well.* Success and skill can actually be obstacles to the Spirit's work in our lives. When we aren't sure whether we can do something, it's natural to ask God to help us. But we need to realize that we need the help of the Holy Spirit in the things we do best of all. When we begin to rely on our own skill, past performance, and past experience, we can short-circuit the working of the Spirit. This doesn't mean that God can't or won't use our skills; but every time we approach an area where we have had experience and success, we have to go back to "square one" and say, "God, if you aren't in this, nothing of value will come out of it."

I tried to keep alert to this when we were raising our kids. For instance, when discipline was called for, I'd say, "Okay, God, I can go in and give them a spanking. But it won't accomplish anything of lasting value unless you use it as an occasion to touch their lives." We shouldn't abandon our knowledge, skills, and training, but they must be exercised in conscious dependence upon the Spirit of God.

### Conformed to His Image

The fundamental need in our lives is to do *everything* in participation with the Lord. That doesn't wipe out our personalities; it just means that we know who's taking the lead. It's the kind of thing we see in a good marriage relationship. A wife will do many things in a family, using her skills and training; even so, she doesn't seek to do anything



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independently of her husband. Our dependence on the Spirit of God is like that—and God means it to be utterly pervasive. It's a twenty-four-hour-a-day proposition.

I recently re-read *The Spirit of Christ* by Andrew Murray. It is an extremely helpful book in showing us the need for absolute dependence on the Spirit. If I were to sum up the whole book in one sentence, it would be this: "In every and all circumstances we must recognize and depend upon the power and working of the Holy Spirit."

The greatest enemy of God is the flesh that wants to take charge, or operate independently. The central concern of the Spirit of God is to conform us to the image of Christ, and He is continually taking initiatives that will bring about that practical result. He tests us and challenges us, confronting us with areas of our lives that need to be conformed to the image of Christ, and providing opportunities where we can choose to put to death the deeds of the body and let the Spirit have His way.

In those challenges there is no absence of love on His part. They are, on the contrary, a demonstration of His love. In Scripture, it's almost as though love is continually being described in terms of what the Holy Spirit does. What He does becomes the definition of love.

Sometimes love means that He deals with us firmly. I like Ern Baxter's definition of love: "To love is to seek the highest good of the beloved." The highest good of the beloved is not necessarily the highest good which the beloved himself perceives. The Lord's expression of love has in view our highest good, and that will include both discipline and suffering. By embracing such love we are enabled by the Spirit to manifest the nature of Christ more perfectly. ▼

## *The Way I See It* by Don Basham

A small boy was sitting on the living room rug surrounded by parts of a toy he was trying to assemble. His father sat nearby, watching patiently as his son's frustration grew with each unsuccessful attempt. Finally in total exasperation the boy threw the pieces he was holding onto the floor.

"I've done everything I know to do," he wailed at his father, "and still nothing works! I can't get it together!"

"No, son," his father replied, "you haven't done *everything*."

"What haven't I done?" the child demanded.

His father answered, "You haven't asked me to help."

Sometimes a simple truth is the answer to a complicated situation. One recent morning I sat in my office agonizing over a complex and unhappy misunderstanding. I wanted to correct the one who caused the misunderstanding, and most of all I wanted to justify myself. Yet I wasn't sure that I should do or say anything.

I opened the desk drawer in front of me looking for a ballpoint pen, when my eyes fell on a small plastic bookmark on which were printed four simple words: *Ask Jesus; He knows*. As I stared at the words it dawned on me how perfectly the advice suited my situation. There I sat, a Bible teacher with thirty years of private conviction and public teaching about the value of prayer, acting as if I couldn't speak and the Lord couldn't hear.

I took the next few minutes to inform the Lord fully about the mess I was in, managing somehow to include an apology for not clueing Him in earlier. The Lord was more gracious than I deserved, because within an hour or so

after praying I lost all interest in trying to straighten out the mess. Significantly, within the next few days a whole new perspective emerged which led to a satisfactory resolution. Somehow the Lord managed to do His work without any help at all from me!

*Ask Jesus; He knows!* Those four words, though not an exact quote from the Bible, contain about as much basic spiritual wisdom as any four words could possibly hold. The apostle James said much the same thing in his letter: "If any of you lack wisdom, he should ask God, *who gives generously to all without finding fault*, and it will be given him" (1:5 NIV).

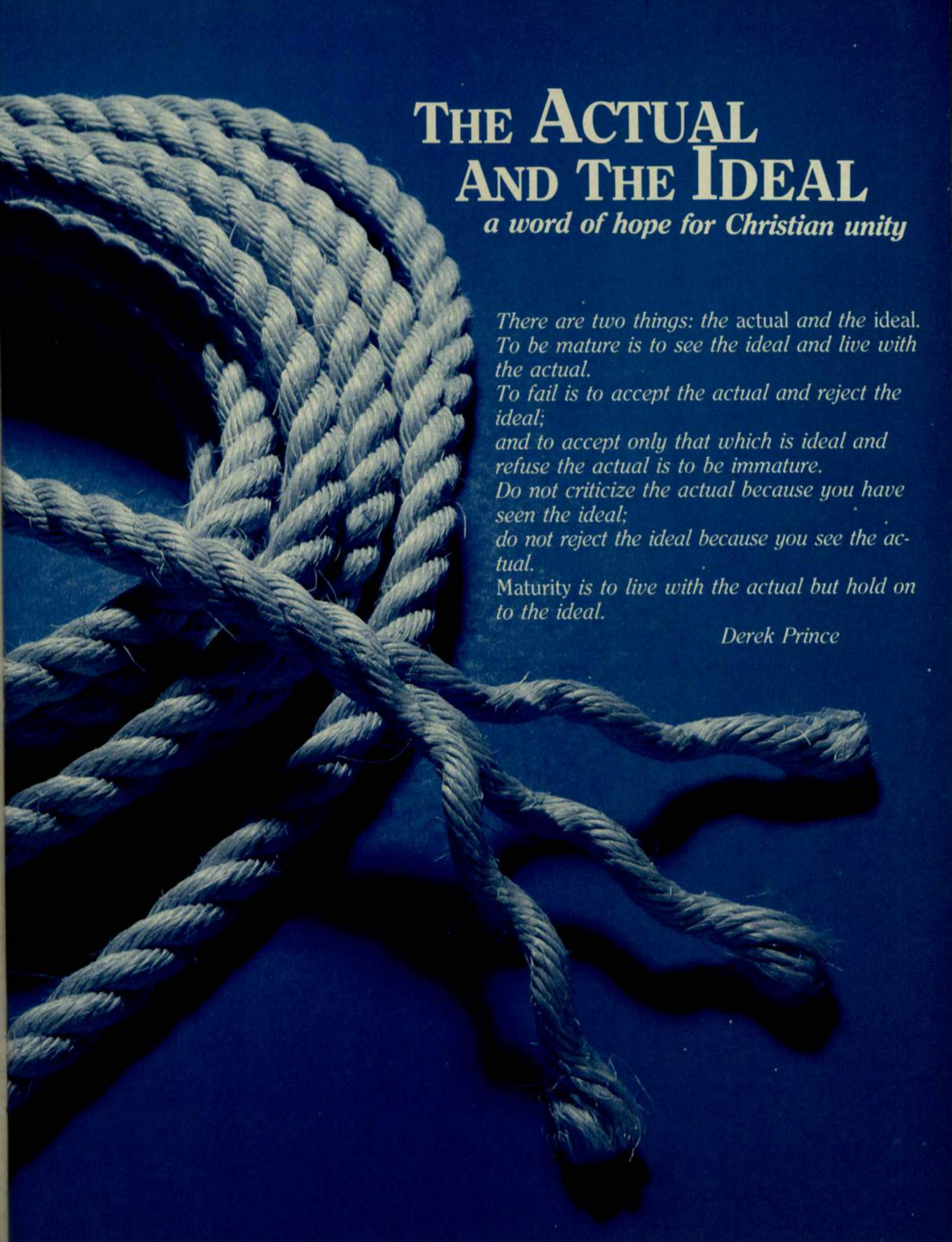
Ours is a troubled world where demonic forces twist our motives and soil our lives. We struggle against weaknesses, fears, resentments, prideful thoughts, and secret sins. Yet we know that nothing is hidden from God's eyes. The Lord already knows all there is to know about us and our problems; yet He loves us anyway and stands ready to offer His help when we turn and ask Him.

We would be unworthy candidates for divine help if God decided only to judge us. But that's neither His intent nor His desire. We can always turn to a God who "gives generously to all without finding fault."

When we finally turn and ask, it doesn't necessarily mean there will be an immediate answer. Sometimes there is, but more often there isn't. Yet just to share openly and honestly with the One who already knows puts us in a place to be strengthened and encouraged. Victory in any struggle seems nearer when we realize we do not fight the battle alone.

