

also featuring:
Christ's Last Order by Derek Prince

Magazine **New Wine**

July 1983

Featuring:

“I An excerpt
from Ern Baxter's
new book—

**Almost
Died!”**

**The dramatic account of
his brush with death**

Plus:

Jesus, Friend of Sinners
by Robert Grant

The Sleeping Tiger
by Dennis Peacocke

Magazine New Wine

a ministry of Integrity Communications

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this purpose by including a wide diversity
of Christian authors to communicate the
message of the kingdom of God to all men.

Editorial

If you have received more than just a few issues of *New Wine* Magazine, you probably recognize the vibrant, healthy person pictured on this month's cover. What you may not realize is how remarkable it is that Ern Baxter is sharing his story with us in July, 1983. It is significant because just four years ago this past June Ern almost died. His experience—what led up to it and what God showed him through it—is a dramatic story.

In this issue of *New Wine*, we are proud to give you a preview of Ern's forthcoming book, *I Almost Died*, the honest and challenging account of how he had to come to grips with the consequences of neglected physical health. What Ern shares, not only in the way of experience but also in spiritual insight, will be of life-saving value to people of all ages. We're excited to present this book excerpt to you.

Our other articles this month focus on our responsibility to reach out to the world around us, extending the kingdom of God into every possible arena. Derek Prince's article, "Christ's Last Order," the keynote for that theme, puts Jesus' command to "go into all the world" into perspective, reminding us that the task is not as impossible as we might think. Derek adds some practical insights to help us understand what God is after.

Ron Jenson's personal account of his reaction to another Christian's witnessing tactics touches on something that all of us have probably felt at one time or another. The same is true of Darol Blunt's article, in which the author describes how God sometimes uses us by placing us somewhere we never expected to be. Next, Robert Grant examines Jesus' amazing commitment to give Himself to be with those who were considered the worst sinners of their day, and what we can learn from His example.

In a remarkable personal history Dennis Peacocke relates his journey through the upheaval of the sixties and early seventies, concluding that the generation that was then searching for a cause could be awakened by the call of the kingdom of God. Finally, in "I Am Not Ashamed," Keith Curlee encourages us to overcome the powerful emotion of shame, and to declare boldly and unapologetically what God has done in our lives and what He wants to do for others.

We trust that this issue—both Ern's dramatic testimony and the encouraging articles—will inspire and challenge us to overcome personal obstacles to extend what we have tasted of God's kingdom to every area God has called us to affect.

Dick Leggatt
Editor

*Extending the Kingdom
of God*

Cover Photo by Mark Pie'



Magazine New Wine

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4.
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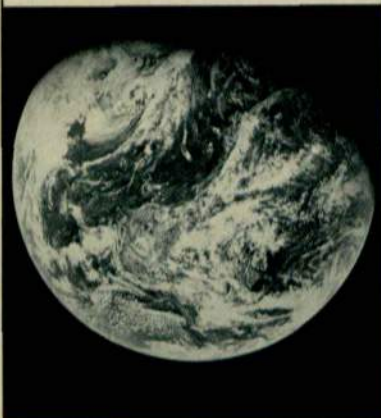
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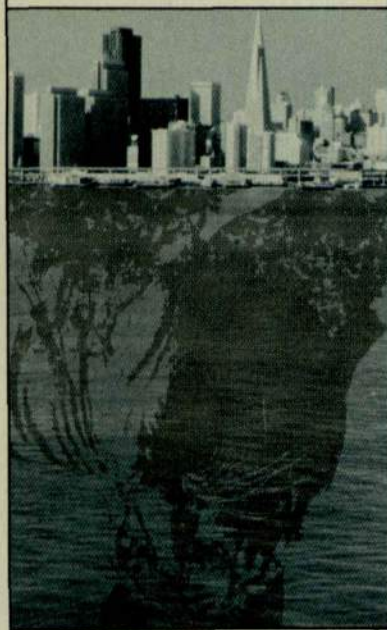
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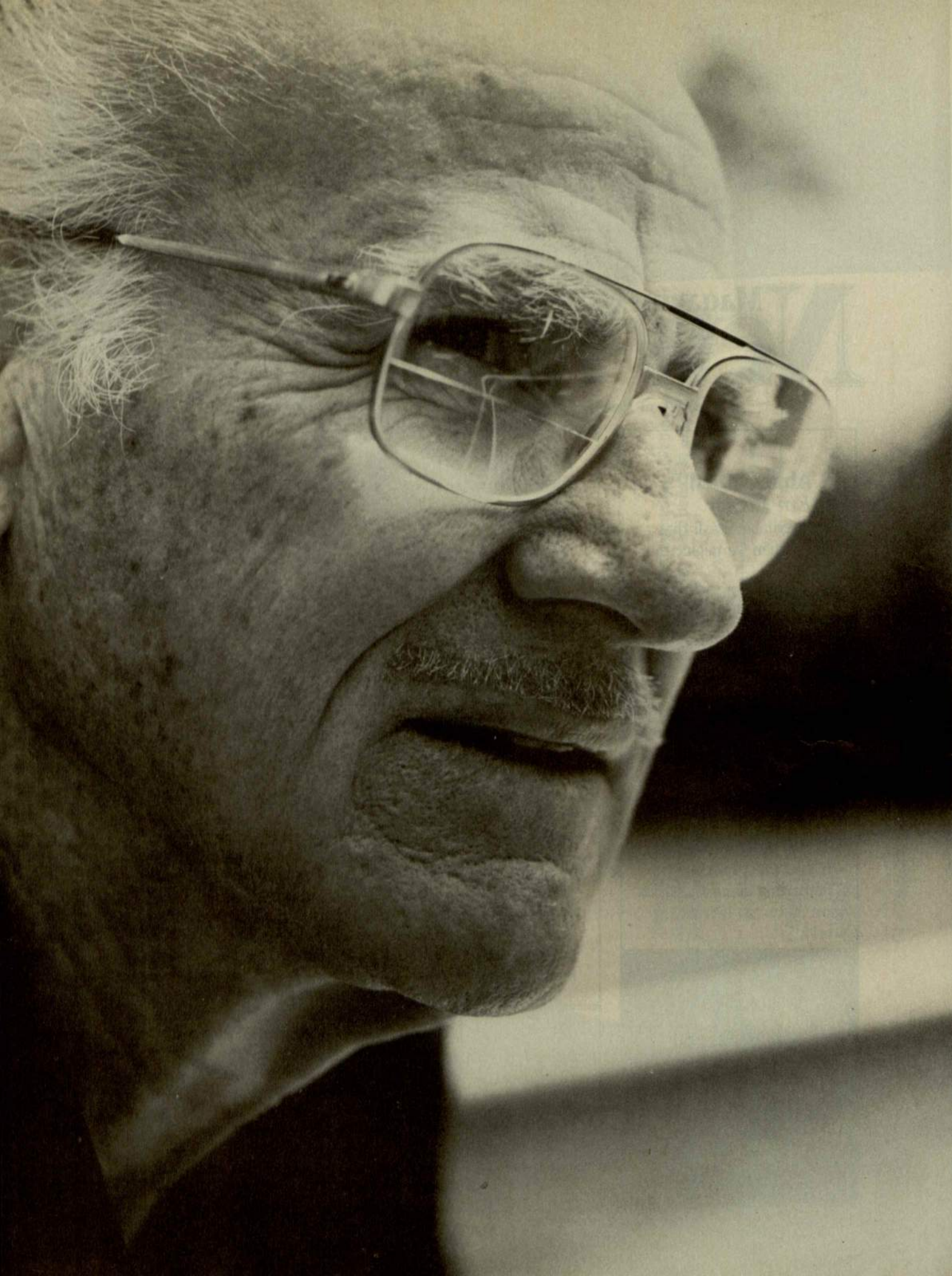
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**The inevitable
crash that
comes when we
neglect
our health.**

**“I
Almost
Died!”**

by Ern Baxter

The paramedics would not let me move. They hovered over my prostrate body, efficiently checking my pulse, blood pressure, and other vital signs. My wife, Ruth, and some friends watched anxiously from a corner of our bedroom.

“We’d better take you to the hospital—it looks like a little problem with your heart,” one of them finally said. “Don’t get up—we’ll use a stretcher.”

The paramedics loaded me gently into the ambulance. One stepped in beside me and took a seat as the other slammed the door shut. As I watched our home disappear into the distance, and felt the rising speed of

the ambulance, I wondered just how “little” they thought my problem was!

Only minutes earlier, at about 7:00 a.m., I had stepped into my morning shower with no reason to expect the cheerful California sun to be the harbinger of anything but another pleasant summer day in San Diego. I was mentally reviewing my morning schedule of classes at a local Bible institute where I held a teaching post, when I became aware of a strange burning sensation in my chest. I had been experiencing similar pains for some weeks, particularly when I climbed the stairs to my second-floor office; but the discomfort had always

subsided after a short rest. This morning, however, the burning persisted with a growing intensity that moved down my left arm and refused to ease even after I had rested on the bed. I summoned Ruth, who then called some friends. They prayed together for me, and then the decision was made to call the paramedics.

I gloomily watched the trees fly past the ambulance window as it screamed its way through the winding hills to the Pomerado Hospital in Poway, California. Was this the end of the race for me? Was I in some final stage of physical degeneration that would ultimately claim my life? Would I never again preach the glories of the gospel? Was I being set aside now, with still so much yet to do? An invalid at sixty-four years of age, doomed to useless inactivity?

I was not afraid to die, but neither was I eager! It was not the thought of losing my own life or health that grieved me so much as the loss of any remaining years

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

of fruitfulness and service to God and His kingdom.

As the ambulance swerved through halted traffic, I found myself beseeching the Lord to grant me a few more years. Yet even as I prayed, I had the growing and uneasy conviction that if the Lord were to grant me a "stay of execution," some radical changes in life-style were in store for me. I knew I would have to begin to take a far greater measure of responsibility for my ailing physical body and its weary and failing heart, which was struggling so hard to continue beating that June 12, 1979.

The Beginning of the Problem

My boyhood ambition had certainly not been to weigh three hundred pounds when I grew up. Quite the contrary, when I was married at age twenty-two, I stood a strapping 6' 2½" at a lean 157 pounds. I was called "Skinny" by many of my friends. From my earliest years, I had been athletically inclined, regularly involving myself in any available physical competition. In high school I was avidly involved in body building, making it a point to be on as many athletic teams as possible. Even in those days, something inside me wanted to "run the race"—I was active in football, basketball, soccer, and hockey, and was proud of my ability to hold my own in stiff competition.