*Ask Jesus; He knows.* ▼





# THE ACTUAL AND THE IDEAL

*a word of hope for Christian unity*

*There are two things: the actual and the ideal.  
To be mature is to see the ideal and live with  
the actual.*

*To fail is to accept the actual and reject the  
ideal;*

*and to accept only that which is ideal and  
refuse the actual is to be immature.*

*Do not criticize the actual because you have  
seen the ideal;*

*do not reject the ideal because you see the ac-  
tual.*

*Maturity is to live with the actual but hold on  
to the ideal.*

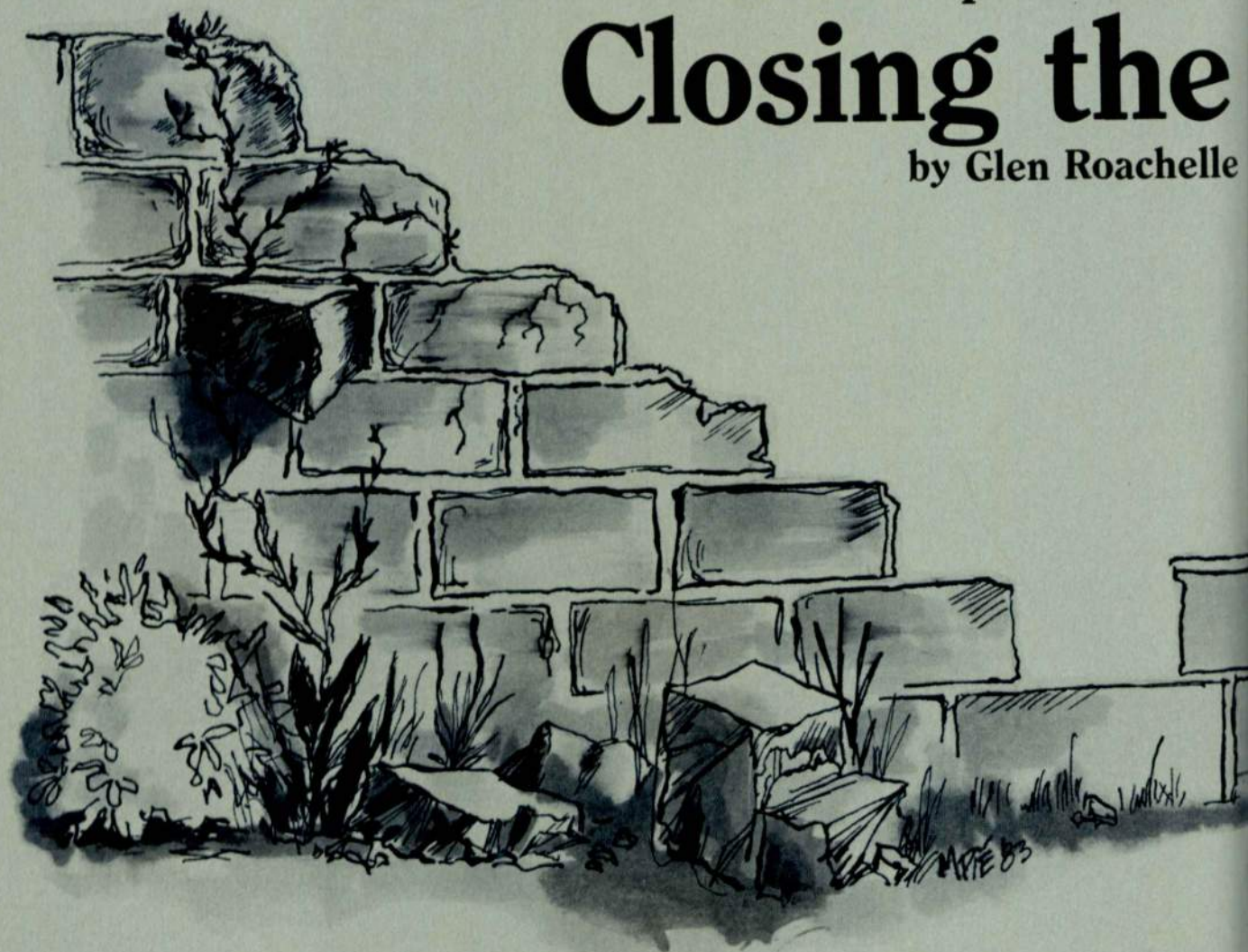
*Derek Prince*



Seven steps to church

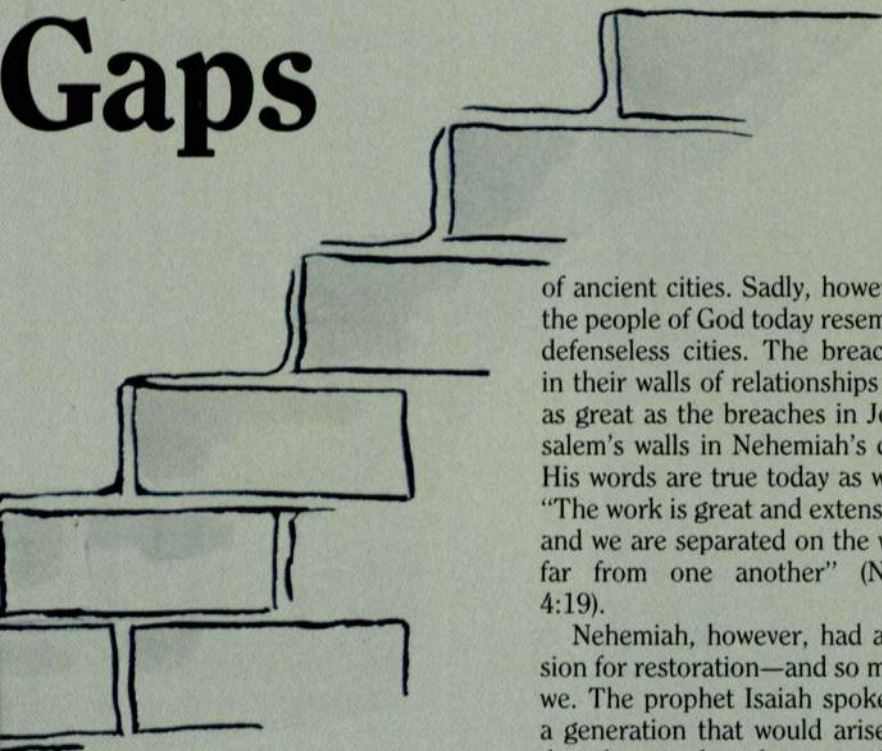
# Closing the

by Glen Roachelle





# unity Gaps



**T**he cities of antiquity were fortified by stone walls that encompassed them. These walls were for protection and security. They protected the inhabitants from beasts and marauders who would plunder and destroy.

Relationships between God's people are like those stone walls

of ancient cities. Sadly, however, the people of God today resemble defenseless cities. The breaches in their walls of relationships are as great as the breaches in Jerusalem's walls in Nehemiah's day. His words are true today as well: "The work is great and extensive, and we are separated on the wall far from one another" (Neh. 4:19).

Nehemiah, however, had a vision for restoration—and so must we. The prophet Isaiah spoke of a generation that would arise to do the work of restoration: "Those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; and you will be called the *re-pairer of the breach*, the restorer of the streets in which to dwell" (Is. 58:12).

## Defining the Problem

Breaches exist in our relationships because of a lack of internal

soundness in individuals, families, churches, and our entire society. Internal soundness—the state of definition, order, and wholeness—is necessary to form a stable unit which can reliably relate to and integrate with others. But how does an individual, church, or nation lose its internal soundness? Why do a people—whether ancient Israel, the Church, or America—lose purpose and identity and fall into confusion and disorientation?

I see seven steps down from and out of God's favored purpose which have caused peoples throughout history to end up in fragmentation—seven successive phases in tearing down the wall:

1. *Loss of vision.* Sometimes the intensity and reality of God's revelation among a people decreases so that they fail to maintain what they have received. Subsequently, spiritual myopia sets in. They lose depth of field and forget the universal context of the revelation that God has given them.

When this happens, people cast off the disciplines associated with their vision: "Where there is no vision, the people are unrestrained" (Pr. 29:18). When God's revelation is full and intense it is easy to walk in some measure of restraint. However, as the intensity wanes, inherent flaws in people and in their interpretation of the revelation begin to surface.

2. *A prevalence of discord.* Without purpose and restraint, discontentment sets in and discord results. Murmuring begins among the people, resulting from false expectations being dashed. These false expectations often



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themselves arise from a naive embrace of a complicated purpose. 3. *Fractured relationships*. When people have no purpose and they become discordant in spirit, the

In this sad progression down and out of God's favored purpose, the bottom is marked by the inability to share His life in fellowship.

**We must be able to maintain diversity without division.**

next step is the fracturing of relationships. Many families and churches have been victimized by this sad progression. In this kind of atmosphere the adversary desires to plunder and destroy, ruining healthy relationships.

4. *Mistrust*. People with a history of broken relationships and the accompanying hurt will invariably begin to mistrust others. It is sadly true that this often occurs simply out of an effort to survive. Righteous, trustworthy relationships become only a dream, or at best a memory.

5. *Insecurity*. Insecurity is a major problem today, evident in all facets of life. People who carry scars from fractured relationships are full of mistrust; they have no place where they feel genuinely secure. That insecurity makes it very difficult for them to relate to others.

6. *A loss of ethics*. Today an "ethics vacuum" plagues both the Church and society as a whole, leaving people with no ground rules for responsible relationships.

7. *Lack of fellowship*. The last sad phase in this progression down and outward is an isolation from fellowship. The Greek word for fellowship—*koinonia*—is a holy word. *Koinonia* is the exchange or common partaking of something which is special in the eyes of the participants. In the Church it is a sharing of the life of Christ.

### Rediscovering the Pathway

The breaches in the wall of God's people are great—but they can be healed. We can find our way as His people into corporate fulfillment.