But in the following years, the contentment of a happy marriage and the discontinuance of much of my physical activity coupled with a regular schedule of heavy meals produced some decided physical changes. The nickname "Skinny" ceased to be applicable. My weight rose to over two hundred pounds, and the preaching ministry I was pursuing required long hours of study and a sedentary life-style not designed to maintain either good physical muscle tone or a metabolic rate sufficient to burn off excess calories.

I now had "nobler" pursuits than the "frivolity" of physical competition and exercise. When my friends commented on my increased weight, I jokingly replied I was "enlarging my borders." Public concern over the dangers of obesity was not prevalent in those days, so I found no cause for alarm at my ever-expanding waistline.

My first faint inkling of the severity of my overweight condition came when I went for a physical examination to qualify for a life insurance policy. The physician was sharp and direct. As I sat naked on the examining table, he poked my protruding abdomen with an accusing forefinger and curtly warned that my bulging belly would undoubtedly make the insurance policy I planned to purchase much more expensive. Already humbled by my exposed condition, I lamely replied that I

didn't eat all *that* excessively, even though I did weigh almost two hundred and fifty pounds.

My feeble effort at self-justification only increased the disgust in the doctor's voice. "Come now, Baxter," he said. "You're an intelligent man. Everything sticking out there," he poked at my paunch once more, "first went through there," and he moved the accusing finger in the direction of my mouth. He was right on both counts. My obesity was the result of undisciplined overeating and, just as he had predicted, the insurance company penalized me by increasing my premiums. So, although I was in my early twenties, I was already paying for my physical indiscipline—though at that time I thought my loss was only in dollars. I did not know I was also paying my first installments on an ever-increasing physical deficit that would leave me with a bankrupt body.

While my disquieting encounter with the doctor gave me temporary cause for thought, it accomplished no permanent change in my life-style. I was quickly distracted by my success in the Lord's work.

An Expanding Ministry

As the years progressed, the church I was pastoring continued to grow and prosper. With my ministerial success came an increasing number of opportunities to minister outside my local church. By the time I was thirty-four, I was traveling the world as a Bible teacher with the famous evangelist and miracle worker, William Branham. While my ministry was expanding beyond anything I had ever dreamed, unfortunately so was my girth. My weight had increased to two hundred and ninety-six pounds.

Today, when I look at pictures of myself taken during that period, I am rightfully embarrassed.

Just Around the Corner **Strengthening Our Ties** **With God**

How prayer and worship draw us closer to the Lord.

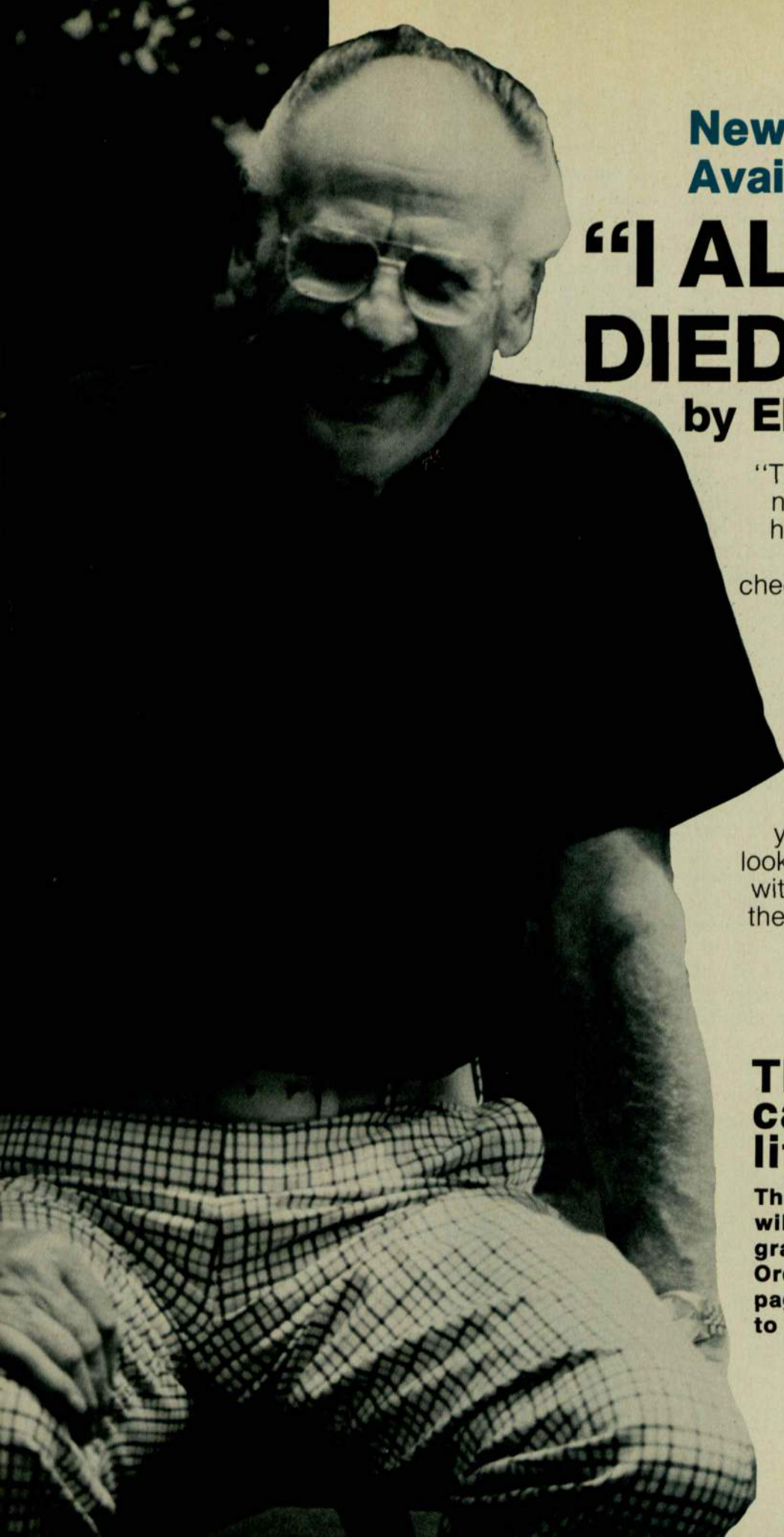
The amazing way our children hear from God.

An interview with Paul Billheimer, author of *Destined for the Throne*.

Bob Mumford shows us how to give God what He really wants.

All Next Month in the August New Wine.

continued on page 8.



**New Book
Available Now!...**

“I ALMOST DIED!”

by ERN BAXTER

“The paramedics would not let me move. They hovered over my prostrate body, efficiently checking my pulse, blood pressure, and other vital signs. My wife, Ruth, and some friends watched anxiously from a corner of our bedroom.

“We’d better take you to the hospital—it looks like a little problem with your heart,” one of them finally said. “Don’t get up—we’ll use a stretcher.”

**This book
can save your
life.**

**The first 500 copies sold
will be personally auto-
graphed by Ern Baxter.
Order today. See form on
page 32 (please allow 3
to 5 weeks for delivery).**

My gross overweight had ceased to be a joke or even amusing as my abused body at last began to register its protest. A small hernia appeared next to my navel as a result of the continued physical strain. In addition, I kept bottles of antacids constantly handy to control my nagging heartburn. The young man who only ten years before could exercise with energy to spare found himself gasping for air after dragging his excessive body up a single flight of stairs to his office. Finally, I became aware that if I didn't do something about changing my life-style, I was going to be in serious trouble. I confessed to my wife, "If I don't do something about this weight, it's going to kill me." When she suggested that I see a doctor I readily agreed.

A Dubious Blessing

The medical help I received, however, proved a dubious blessing at best. The drug prescribed for me by the doctor was a powerful stimulant commonly used for weight control. It took off the weight but it also added to my physical discomfort by giving me sleepless nights and by doing strange, indescribable things to my nervous system. While I lost one hundred pounds, I also lost a great deal of my composure and sense of well-being. My sleep pattern was chronically disturbed and my erratic nervous system left me jumpy, irritable, and unable to concentrate. I generally

felt at loose ends with myself.

While I felt considerably better without all that extra poundage, unfortunately I hadn't really found the "cure." Even though I never again put on that much weight, I repeatedly journeyed up and down the scales in frustrating cycles over the next few years. But most of my spasmodic attempts at weight control were motivated more from a desire to avoid a stroke or heart attack than from a scriptural understanding of God-glorifying moderation and discipline.

I was a hardy subscriber to a popular approach to ministry which simply never considered physical problems to be the result of disobedience to biblical instruction on the proper treatment of the body. Beyond my ignorance, I could point to many of my ministerial heroes, both ancient and modern, who were "big" preachers. Later I saw quite clearly that some of these giants of the faith would have lived longer in the service of the Lord if they had treated their bodies with biblical care.

I had become one of the overweight preachers who were a common sight in the 1940's and 50's, even as they are today. I had fallen into a ministerial life-style common to many men of the cloth.

The Inevitable Crash

I continued to embrace this self-indulgent life-style until 1957, when I was felled by a cor-

onary insufficiency (forerunner of a major heart attack). While my body's cry of alarm during that crisis jolted me into a temporary period of moderation, I must painfully confess that within months I began to slip once more into the same old pattern: keeping my body laboring along with drugs and trespassing on God's grace, without really giving heed to the pleas for mercy from a body steadily wearing down.