How do we get back into God's favored purpose? I know there is no simplistic solution for the ills of the Church, but if we are good students of history and the Scriptures, we can learn from the mistakes of our forefathers. If we retrace our steps, we can find the way back into God's purpose. We will need to take seven steps "up" again:

1. *Promote fellowship*. This is where we must begin—reaching outside ourselves and our familiar circles in an effort to promote fellowship within the Church. It is easy to have fellowship with those whom we know and love; the challenge, however, is out beyond our "turf." At first people will not trust our motives and sincerity. People are accustomed to unethical, unfaithful people; they will want to know what we are *really* after. For that reason, being a servant to our brothers in Christ wherever God has placed us can be painful and traumatic—but that is the price of walking in the steps of our Lord.

We will not succeed or prove ourselves overnight. We will have to "dwell in the land and cultivate faithfulness" (Ps. 37:3), and that

process takes time and patience. The farmer, James said, must wait with patience for the harvest of his labors (Ja. 5:7).

But patience is possible when we have a vision for unity and fellowship. For example, whenever we approach the holy table of the Lord to receive the eucharist (communion), we must embrace in faith the vision that we will ultimately see our brothers in Christ in fellowship with us. The purpose of the Lord's table is nullified if all we can see when we approach it is the little circle with whom we eat and drink. On the contrary, that table represents an eternal table from which millions have drawn through the centuries. If we can envision the universal Church of the Lord, we can see our brothers in Christ across town around the same table through the eyes of our spirit.

2. *Work toward a code of ethics*. As a minister by profession, I am pained as I see the absence of a universal code of ethics that crosses denominational barriers. Theologies may differ—but a code of ethics should be held in common agreement. I long to see a ministerial ethic that would address problems which concern every minister and congregation, and that would address interchurch and interdenominational relationships. I use the ministry as an example of an area that needs ethical standards; but we need them everywhere.

3. *Create an atmosphere of security*. There are two steps between having ethical people in fellowship, and having their relationships healed. Those steps are security and trust.

Ministers must work together to create a stable atmosphere among their peers. If a group of ministers in regular fellowship has adopted a standard of ethics and conduct, the atmosphere will be conducive to security, and the insecure among them will be en-



couraged and comforted.

4. *Instill and encourage trust.* Trust cannot come with mere persuasive words and convincing demeanor.

When I moved to the Dallas-Fort Worth area in 1976, some local ministers distrusted me. They didn't know me; they only knew of me, and most of what they had heard was incorrect. In the following four years, however, I met with many of them time after time. God helped me to speak with them clearly and, I think, persuasively.

However, that was not enough. More was required by them and by the Lord—time and situations to prove myself. With many of them I have been successful. With others I still have a long way to go. In balance it must be said here that a lack of trust is a result of mistakes and misunderstandings on all sides. I said earlier that most of what they had heard was incorrect; but there were clearly some areas where I had to ask forgiveness.

We cannot resent those who mistrust us. Instead we must sit where they sit and understand their viewpoint. Building trust demands humility, and requires that we listen more than we talk.

5. *Seek to build or heal relationships.* This is the next very important step and the goal toward which we have been headed in this journey together.

Relationships in the Church, or anywhere else, can be the walls that keep evil out, and

peace and fruitfulness continuing within. God demands of us that we build a peaceful habitation for our children. This is possible without being members of the same group. It is a matter of being bigger than the definitions which are put on us. Lasting relationships take time to build, but the stability that follows is well worth the effort.

6. *Be a proponent of harmony.* If God hates those who spread discord among the brothers (Pr. 6:16, 19), then think how highly He must regard those who work to encourage harmony. But lasting harmony among leaders cannot come easily or quickly any more than cultivated talent comes easily for a musician.

7. *Prepare for a corporate and universal vision.* If a people who are called by the name of the Lord will promote fellowship, seek to be ethical, walk in security and trustworthiness, walk righteously and promote harmony, then God is certain to visit them—and with His visitation comes vision.

But we must prepare for vision. Many have reached for a vision without paying the price. A corporate vision cannot develop without the maturity that these seven steps demand. God will reward those who seek Him and seek unity.

#### **The Solution in Perspective**

Though these seven steps are a solution, we must keep them in the right perspective. Without

proper perspective the solution can be misapplied or ill-timed. Then it might not be a solution at all.

The right perspective helps us to see that we can't part company when the going gets rough. There is only one New Covenant, and it binds us together. We must be able to maintain diversity without division.

Narrow and intolerant views perpetuate division. Patience and forbearance are essential. The solution may take longer than we realize. Because historical problems require longer to remedy, solutions must be viewed in a longer time frame than we might first assume. We need to exchange our religious naivete for a realistic approach to the problems in the "wall" of human relationships.

#### **The Potential**

What if the wall of Christian relationships could be healed within a city? What could be done if godly leaders would persevere in restoration at their own expense? Only God knows. But we can try to imagine.

We would see secure and confident leaders who "have an understanding of the times" to know what the Church ought to do (1 Chr. 12:32). The powers of hell would witness the invincibility of a righteous, united people. Imagine a peaceful habitation for the people of God within an unbroken, impregnable wall! Think of the peace pastors would experience if the Church were to be protected from intruders who can no longer plunder its resources.

With such glorious conditions a whole city could be discipled. If a city can be discipled, then why not two? And if two, why not a nation? Jesus said we could. Jesus said we should. Dare we shrink back from His holy commission? We can be the generation that turns a dream into a reality—the repairers of the breach. ♥

## ***Just Around the Corner*** **Extending the Kingdom**

How shame keeps us from sharing our faith.

Understanding Jesus' example as a friend of sinners.

Derek Prince explores "Christ's Last Order."

***All Next Month in the July New Wine.***



# "Unity Is Hard Work"



## *an interview with Dennis Peacocke*

*For a look at how Christian unity can be cultivated on a practical level, New Wine talked with **Dennis Peacocke**, director of Covenant Outreach Ministries in South San Francisco. Dennis is a founding member of Uniting Bay Area Ministries (UBAM), an interdenominational coalition of pastors in the San Francisco Bay area whose purpose is to build a foundation for unity and cooperation among the churches there.*

**New Wine:** *How did unity begin to develop in the relationships among pastors in the Uniting Bay Area Ministries organization?*

**Dennis Peacocke:** In 1978 I was invited to attend a meeting in South Bend, Indiana, with a number of national leaders who were planning a series of Pentecost Sunday celebrations to be held in outdoor arenas and stadiums in June of 1979. The other representative from the Bay area besides myself was David DuPlessis, whom I had the opportunity to meet there in South Bend.

When David and I came back, we began calling various Christian leaders. We found a degree of interest in the celebrations, and the decision was

made that David would be the honorary chairman for the project, and I would be the administrative chairman. We enlisted the support of our church communities and began to make phone calls, contacting all the pastors in about a sixty-mile radius. We also organized planning meetings in different geographic sections around the Bay area.

**NW:** *What was the result?*

**DP:** The rally was a tremendous success. We had about sixteen thousand Christians come together, the second largest Christian gathering ever in the Bay area.

But beyond the rally was a significant development among the leaders. The Steering Committee had decided after we had been meeting only four or five months that even after the rally was over, we wanted to maintain our relationships. We began to realize that unity is not an event, but rather a commitment to relationship, and we all agreed that this rally was the catalyst God was using to bring us together.

So after the rally we continued to meet. Sometimes the group dwindled to as few as six men, but usually there were about ten of us—Pentecostals, charismatic Catholics, and a few Evangelicals. We continued to invite people to our monthly meetings and, over the last four and a half years, we have grown to include about twenty-five pastors who are active. A corporation has been formed, called Uniting Bay Area Ministries (UBAM).

**NW:** *Do you have activities beyond the monthly meetings?*

**DP:** Yes. UBAM puts on leadership seminars several times a year—last year we had Loren Cunningham and Dick Iverson; this year we're going to have Bob Mumford and Dick and Carol Benjamin. We have rallies twice a year when we bring together a number of our churches on Sunday nights, usually resulting in anywhere from fifteen hundred to twenty-five hundred believers coming together. At these gatherings we share, worship, have a message, and take communion together—all very strengthening for the body of Christ here in the Bay area.

Once a month the actively involved leaders and their wives come together for overnight retreats, primarily for building relationships, worship, prayer, and teaching. God is building a core of relationships among us which we believe will eventually have a significant impact upon the Bay area. These pastors represent probably somewhere between five and seven thousand Christians attending Sunday morning services.

UBAM is preparing now to do a television show in the Bay area utilizing the many talents and skills within the organization. We're quite excited about



it because we want to see the preaching of the gospel from an ecumenical point of view, rather than a "come and join our church and see how wonderful it is" approach. In other words, it allows us to present the gospel in a united, cooperative way, rather than trying to "sell" our own individual ministries. At the same time, we're beginning to address various social issues that come up here in the Bay area.

We don't know of any other group of pastors in the Bay area that has met as long. It's apparently very difficult for pastors to continue meeting more than a year or two. Most of the groups we've seen come and go in the last few years came together for prayer and then drifted off after six months or a year. But we believe that God is building something among us that has permanence.

**NW: Was there a problem trusting one another when you first met together?**

**DP:** Yes. For example, our own church's emphasis on discipleship was very much an issue for at least the first two years. Many pastors were afraid that my real motivation for involvement with them was to infiltrate other churches and proselytize their members. But our genuine desire was to make ourselves available to serve the body of Christ in achieving unity in our area.

In order to convince them of our real intentions, we had to remain very open to discussion, criticism, and examination of our motives. Rather than promoting our doctrinal point of view, we simply offered ourselves as people committed to the process of unity.