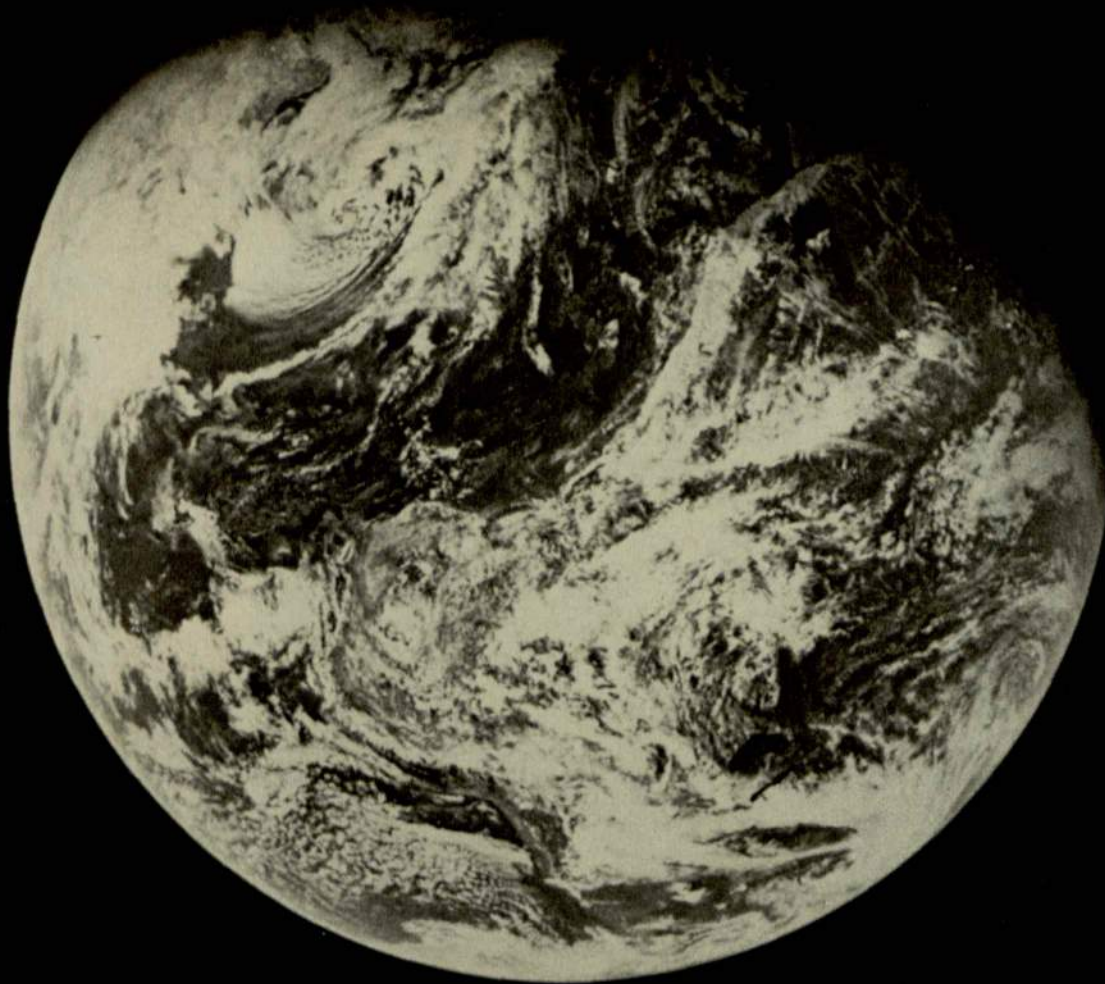
The next twenty years brought only slight change in my life-style. My body continued to perform its function of getting my spirit and soul where I wanted them with only spasmodic complaints or breakdowns. I had developed what I thought was a good arrangement with my body: As long as it got me where I wanted to go with a minimum of fuss and interference, I would keep it pampered, spoiled, and indulged. *Never once during the physical ups and downs of those years did I hear a clear voice from Christian leaders on the biblical significance of the physical body and its need for discipline and care!* Only heaven will ever fully compute the loss of time, usefulness, and well-being caused by my own lack of personal physical discipline.

Entrance into my sixties found little left in my bank of physical reserve to make the continued installment payments I had begun so many years before. The deficit was too big—the crash was inevitable.□

God not only granted Ern Baxter the "stay of execution" for which he prayed, but also confirmed his suspicions that a radical change in life-style would be necessary. The full account of Ern's revolutionary physical transformation is available in his new book, I Almost Died. Order it today and discover what the author had to learn the hard way. To order, please see the response form on page 32 and allow 3-5 weeks for delivery



Ruth & Ern
Baxter.



The parting command Jesus gave us to “go into all the world.”

Christ's Last Order

by Derek Prince

In the five and a half years I spent in the British army, one of the key words we heard was, “orders.” Every soldier was responsible to know what was on his orders, and one of the most common slogans we heard was, “Ignorance of orders is no excuse.” In the army, you are responsible to find out what the

orders are. If you don’t know, the fact that you didn’t see the notice board with the orders on it, or you didn’t hear the word of command given, is never an excuse.

I believe the same is true for us as Christians. If Christ has given us orders, we cannot excuse ourselves by saying, “Well, I never knew about that.” God’s answer is that it is all there in the New Testament, and we are responsible to acquaint ourselves with our orders.

Another principle in the army

is that orders remain in force until they are officially cancelled. That also is true for us as Christians. Every order that Christ gave us is still in force today. We are responsible for two things: first of all, to know our orders; and second, to do them.

The Great Order

The order that I would like to focus on is found in three passages in the New Testament, and is commonly known as the Great Commission. It is Christ’s last

Photo: Ewing Galloway, New York, NY.

order to us, and it is not optional. In Matthew 28:19 we read:

Go therefore and make disciples of all the nations.

That is a very inclusive statement. Jesus says to go to *all* the nations—not one nation anywhere on earth is to be omitted.

In Mark's gospel Jesus said, "Go into all the world and preach the gospel *to all creation*" (Mk. 16:15). That again is an inclusive order. We are obligated to proclaim the good news to the entire created world.

The third similar passage, though expressed slightly differently, is in Acts 1:8-9:

But you shall receive power when the Holy Spirit has come

upon you; and it is not optional. In Matthew 28:19 we read: them is the thing I want them to remember most. And I believe this was true for Jesus as well. The last words He spoke were "*to the ends of the earth.*"

These three passages together are a weighty accumulation of emphatic words and phrases: "all the nations . . . to the ends of the age"; "all the world . . . every creature"; "to the end of the earth." Both in time and geography, every extremity is covered. As somewhat of an expert in the interpretation of language, I would say it would be impossible to say anything more clearly or emphatically than Jesus said in this last order.

The Final Sign

When Jesus' disciples ask, "What will be the sign of your

embracing the promises of Jesus. But when it comes to His orders, we somehow think they apply only to somebody else. Nevertheless, we have no basis at all for thinking that Jesus' promises apply but His orders have been cancelled. The task still lies before us as clearly as when Jesus gave the order.

Feeding the Multitudes

Why has the Church failed to obey the *great order* fully? One factor that hinders our obedience is discouragement at the apparent immensity of the task. When we consider what is involved in preaching the gospel to a world population of more than four billion, we may be discouraged from even beginning. With so many different and complex nations, languages, and cultures, how can we ever really do what Jesus told us to do?

I think we can find the answer to that question looking at the way Jesus handled two seemingly impossible situations—the feeding of the multitudes. I believe these miraculous events offer a pattern for how the Lord intends for us to face the task of proclaiming the gospel to all creation.

Chapters 14 and 15 of Matthew record two similar but separate incidents when Jesus enabled His disciples to feed the multitudes miraculously, using just a few loaves of bread and some fish. Very simply, I believe the challenge of feeding a multitude of eight or ten thousand people with virtually no food is a pattern for the challenge of presenting the gospel to a world of four billion people. We can extract principles from the feeding of these multitudes which I believe apply as well to the task of presenting the gospel to the entire world.

Our Reluctance

If we read the account of the feeding of the five thousand in

The bigger the challenge, the greater God's provision.

upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. When He had spoken these things, while they watched, He was taken up.

Those were apparently the last words that fell from Jesus' lips on earth.

To me, that finality is tremendously significant. When I part from people who are dear to me, somehow the last thing I say to

coming and of the end of the age?" He refers to various events, and then pinpoints the final sign: "This gospel of the kingdom will be preached in all the world as a witness to all the nations; and then the end will come" (Mt. 24:14). The final sign of the end of the age will be the preaching, not of some watered-down gospel, but of the gospel of the Kingdom in all the world to all nations. That was the one supreme objective on Jesus' mind as He left His disciples.

What part do we play in bringing to pass the return of the Lord? The answer is the preaching of the gospel of the Kingdom in all the world to all nations. If we do not obey this clear order, then we are disobedient.

To a large degree we as the Church have been disobedient in carrying out this responsibility. The Church has had no problem



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

Matthew, it is very clear that the disciples did not want the responsibility of feeding the crowds. They said, "It's getting late. Send them away to buy food." They could see that supper was going to be a major problem, and they wanted to avoid it. But Jesus said to His disciples, "You give them to eat."

I think we must first understand that the attitude of the Church today is largely the same as that of the disciples. We may want to escape the responsibility of presenting the gospel to the whole world, but Jesus says it is our job—we cannot transfer it to anybody else. Jesus has ordered us to do it, and He has never retracted the order.

Second, the feeding of the multitude illustrates a relationship between two principles which some Christians mistakenly tend to regard as opposites. The one is what I would call order or discipline; the other is God's supernatural power. In the Church certain groups tend to major on one or the other.

In the ordered, disciplined group, everyone is lined up in his place, doing exactly what he's supposed to be doing. That isn't wrong. In fact, such order is very clearly demonstrated in the feeding of the five thousand. In one account, Jesus said, "Make them sit down in groups of fifties, in rows." If He had not done that, some of the people would never have been fed. Some may have even been trampled under foot in the rush of the multitude for food. So it was imperative that they begin with order.

Nevertheless, they could have arranged everybody neatly in groups of fifty and left them hungry. Order was necessary, but it was not sufficient. To complete the miracle, the supernatural grace and power of God had to be released. Supernatural power in the service of the Lord is not an option; it is a necessity.

The second principle here is that order and discipline have to be balanced and complemented by the supernatural power of God to work a miracle. By supernatural power, I don't just mean healing and prophecies—I mean a miraculous approach to life that never says, "I'm limited to my own ability and resources," but instead views every situation in the light of God's unlimited resources.

Passing On What We Receive

The third principle is that the multiplication did not depend merely on Jesus. It depended on the disciples passing on what they received from Jesus. If the disciples had not passed on what they received, the miracle would never have been consummated.

I believe the same is true with you and me in our task of reaching the entire world. The grace, the power, and the provision originate with Jesus, but for the world to receive these, we have to take them and pass them on. We are either channels or barriers.

The fourth principle I see in this miracle is that the multiplication continued beyond the point when all the needs were met. Not only was everyone fed, but there was a surplus—even more than they started with. That is no accident. Jesus was demonstrating that God's resources are limitless.

I believe that the greater the need and the fewer the resources, the greater the surplus. God wants us to realize that there is no shortage with Him. The bigger the challenge—the less we have to start with—the more we can expect God's abundance.

REMEMBER: FRIDAY, JULY 1, IS A NATIONAL DAY OF PRAYER AND FASTING.

To Whom Much Is Given

Now I want to apply these truths. In the light of what I have presented to you from the New Testament, I believe we have only two options: to obey or to disobey. In every nation, the whole Church shares this responsibility to present the gospel in every other nation where it has not been presented.

But there is a principle Jesus reveals in Luke 12:48 which makes our responsibility as Christians in the United States greater than that of almost any other group of Christians: "For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more." I believe that as American Christians we have more committed to us than possibly any other group of Christians anywhere in the world.

The United States is one of the wealthy, powerful nations. Besides our wealth, American Christians enjoy tremendous liberty to practice our religion with protection, provisions, and even special favors from the government. *I question whether there is any other country in the world where Christians have the same privileges.* At the same time we have teaching material available in English on a scale that is not available in any other language to any other nation.