Finally David DuPlessis expressed his feeling that our motivations had been discussed enough times. He said he completely trusted our motives, and he had seen no ambition in us to gather members from other churches to ourselves. By and large that was the end of the matter. But it took us about eighteen months to get to that point, and we had to be willing to face the questions and challenges without becoming resentful or defensive. We had to remember that many people were afraid of what we were doing because they didn't understand it. The Holy Spirit gave us all the grace to go through that process trusting that if we were open and transparent, God would honor it.

**NW: What have you learned from this experience?**

**DP:** One of the most basic lessons I've learned about working for Church unity is that it involves a tremendous amount of hard work. Unity doesn't come easily. Sometimes when we read John 17 and see the depths of God's desire for Church unity, we get excited about it; but when we get down to the task of giving ourselves to being with men we don't really have much in common with, it's a bit of a struggle. Nevertheless, if we will faithfully give ourselves to that process of growing together, we believe that the fruit will be more than worth it.

Paul says in Ephesians 4:3, "Make *every effort* to keep the unity of the Spirit through the bond of peace." Sadly enough, I don't see the Church making every effort—in fact, the Church is making very little effort.

**NW: What are some principles of unity you've seen to be true?**

**DP:** The first one would be that unity is not an option—it is a command in the Scriptures. Division in the body of Christ is an open scandal, and it not only makes the preaching of the gospel unbelievable; it makes it ineffective.

The second principle is that unity has to begin on the basis of the Spirit, not on the basis of doctrine. Most of us who fellowship together are of varying backgrounds, and we have some very real doctrinal differences. It's not that we try to downplay those differences, but simply that unity is more important. What is most significant is that our lives are coming together, being woven together as friends.

## TIPS FOR FATHERS

### Father's Day Is Sunday, June 19.

Here are a few ideas to help you celebrate:

1. **Treat Dad Day**—Moms and kids, take Dad to lunch or take lunch to Dad at work. It would give him an exciting break during his busy day and it says, "You treat us to good times all year, Dad. This is on us."
2. **Heritage Day**—How many generations of fathers are in your household? Get the patriarch of the tribe together for a time of honor and esteem for his faithfulness to several generations.
3. **Men's Breakfast**—The church community could have a special men's breakfast and a special speaker to bring a message on the importance of "Fatherpower" in the community. (Fathergram would be happy to send copies of our newsletter for all the men who attend.)
4. **Father's Day Party**—This is a time for decorating the house, cooking Dad's favorite dessert, making his favorite meal—a time for banners, gifts, cards, and children's special creations that bring special honor to Father on his day.

Explore the many ways to honor fathers, not only on Father's Day, but every day of the year.

P.S. Be sure to give this to your family to read!





A third principle is summed up in something Charles Simpson said to me years ago that has proven many times over to be true: You have to win each man, one by one. Unity is not something that can be thrown out like a great net; it requires one-on-one time and one-on-one relationships. So if you make a friend, you've already taken another step toward unity. Coming together over a project will usually last only as long as a project is in sight. But if you can find a man's heart beyond the project, you're laying a foundation that the Holy Spirit can build on.

**NW:** *What do you think will be the significance of Christian unity as it is demonstrated to our society?*

**DP:** I think the social and economic structures in our society are so shaky right now that there will be some massive shifts and realignments in our structures and our way of life. In the process, our whole society will be radically shaken, and I think it's at that point that Christianity will have to "put up or shut up." Unity will become more and more of a requirement for survival rather than a theological issue.

When Jesus in Matthew 28 exhorted us to make disciples of all nations, He gave us a job so monumental that a fragmented church cannot possibly hope to accomplish it. Christians cannot effect the necessary changes in society they desire from a position of fragmentation.

Major social issues such as abortion, education, and morality will require that the body of Christ come together. I think that God will force us to come together through social pressure.

It's always been the Lord's pattern that if the Church doesn't do something through obedience, it does it in response to persecution. I don't think this historical period is any different. Either we will come together because of the divine revelation that He wills it, or we'll come together out of necessity. My prayer is that we will achieve unity, not because of persecution, but because of obedience. ▼

## IMPORTANT UPDATE TO OUR READERS

**W**e want to update you on four significant things God is doing at *New Wine Magazine*, and we also want to make you aware of a special need.

First, on April 16, *New Wine Magazine*, along with the other ministries of Integrity Communications, moved into our new building. This is truly God's provision for us, and we feel the Lord saying that moving into this facility is the beginning of a "new season" in our proclamation of the gospel.

Then on May 7, our new computer system was delivered. Since we have literally outgrown our present computer system, this new resource will allow us to add

more readers to *New Wine Magazine*, also helping us better serve our present readers.

Also, on June 24, Ern Baxter's dramatic new book, *I Almost Died*, will be released. This will be our first of many new books designed to strengthen Christians as well as speaking to a secular audience.

We are encouraged, and we hope you are, too, at the increased level of God's blessings and anointing on *New Wine Magazine* and the help it provides those who read it. But, as the summer months approach, we need to ask for your support in sustaining this growth and momentum.

We are asking every reader of *New Wine Magazine* to prayerfully consider making a special donation to *New Wine Magazine* to help sustain us over the summer months. Building new facilities, purchasing computers, and publishing books on an international scale are not without cost. Also, because we have adjusted our reader renewal system earlier this year to allow our readers more time to respond, we ask that, if you receive a renewal reminder this summer that you would be prompt in responding to us. Your help over the next few months will enable us to enter the fall ready to act on what God will say to us.

We appreciate you and what God is doing in your life. Please stand with us and take part in helping us fulfill our task of preaching the gospel to the nations. ▼



# We're Going to Our Friends First

Dear Friends:

This July is significant for us at *New Wine Magazine* for two important reasons. First, it marks the beginning of our fifteenth year of publishing, and second, it marks the beginning of a three-month period we are calling "Special Outreach Months."

Because next month's issue of *New Wine Magazine* covers the crucial theme of "extending the Kingdom," we thought this would be an excellent time to begin "Special Outreach Months." We want to inform you in advance so that you can actively participate with us in this exciting time.

You may not realize it, but last year *New Wine* readers gave nearly 10,000 gift subscriptions to their friends, neighbors, and family members. I wish I had space here to share the many wonderful things God has done as testified to by those who received these gift subscriptions. Their letters are touching expressions of how God met them when they were in need of His presence.

But even reaching out to 10,000 households with the Good News is only a small thing when you contemplate what we could accomplish together. Do you realize that if every *New Wine* reader in the United States were to give a gift subscription each year over the next five years, *together we would present the message of Jesus Christ to over a million households?*

Please understand that in "Special Outreach Months" we're not so much focusing on *New Wine's* circulation as we are on *extending our Lord's kingdom in the earth*. Before we would purchase mailing lists and conduct extensive advertising campaigns, we feel the Lord would want us to "go to our friends first," those who already read and appreciate *New Wine*, and enlist their support.

Paul reminds us that we can expect to reap a

greater level of God's blessing in our lives when we sow cheerfully and without reluctance (2 Cor. 9:6). I believe this principle holds true when we sow into a friend or family member's life through the ministry of *New Wine Magazine*. Our faithfulness in this will reap greater blessing for each of us.

If you feel God would lead you to participate personally in "Special Outreach Months" and in serving to build the Church, here's what we would ask you to do. Begin now to make a list of those friends, neighbors, or family members whom you feel the Lord would have receive *New Wine* for the next year. Then, beginning with your July issue of *New Wine* and continuing through August and September, we will insert "Special Outreach Months" coupons so that you can send us their names.

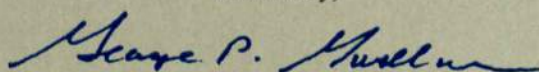
Upon receiving your response, we will send them a postcard informing them that you have sent the gift. (Should you prefer to do this anonymously, please leave the "your name" line blank.)

Although a contribution is not required, you may wish to help cover the expense of sending *New Wine* to them. Even a small gift will help. If finances are a problem, you can send us their names anyway and let us know of your difficulties so we can be praying for you.

When these friends begin to receive *New Wine Magazine*, we think they'll receive the same kind of encouragement, inspiration, and instruction that you have found helpful in your own life.

May the Lord bless you in your faithfulness.

Sincerely,



George P. Gundlach  
Director of Circulation



## Intercessors Report by Gary Bergel



Photo by Wade Channel

*Over the years, New Wine Magazine has consistently tried to keep you informed about the very grave problem of abortion facing us today. We trust this update by Gary Bergel will keep this crucial issue fresh in your mind, and cause you to be vigilant in prayer, concern, and action.*

**E**very day an average of 4,257 babies are aborted in the United States. That is 177 per hour, 3 per minute, 1 every twenty seconds. In Washington DC, our nation's capital, abortions outnumber live births by 3 to 1.

Abortion on demand has become a part of American life-style and culture. We now throw away "unwanted, unplanned, and im-

perfect" human life much as we would crumble and discard a used styrofoam cup or a dirty tissue. Cataloging prenatal human life as less than human, we promiscuously conceive it, callously condemn it, capriciously exterminate it, and then incinerate the remains as we hurry on in our decline from nobility, virtue, and grace.

Even though medical and social elites prefer to camouflage the awful realities of abortion by terming it "post-conceptive fertility control," the whole nasty multimillion-dollar abortion business continues to gnaw at our collective conscience. It refuses to be swept under the rug of jargon and polemics. The issue of abortion will not disappear because it cannot—it is a fundamental moral issue.

### A Biblical Issue

Abortion is a biblical issue as well. In the book of Genesis, man is shown to be genetically unique and distinct from members of the animal kingdom and from all of creation:

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being [soul] (Gen. 2:7 NAS).