In all these regards, we have unique privileges and unique opportunities in America which are unrivaled anywhere else on earth. But with these privileges, God is saying, "To whom much is given,

of him shall much also be required." That means we have more than our numerical share of the responsibility for communicating the gospel to all nations.

Practical Points

Finally, I want to make a few points that I hope will be extremely practical:

- 1) We need to determine whether our lives are *fully lined up with the orders that Jesus has given us*.
- 2) We need to recognize that if any change is required in us, primarily it should be *a change of attitude—not action*. If we respond to this message by trying to go in four directions at once, we will not get anywhere. I am

not suggesting that in the next thirty minutes we all need to do something totally different from what we have been doing. What I do believe is that most of us need a change of attitude. That is primary. 3) We need to realize the obvious fact that *we should not and could not all "go into all the world."* In fact, it would be chaotic if we did. The decision about who should actually go and who should not is something the Holy Spirit has to indicate to us individually and collectively. I have provided here general direction which comes from Scripture, but particular direction comes from the Holy Spirit individually.

Even if you do not go, you should see yourself just as totally involved as those who do go. We

need to regard whoever has gone or will go proclaiming the gospel as our brother, our sister, or our child—a natural relationship. They should be as close to us and as important to us as the closest members of our family. Everything that happens to them—good or bad—should be of concern to us if we have the right attitude.

4) Individuals and fellowships must *discern their God-given spheres*. Each of us has a God-given sphere. As we acknowledge that the task of bringing the gospel to the whole world is our task, we must find in that total task the sphere of responsibility that God has allotted to us individually and corporately. We can cause more harm than good if we rush around in somebody else's sphere. And if we don't carry out our responsibility in our own sphere we will have to answer to God.

5) When others go to a different sphere from ours, we should *still see them as our representatives and our responsibility*. Nothing grieves me more than the small-mindedness of many Christians. I believe that the gospel needs to be presented to every tribe, nation, and language, because Revelation 5:9 says there will be a representative of every single tribe, nation, and language among the redeemed. The Church will not be complete until everyone is represented.

We need to regard as our representatives other groups which are doing what we may not be called to do. And every time they succeed, we need to bless God for it. We need to pray for them and support them if God prompts us. They may not be "on our team," but they are playing in the same league. We miss so much by being small-minded!

Christ's last order has been given to us, and the final sign of His coming awaits fulfillment. The responsibility of His order now rests upon us. Will we as the Church obey or disobey?□

TIPS FOR FATHERS

Fathers, Take A Break.

Summer is the time to "pack it all up and go somewhere else" awhile. It's a great opportunity to become reacquainted with your family after the busy school year and away from your hectic work schedule.

*Here are the three most frequent excuses for not taking a vacation. Don't let them keep **you** from it!*

1. **Inertia.** "A body at work tends to stay at work." Force yourself to get away. It usually takes three days to unwind, so go ahead—plan on being miserable for the first three. After that—enjoy yourself!
2. **Replacement Value.** "What will they do without me?" Let them find out! You will all probably learn more about the things that really matter. And remember that to have a genuine vacation rest, "You can't take it with you." So leave your work at the office!
3. **Homecoming.** "It'll just be there waiting for me when I get back." Make an announcement: "Anything arriving at my work spot while I'm gone is delegated to someone else; you can put the rest in the 'round file.'"

Take time to get together with your family and talk about what you'd like to do. If they participate in the planning, then they'll enjoy the vacation much more.

"Tips for Fathers" is provided by Fathergram. If you would like to receive Fathergram, write: P.O. Box Z, Mobile, AL 36616.

We Asked and You Answered

Our readers tell us how they first heard of New Wine and how they now use New Wine in extending the kingdom of God to others.

**Wayne Pallas,
Denver, Colorado**

"I first received New Wine through our church here in Denver. One person I shared it with was my dad, who in turn shared it with his pastor. The really exciting thing to me is that Dad's pastor is a candidate for Moderator in a major denomination. He has shown a real interest in New Wine."

**Mrs. Margaret Fowl,
Berlin, Maryland**

"I was introduced to New Wine shortly after I received the baptism in the Holy Spirit, which revolutionized my relationship to the Lord Jesus."

You and your teachings have helped me see the bigger picture...."

**Esther McMenamin,
Kennewich, Washington**

"I've copied New Wine articles for individuals—most frequently those on solving specific problems, and the one on the medical aspects of Jesus' death."

**Estelle McDonald,
Louisville, Kentucky**

"I first heard about New Wine through our fellowship. The Lord reminds me to share my back issues with others. I've taken them to the barber shop,

the swimming pool, and given some to the plumber."