While the preceding chapter of Genesis records the Lord's command that "the land produce living creatures," we see here the Lord Himself forming man from the dust of the ground, then breathing in the breath of life, making man a living soul. While the Hebrew word here, *nephesh*, denotes animated substance for both animals and for man, it is important to note the distinctly different ways they are formed, animated, and handled.

Abortion, regardless of what other moral or theological arguments might be made against it, is wrong because it willfully violates God's own careful considerations as recorded in Genesis. It is a selfish, destructive, violent act—not a compassionate, careful, creative act. A dead victim is always left behind in the abortion chamber. Legitimate therapeutic abortions, done to save the life of the mothers, are extreme rarities today.

The little life who was suctioned or scraped to death, or who was salted out or expelled through the application of prostaglandin chemicals, was in reality distinctly human and a living soul, an unborn human offspring, or "fetus" as it is termed in Latin. This basic biblical truth is wonderfully illustrated in the New Testament account of Mary's and Elizabeth's pregnancies, recorded in the first



chapter of Luke's gospel. According to the physician's account, Mary, just weeks pregnant with Jesus, hurried to a town in the hill country of Judah to visit her cousin Elizabeth some six months pregnant with John the Baptist. Then we are told: "When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit" (Lk. 1:41). John, a six-month-old fetus, "leaped" upon recognizing the person of Christ, who was then only an embryo of a few weeks old!

This scriptural account exposes the lie that embryonic or fetal human life is less than alive or less than a person created in the likeness of God with inalienable worth, divine calling, dignity, and rights to protection. Embryonic human life, as seen from God's perspective, is distinctly human, alive, precious to Him, and worthy of protection and compassionate handling. The Lord Almighty "knows" each and every human being which He so carefully knits together in the womb of the mother (Job 31:15; Is. 44:24; Jer. 1:4-5). Man was uniquely created and set aside by God for intimate relationship with Himself.

### A Missing Element

Most orthodox Christian catechisms clearly teach that Jesus Christ, the only-begotten Son of God, was sent as the anointed Messiah to redeem man from sin, Satan, and self so that he might fulfill the purpose for which he was created. The atoning death of Christ paid the price necessary to redeem every man and woman. This element of redemption has had far-reaching effects.

Our society used to stand against abortion, infanticide, and euthanasia not only because the compassion of Christ bids us do so, but also because we were motivated *redemptively*. We sacrificially built hospitals,

schools, and orphanages, and engaged in other related ministries of mercy in order that every other man, woman, and child might be kept alive and presented with ample opportunities to hear and respond to the gospel. Ironically, many U.S. hospitals still bearing the words "Continuing the healing ministry of Christ" on their cornerstones now routinely practice abortion and even infanticide—the killing of newborn infants (especially those afflicted with Down's Syndrome)—without so much as a fleeting consideration of the missing element of redemption!

Our national conscience is seared. The carnage of America's abortion mills makes Herod's slaughter of the innocents look like child's play. Our "silent holocaust," while controlled within the confines of clinical respectability, has since the U.S. Supreme Court ruling of 1973 effectively robbed more than twelve

million American citizens of the potential saving knowledge of Jesus Christ.

### Coming to Our Senses

With wickedness increasing and the love of many growing cold, even portions of the Church appear to be falling into the wiles and schemes of the evil one rather than moving in the purposes and power of God. That we should be witnessing great portions of the Church of Jesus Christ actually legitimizing and promoting death as a solution to social problems is incredible, and yet a stark reality!

It is time we came to our senses and realized that the adoption and implementation of abortion on demand has opened a Pandora's box. With our law now fundamentally corrupt, no

## DID YOU KNOW?

**N**ew Wine Magazine is a ministry of Integrity Communications, whose purpose is to communicate the message of the kingdom of God to all men. This message is not only expressed through New Wine Magazine, but also through a larger family of Integrity Communications ministries including:

**Fathergram**—a monthly newsletter to fathers

**Plumbline**—Bob Mumford's bimonthly teaching newsletter

**Tape of the Month**—a cassette teaching tape club

**Integrity Publications**—a publisher of books, tapes, and music

**Recommended Tapes**—a monthly Bible teaching cassette tape from Bob Mumford

*The name "Integrity" was chosen because it best sums up the quality we hope to demonstrate to our readers and listeners. Webster's dictionary defines integrity as "an uncompromising adherence to a code of moral, artistic or other values; utter sincerity, honesty and candor; avoidance of deception, expediency, artificiality, or shallowness of any kind." Our goal is for integrity to characterize all our efforts—from planning an issue of New Wine to filling an order. We pray that God will help us at Integrity Communications to fulfill this goal as we work hard to provide you with hope, encouragement, and practical instruction.*

*We thought you'd like to know.*



longer recognizing the innate sanctity of human life, a myriad of evils swarm across our land. We blindly grope for solutions to economic, social, and international problems, while drenching the soil with more blood from the unborn. We seem oblivious to the reality that child sacrifice has defiled the land. We have cursed ourselves and our national life. As a result, we will continue to find upheaval around every corner. We will move from crisis to crisis rather than from "glory to glory" (Gen. 9:5-7; Lev. 18:21-29).

A cry is now mounting for "Peace!" We are afraid. We want to preserve ourselves and our children from nuclear holocaust. Part of the concern and burden is genuine; part is a satanically inspired smoke screen. What audacity we have to ask God to keep us and our "planned" families alive while condoning the atrocious execution of one third of our children—His inheritance—over the last ten years!

We cry for peace while we unrelentingly war against and exterminate the unborn of our own species! We have become a deceived and foolish people.

While you have been reading this article, twenty babies have been killed in abortion chambers across our country. Let us repent, humble ourselves, turn from our rebellious ways, enter His ways, and work redemptively while it is still day.

#### Four Positive Concerns

Here are four positive concerns for all of us to focus on in prayer:

1) *Prolife leaders and workers.* Ask God to continue to protect and guide them, and to strengthen their personal faith and family lives.

2) *Prolife legislation.* Ask God to intervene to ensure a full debate on the floor of the U.S. Senate for the Hatch-Eagleton Act, which declares that "the right to abortion is not secured by this Consti-

tution." Ask also that the "Respect Human Life Act," introduced by Senator Jepsen and Congressman Hyde, and all bills related to abortion funding, infanticide, and fetal experimentation would receive full consideration.

3) *Increased educational efforts.* Ask God to release abundant provision, wisdom, and anointing for the newly emerging educational and media efforts of His choosing.

4) *Alternatives to abortion.* Ask God to further President Reagan's efforts to protect handicapped newborns and to promote church-related services for crisis pregnancy care and adoption. Give thanks for the President's leadership and fearless stand on the abortion issue. ▼

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***When You Were Formed in Secret*** is a powerful booklet written by Gary Bergel that addresses the issue of abortion. To order your copy, see the response form on page 32.



***"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.)



June 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, whose presence in the lives of faithful men and women throughout history has unfolded God's redemptive plan.***

## **I. The Patriarchs**

A. Joseph	Gen. 41:1-57	June 1
B. Bezalel	Ex. 35:4-36:7	June 2
C. Moses	Num. 11:1-35	June 3
D. Caleb	Num. 14:1-45	June 4
E. Joshua	Num. 27:12-23	June 5

## **II. The Judges**

A. Othniel	Jud. 2:6-3:11	June 6
B. Ehud	Jud. 3:12-30	June 7
C. Deborah	Jud. 4:1-24	June 8
D. Gideon	Jud. 6:1-7:25	June 9
E. Jephthah	Jud. 11:1-40	June 10
F. Samson	Jud. 13:24-16:31	June 11
G. Samuel	1 Sam. 3:1-21; 7:2-17	June 12

## **III. The Kings**

A. Saul	1 Sam. 10:1-11:15	June 13
B. David	1 Sam. 16:1-23	June 14
C. Solomon	1 Ki. 3:1-28; 4:29-34	June 15
D. Hezekiah	2 Ki. 18:1-8; 19:14-37	June 16
E. Asa	2 Chr. 15:1-19	June 17
F. Jehoshaphat	2 Chr. 17:1-19; 20:1-30	June 18
G. Cyrus	Is. 44:1-45:14; 2 Chr. 36:22-23	June 19

## **IV. The Prophets**

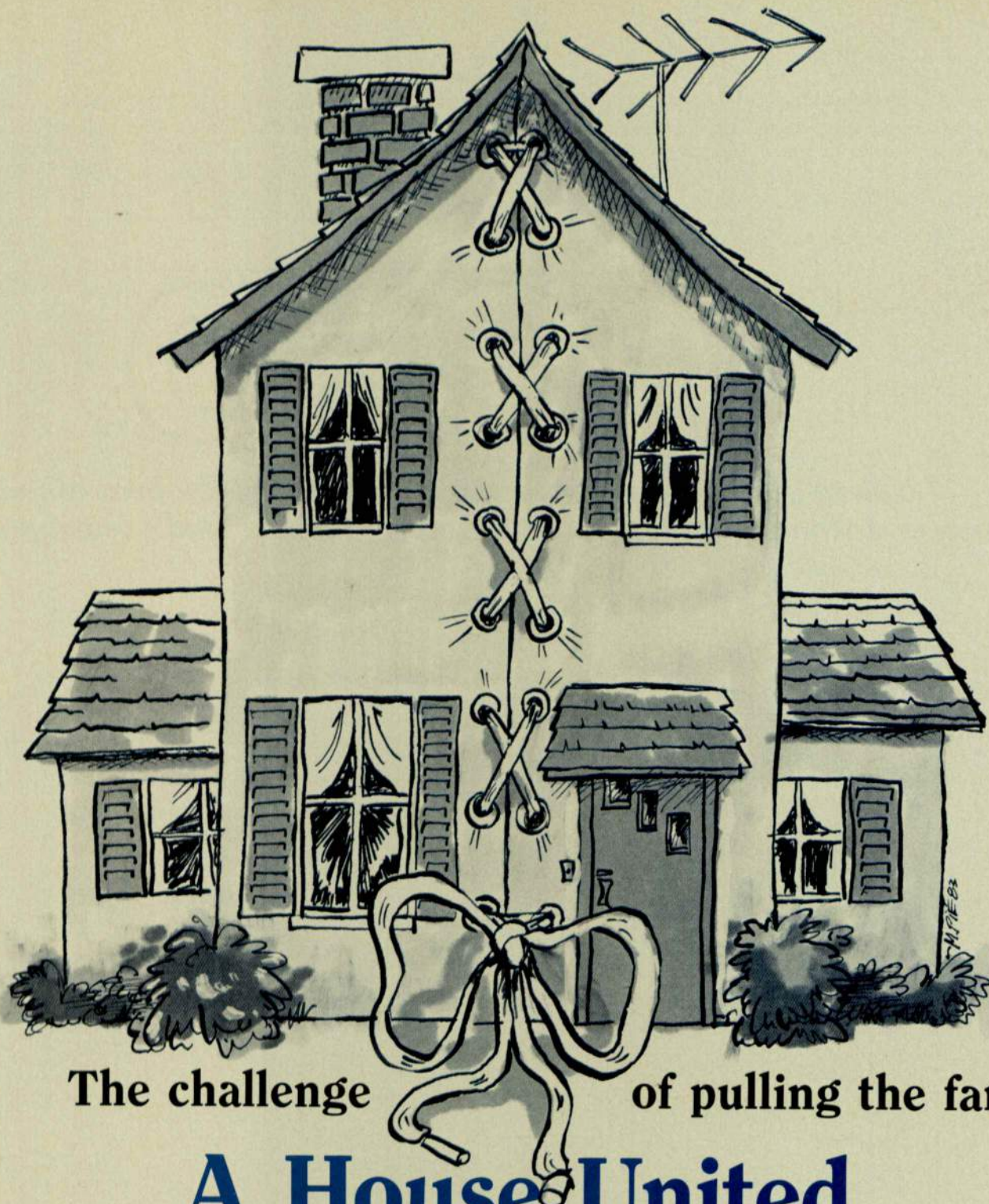
A. Aaron	Ex. 6:28-7:24	June 20
B. Balaam	Num. 24:1-25	June 21
C. Micaiah	1 Ki. 22:1-39	June 22
D. Ezekiel	Ezek. 1:1-2:10	June 23
E. Daniel	Dan. 5:1-31	June 24
F. Zechariah	Lk. 1:67-80	June 25
G. John the Baptist	Lk. 7:18-35	June 26

## **V. The Ministers of the New Covenant**

A. Philip the Evangelist	Acts 8:26-40	June 27
B. Stephen the Deacon	Acts 6 & 7	June 28
C. Agabus the Prophet	Acts 11:27-29; 21:10-15	June 29
D. Barnabas the Apostle	Acts 11:19-26	June 30

A monthly Bible study by Bruce Longstreth





The challenge of pulling the family

## A House United

by Carter Foster

**A**t the beginning of last summer, God prompted us to sell our home. It was a lovely place, but we had begun to see how the isolated, compartmental-

ized living areas tore our family in separate directions. We had thought when we first moved in that the separation would be good for a large family. But we have come to see that we needed instead a physical arrangement

that would help pull our family closer together.

Most families, I think, are under steady pressure toward fragmentation as a number of influences pull them in separate directions: busy schedules, church



and school activities, sports, music, friends, business, recreation—the list goes on and on. Unfortunately, most of these influences and activities in our present society are geared to divide rather than unite the family.

A number of what I call “danger points” tend to threaten family unity by isolating family members from one another. However, God can use them as tests. I wish at times the Lord would announce to us as they do on TV, “The following is a test”—but He doesn’t. Nevertheless, the study of His Word reveals that testing is essential to His ways, so such tests should not be a total surprise to us. Instead, we need to view them correctly. From our own perspective, they are simply hassles. From Satan’s vantage point, they can serve to tempt or trip us up. But from God’s point of view, these danger points test and strengthen us.

### “I’m Going on a Trip”

One major danger point for a family is *excessive activity and overexertion*. Sometimes a family schedule becomes so full that it’s like the game “I’m Going on a Trip.” You keep adding some item you are taking along until your memory circuits blow! In the same way, when we become too busy, family members begin to “burn out” and demand their

deserve my rights—some time of my own,” we should regard it as a signal of a danger point: The accuser of the brethren is pulling us and our family down the path that leads to a “cave” of isolation.

When our son Daniel was two years old, he cut off his right big toe in a bicycle accident. A college coach who had had a similar accident later told me that the only lasting effect it might have on Daniel would be his ability to stop quickly. I have often thought this might explain why in ancient Israel the priest’s right big toe was anointed (Lev. 8:23). His ear was to be anointed for hearing, and his thumb’s anointing symbolized his obedience. So I wonder whether perhaps his toe was anointed for the ability to stop excessive activity.

### The Best Investment of Time

God has been speaking to our family about setting a pace for our life together. Although one aspect of the parents’ leadership in the home is to initiate activity, equally as important is a firm control of the intensity and direction of the family schedule. One of the results of God’s discipline in my own life has been a regulation of excessive activity. Our dilemma is not usually choosing between good and evil, but the more delicate decision of finding the best investment of our time in the “haystack” of needs and good deeds. A clear vision of purpose is necessary for a man to point his family to those activities which best develop their calling and gifting in the body of Christ.

How do we assure the best investment of our time as a family? First of all, we must realize that a family cannot develop close-knit relationships if they spend their family nights at the movies or glued to the “tube.” There is little chance of open, clear communication among family members if days and weeks go by with each member going separate directions every evening. For this

reason, Dad and Mom must team together for their family’s sake to say no to those activities which divide and isolate.

Second, family members need to make time together a priority. Our family enjoys basketball. (It’s difficult to live in Kentucky for fifteen years and not become a fan.) We particularly enjoy seeing our own children play. But the pleasure of watching them participate in the sport is small compared to the joy we experienced a few years ago when our son David made an important decision. He was given an opportunity to be on the team at his high school, but it meant practicing each evening from 5:30 to 7:30.

To our pleasure and surprise, he announced one night at supper, “I’ve decided not to play ball. It would cut out our family time, and it’s just not worth it.” His attitude was an encouragement for all of us to affirm that priority.

Third, our families need a “Sabbath” time when the heritage of the fathers can be imparted to the sons and daughters. It is critical that a regular time be set aside for families’ rest and instruction, just as it was in ancient Israel. God’s way of rest pulls us together, tempers the excess of activity, helps us see priorities clearly, and knits us into a family team.

### “King of the Mountain”

Another danger point that isolates family members is *envious comparison*. As boys we played on dirt piles a game called “King of the Mountain.” The object was to get on top and stay there. Any “strategy” was permitted, and once one boy was on top, everybody else was united to “dethrone the king.”



**Carter Foster** graduated from Shorter College in Rome, Georgia, and Southern Baptist Theological Seminary in Louisville, Kentucky. He is a pastor in San Antonio, Texas, where he resides with his wife, Ann, and their children.

## unit together.

“rights” to be alone, to do as they please, and to splinter off in separate directions.

It was right on the heels of the frenzied activity on Mt. Carmel that Elijah experienced his most isolated and burnt out condition alone in the cave. His overexertion had resulted in weariness and loneliness, evidenced by his cry to God, “I alone am left” (1 Ki. 19:10). When the “old man” rises up inside us, crying out, “I



Unfortunately, families often play their own version of this game. When we allow our attention to focus on other family members in a spirit of unhealthy competition, walls of isolation are erected, stone upon stone, each time we compare ourselves. Whether our focus is on comparing our success, attractiveness, gifts, athletic or academic ability, or whatever, such a focus will always produce contentions and potential isolation.

Although it may be difficult to admit, the source of such contention is pride, for secretly we are saying in our heart, "I deserve at least as much of what he has, if not more." Proverbs 13:10 says, "Pride only breeds quarrels," and the process usually goes in this

order: 1) pride; 2) comparison; 3) conceit; 4) contention.

When Lot's servants began comparing themselves to Abraham's servants (Gen. 13:6), it wasn't their failures or problems that caused dissension, but their successes. The contention between the servants of the two men led to separation, isolation, and ultimately destruction for Lot's family.

The confidence we need to develop in our family is not self-confidence, but what I call "seed-confidence." God says in 1 Peter 1:23 that He has planted in us an imperishable seed, a divine seed that is the gift of His grace and calling to us. Our confidence in what God has and is doing in us will cause us to come before Him

with security; it will also give us security with other people. Seed-confidence, which overcomes insecurity and fear, enables us to walk out the life-style described in Philippians 2:3-4:

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others.

In a secure family context, we need to help each member look to God and trust that the Holy Spirit has a tailor-made set of "clothes" that fits each one uniquely. Our faith meets a

## HOMESPUN

### *How Would She Make It Home?*

*by Elizabeth Flaherty*

**W**hen my oldest child started kindergarten, I think I had more of a problem adjusting than she did. By the end of Bridget's first month in school, however, I had stopped worrying about her.

Then one day there was a break in a water main at the school, and *all* of the students—from high school down to kindergarten—had to be sent home in shifts. Once more I became a victim of the "nervous-mother-with-her-first-child-in-school" syndrome, and my concern began to grow.

I was worried because Bridget usually rode home on a special kindergarten bus, and the bus driver knew where she was supposed to get off. But now she would be coming home on the regular elementary school bus. How would she know which bus to get on at the school? Would she think to ask the bus driver to wait for her to cross the street when she got off at the bus stop? These and

other questions flooded my mind, and I asked the Lord to guide her.

Meanwhile at school, the kindergarten teacher was making "bus number" badges for the children, instructing them to go with any older brothers or sisters who attended the school and would find the right bus. Just as Bridget was telling the teacher that she didn't have an older brother or sister there, Noelle, a fifth-grader in our church who lives across the street from us, came and took Bridget with her onto the right bus. The teachers of the higher grades had told their students to take their younger brothers and sisters in kindergarten to the right bus. Noelle thought of Bridget and decided she would take care of her. They sat together on the bus ride home, and when they got off the bus, Noelle made sure that Bridget crossed the street safely.

When Bridget arrived safely home and told me how Noelle had helped her, I thanked God—not with the relieved prayer of an overly-protective mother of a five-year-old "out alone in the world," but with a prayer of thanks for Bridget's "older sister" who helped her. Although Bridget has no older sisters in the flesh, she *does* in the Lord. It is a comfort to realize that Bridget is *not* "out alone in the world." She has older sisters and brothers who will watch out for her, even at times when I can't. ♥

*Elizabeth Flaherty is a New Wine reader who lives in Coraopolis, Pennsylvania.*



critical test when we are tempted to compare, because we must exercise faith to walk in a confidence that God has given us a place and purpose that is uniquely ours.

### "Hide and Seek"

Our last danger point I would like to point out is the *pull toward darkness*. We have all played this form of "Hide and Seek." It is especially a problem when a child begins to conceal secret areas of his life from his parents. The result is a self-imposed "isolation ward."

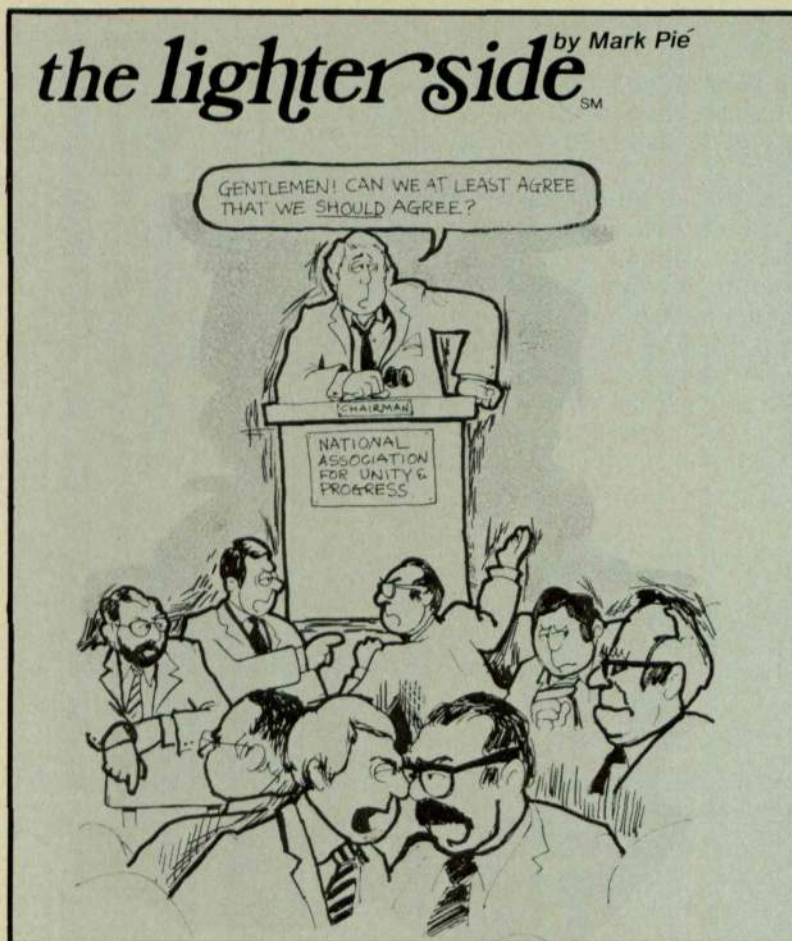
Abraham was not afraid to look at his weakness. The fact that he was old and that his wife was beyond the child-bearing stage didn't cause his faith to waiver (Rom. 4:19). He confronted his problems head-on, openly acknowledged his sins before the Lord, and walked in the light before God in faith.

Because of Abraham's willingness to admit his weaknesses to the Lord, his problem became his greatest potential to demonstrate the power of God at work in his life. Training our families to be open and honest with us and each other—that is, to "walk in the light"—will dispel darkness in our relationships and bring clarity and healing.

It is never easy to confess our sins to another person, and confession needs to take place in a trustworthy context. But it releases great power. The Church tried to harness that power by institutionalizing the confessional. The Reformers reacted to the "harness" by saying that we need only confess to God. And Freud tried to convince us we really have nothing to confess at all! But the truth remains that "walking in the light" releases and establishes the power of the kingdom of God.

### Practical Tips

Finally, here are some practical suggestions for pulling fami-



lies together and resisting the tendency toward isolation:

1. Make several "Family Time" meals a top priority each week.
2. Concentrate on activities that cultivate family communication.
3. Covenant together as a family that you will "walk in the light" by being honest and open with each other, even about your weaknesses and failures.
4. Give attention to God's dealing in your life, and trust Him to do the right thing for you and other family members.
5. Look for ways to build up and strengthen your family—let love and service begin at home.
6. Enjoy your family—it's a joy, not a job. Share the eternal life God has entrusted to us with joy and hope.
7. Whatever you do—shopping, chores, study, K.P. (kitchen privileges)—do as much as you can together.

Our own family has just begun a new period of life together, that stage when the "little birds" begin to leave the "nest." Our oldest daughter, who is now twenty, moved just over a year ago to another city. Although she is living in the home of very close Christian friends, we nevertheless are having to face the reality that our family is growing up. Our oldest son began college this year, and though he is still living at home, he still must fight the strong pull toward separation and isolation.

Despite the testing this new period of family life brings, we are confident that God is helping us maintain our wholeness as a family. Being aware of the danger points, and careful to respond to each test positively, will offset the factors that try to pull us apart, and allow us to experience the kind of family unity God desires. ▼



# 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).

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## SOMETIMES TAPE OF THE MONTH MEMBERS SAY IT BEST!

Dear Tape of the Month staff:

*I wanted to let you know that I just recently joined the Tape of the Month Club, and I am glad I did. I have known of the club for years. In fact, I even ordered individual tapes from time to time, but I never felt "led" to join. Now I realize just what I was missing, and I have been encouraging my friends to join.*

Sincerely,  
Steve Duerst  
Verona, Wis.

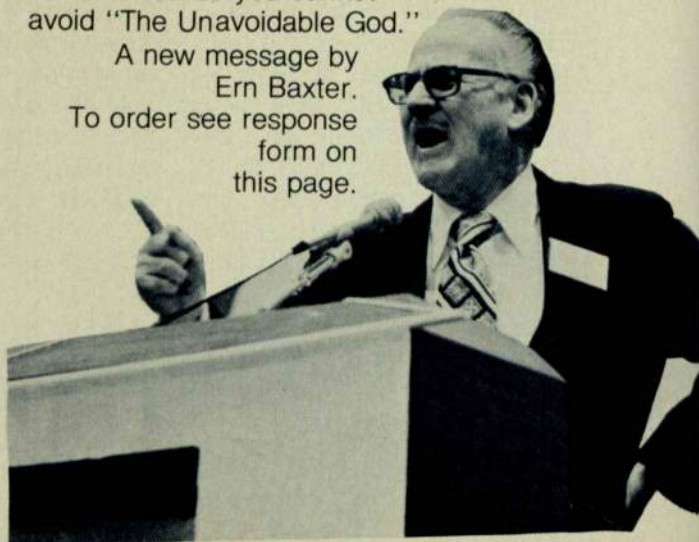
## Available Now

*Tape of the Month #CT48, Hope and Endurance by Charles Simpson, is now available to those who are not members of Tape of the Month. To order see response form on this page.*

# NEW MESSAGE NEW MESSAGE NEW MESSAGE by Ern Baxter

It doesn't matter who you are, where you've been, or where you're going. Sooner or later you come to realize you cannot avoid "The Unavoidable God."

A new message by  
Ern Baxter.  
To order see response  
form on  
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# Dear New Wine



## ***The pain of pulling away***

Recently I saw a mother and her young son standing together in a small store. The little boy, who was about two years of age, was perfectly content standing there as his mother held him by the arm. Suddenly, he saw on the other side of the store something that attracted his eye and started to pull away from his mother. "Ouch, ouch you're hurting me!" he cried to his mother. "I'm not hurting you," she said, "It only hurts when you pull away."

What a vivid picture of us sometimes. For one reason or another, we "pull away" to some extent, and then become frustrated, discouraged, and lose hope.

I really appreciated Bruce Longstreth's article, "A Hope That Won't Give Up." What a precious hope we as Christians have. As Bruce pointed out, "The moment I receive the Lord Jesus into my life and I confess Him as my Lord, something dynamic begins to happen to me. I begin to become the thing that God has already seen that I am. He has declared me to be whole, and the moment that I confess Jesus as Lord, I begin to walk toward that declaration in God. That is my hope."

No matter how long we have been Christians there will come times when we are tempted to become discouraged, but praise God, He has seen what I will become, and through Jesus I can go on.

S.J.  
Blackburg, VA

## ***How about a follow-up?***

I believe that Dr. James Kennedy, in his April 1983 article "Out of the Stained-Glass Ghetto," has clearly identified one of the root problems affecting our culture today—the lack of effective Christian witness. Having identified the problem I expected him to offer some guidelines, insights, techniques, etc. to prepare the lay Christian to witness. I hope that you plan a follow-up article.

Bill Peterson  
Morris Plains, NJ

*[Editor's Note: Watch for our July issue on "Extending the Kingdom." Witnessing and evangelism are crucial issues for all of us to focus upon.]*

## ***Answered prayers***

I wrote to you for prayer in our home, about my husband and mother. Your prayers were answered. We have had a change here for the good and my husband was blessed and given strength. Praise the Lord! May God bless you to carry out this battle. Our prayers are with you.

Mrs. John Christopher  
La Mesa, CA

## ***Prayer and fasting***

Thank you for printing the national day of prayer and fasting. I had not known this; now I am going to be able to participate with thousands of others in praying for our nation, for the peace of Jerusalem, and many other needs.

N. Campbell  
San Francisco, CA

## ***From darkness to light***

I had to let you know how much I appreciated the article "No Problems...No Progress" by Don Basham in your March issue. Thank you for reminding me who my enemy is—Satan. In the past few months I have been experiencing many trials emotionally. I was beginning to think I was having a nervous breakdown. Satan truly distorted my perspective and caused a serious breakdown in communication between my husband and me. I thought I had become my worst enemy and my hope began to dim. When *New Wine* arrived and I saw it was on *hope*, I thought to myself, "Hope is just something you conjure up in your mind." How low I had become. Don's article again opened my eyes and rekindled my hope in God and renewed my strength to continue following the course He has set for me. I smiled when I read Don's point number ten about "Hold on to the body of Christ." I thought, "Now how did he know I was seriously considering dropping out of church." Because of my inward struggles, I had found it hard to be around happy, "seemed-to-have-it-all together" Christians at church. I lost sight and my perspective had become focused on my pain instead of on my blessings. Trials are a necessary stepping stone up the mountain of growth, and thanks to Don's article, I can now deal with mine in a fresh, positive manner.

Name withheld

## ***Rare, sensitive, practical***

Where else can one find such a rare, sensitive, practical, needed article like the one in January's *New Wine* by John Beckett on "Vision"?

This is another confirmation of the rich formative teachings we are privileged to receive through your excellent magazine.

John Booko, Sr.  
Three Rivers, MI



### **Renewed hope**

My husband and the four children went off to church tonight, but left me home nursing a bad cold. So I curled up in the quiet house (a rare occasion!) with the latest *New Wine*. It was just what the Lord knew I needed!

Eric and I are both in seminary—he's earning a Master of Divinity and I'm just starting on an advanced degree in biblical counseling. In the last few weeks, the financial and academic pressures have left us both discouraged. Usually, if it's one at a time, the other can encourage to pray and look to the Lord, but this time it was both of us. This March issue was just what I needed to remind me that Satan would use discouragement to divert us from the purposes of God in our lives. The Lord brought us here sovereignly and will accomplish His purposes if we keep our *hope* fixed on Him. Tonight He used *New Wine* to renew my hope in Him!

God bless you as you continue working for Him.

Mrs. Eric Smith  
Winona Lake, IN

### **Taking a stand**

I want to thank you for the positive stand you are taking on many of the issues confronting our nation. For me, politics had always been a mire of confusion. Most of the time I withdrew from my responsibility as a citizen, feeling my opinion mattered little. Because of your willingness to take a stand and your ability to state the issues clearly from a higher perspective, I face those issues with greater understanding. It had been good for me to take a stand and I praise God for your faithfulness in presenting spiritual insight for those issues that threaten to destroy this nation and all the values that were established in her.

Susan Fouke  
Toledo, OH

### **No pet doctrine**

*New Wine* has ministered to me since accepting Christ in February 1971. There is always confirmation of what the Lord is teaching me or how He's dealing with me, and I devour each issue with zeal.

Also, I appreciate your openness to Kenneth Copeland's Communion Service and articles by Charles Swindoll. It seems to me this is needed to bring the fractured body of Christ into unity. After all, our unity is based on the blood of Christ and not some pet doctrine.

Joyce Adrian  
Benton City, WA

### **Fascinating project**

The follow-up article in your December issue "A Celebration of Heritage" by Ed Chinn was very timely. At Christmas we go visit the relatives, and we needed to be reminded of the Lord's hand in our natural heritage. How easy it is otherwise to sit back and just "endure" the holidays, wishing we were at "home" with our church family instead. Or simply being frustrated at not finding opportunities to verbally share what God's doing in our lives.

After reading and re-reading that article Jerry and I were challenged, not only to enjoy the good qualities that do exist in our families' lives, but also to prepare some sort of presentation for future reunions. Both of us being historians, the research and project Mr. Chinn described sounded fascinating to us. Thanks for the challenge and the idea!

Cynthia & Jerry Gill  
Hopkins, MN

## **YOU AND NEW WINE**

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

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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.

### **Oops!**

In the May issue of *New Wine*, one detail of Richard McAfee's biography was incorrect. His wife is named Frances, and they have been happily married for thirty-two years. Richard is the Senior Pastor of Covenant Life Church in Oklahoma City, Oklahoma. We sincerely apologize for this mistake and any confusion it may have caused.





## The Sacrifice of Unity

### To the Point by Bob Mumford

**I**n this issue we have sought to go beyond the “theories” of unity and touch basic and perhaps more meaningful issues like the price of disunity as it has affected our homes and families, and the magnitude of the “breaches” in the Church which need to be repaired. The ramifications of fragmentation remind us that to have unity is not just a desirable goal; it is a biblical necessity and even a *national emergency*.

We need to respond to unity in a righteous way, and Charles Simpson’s call for internal integrity as the basis for unity could hardly be more prophetic, compelling, and helpful. Without such integrity, we face the danger of becoming, as James said, “hearers only of the Word,” unsure not only of *how* to respond, but—more dangerously—*whether* to respond to the issue of unity. We tend to think, “So what if I *do* respond? It couldn’t make any significant difference.”

#### Fidelity and Reality

“It is necessary to the happiness of man,” said Thomas Paine, “that he be mentally faithful to himself. Infidelity does not consist in believing or disbelieving; it consists in professing to believe what one does not believe.”

I *do* believe in the unity of the body of Christ. However, I must

at the same time confess discouragement and confusion as to its present condition. How much power and pressure will the Lord need to exert on us to prompt our unity to pass from theory into reality, and from reality into our personal possession?

In order not to be “infidels”—unfaithful—we need to set our face to respond in order to prove to ourselves, to others, and perhaps to the Lord Himself that we are serious about the need for unity. We must also be clear about the vision and eager to respond in a godly manner—believing that our response will make a measurable difference. Let me suggest some requirements for building unity:

*First*, we must embrace the principle. Cohesion and unity are God’s gift, an evidence of His presence. Division and fragmentation are a sign of His judgment and displeasure. For the most part, fragmentation is due to bad motives, false concepts, human tradition, personality conflicts, or personal preference. These we must adjust in ourselves.

*Second*, we must realize that unity is not “natural” in a fallen world. The effects of original sin cause us to divide and separate. The prophet Isaiah said clearly, “Each of us has *turned to his own way*” (Is. 53:6). Or, as one translation puts it, “each taking

his own way.” The natural tendency for every group of fallen humans, whether in marriages, clubs, or national or church matters, is to fragment and divide.

*Third*, we must acknowledge that unity is supernatural. When any human group—however small—desires to walk in unity, they will find it impossible without supernatural grace for mutual surrender and personal sacrifice. This I call the “*sacrifice of unity*.” Who will deny the special kind of sacrifice required to make a marriage successful? How, then, could we think that unity in the body of Christ could come without the same kind of “supernatural” behavior?

*Fourth*, our commitment to unity must match the severity of the disunity. Spiritual band-aids and clever clichés only complicate the issues and frustrate those who seek visible unity. Paying the *price* of unity must become a priority from the Holy Spirit which will create in us a supernatural tenacity and unflinching hope.

*Fifth*, we need to be clear about the areas in which we *can* be in unity. We all seem to be specialists in majoring on our differences. If we are basic Bible Christians, we can decide to forsake our insecurity and mistrust of our fellow believers. Without compromise, we can find unity in praise and worship; the truth of God’s Word; commitment to the lordship of Christ; personal holiness; and the necessity of laboring together.

Many problems divide us. In this issue, we have attempted to bring those problems into focus. Our desire is neither to ignore those problems nor to become overly preoccupied with them. Rather, our goal is to prepare us all to make that sacrifice of unity which each of us must make to “stay in step” with the Lord Jesus as He moves toward the fulfillment of His own purposes. ▼



A color photograph of a family celebrating Father's Day. A man in a suit and glasses is seated at a dining table, smiling. A woman in a purple top stands behind him, leaning over. To the right, a young boy in a yellow shirt is seated, looking at the man. A woman in a red and white striped shirt stands behind him, holding a baby. A young girl in a white dress is seated on the left, looking at the man. The table is set with blue and white dishes, glasses, and a large bouquet of pink and white flowers. A cake is on the table. A banner at the top reads "Y FATHER'S DAY!".

Y FATHER'S DAY!

TO FATHERS EVERYWHERE...

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