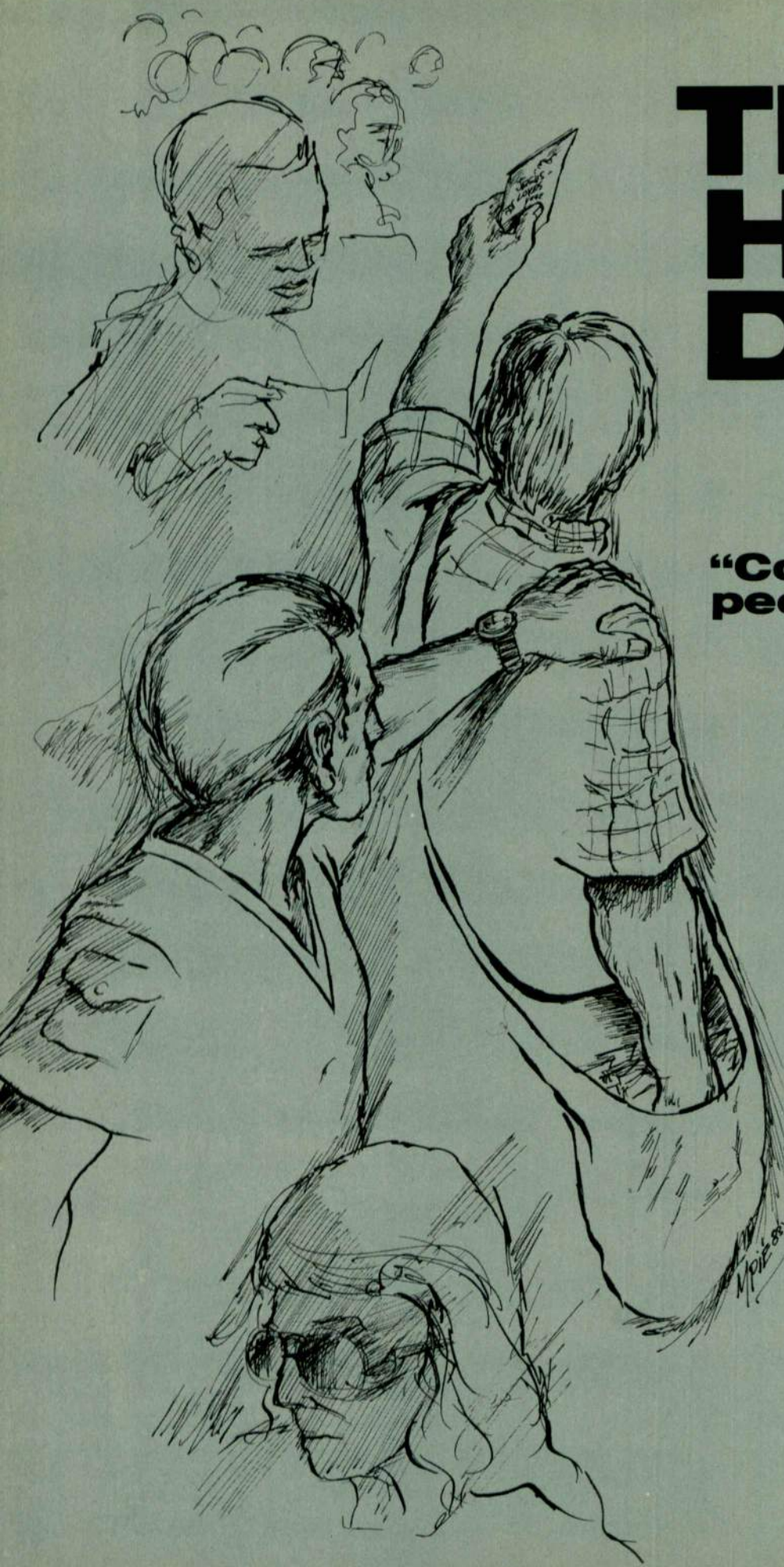
**Steven Haag,
St. Louis, Missouri**

"I first heard about New Wine through friends who took me in just after I was saved in 1975. I have always been thankful for their friendship and considered it a very important part of my early Christian growth."

**Mrs. Bennie Hicks,
Sterling, Illinois**

"I don't know how I first received New Wine but I'm glad I did."

We share these letters with you to encourage you to use New Wine Magazine in your personal outreach to strengthen friends, neighbors, family members, and those in your church. When you do, please write us, as these people have, so we can hear how God has blessed your efforts.



That Humili Day by Ron

**“Couldn’t he see he
people off?”**

This is the greatest parade ever, I thought as I steered my date through the boisterous crowd assembled for the Seafarer’s Torchlight Parade.

The sun was just beginning to set on a warm late-summer afternoon in Seattle, and a cool sea breeze had come up, carrying just a hint of autumn chill.

People were everywhere. I cradled Patty’s elbow, guiding her around older, slower-moving couples and screaming, rambunctious youngsters. Finally we located an open spot on the street curb. We sat down and joined families, dating couples like ourselves, and older folk who also had come to view this spectacular night parade.

And spectacular it was. The parade route wound for miles through the heart of Seattle and featured thousands of participants. Clowns danced and juggled while white stallions pranced through the spectator-lined streets. The excitement of the

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Jenson

was turning

parade was almost electric. The elaborate floats were a favorite attraction for me, as were the familiar strains of high school bands.

"What a parade!" I said to Patty as the local high school band marching in front of us reached a resounding crescendo, then faded to the steady rhythmic drum cadence.

Soon, evening lights glowed against the dusky summer sky like strings of Christmas decorations. Between the floats and marching bands that passed, Patty and I chatted about my summer travels.

I had returned two weeks before from a student conference in southern California. There I'd learned how to communicate my Christian beliefs to others. For an eighteen-year-old the training was invaluable. One afternoon I went witnessing, and two men told me they would like to invite Christ into their lives.

That had done it! Suddenly I felt as confident as Billy Graham.

Gone were my former grouchy attitudes about witnessing. Now that I knew evangelism could be as easy as starting a friendly conversation, I welcomed opportunities to tell others about the gospel.

As I finished telling Patty about the conference, I wondered briefly about the people crowded about us, sitting in stubby-legged lawn chairs and on towels and leaning against light poles. Did they know God as I did? Would they want to?

I brushed aside the fleeting urge to share my faith. I caught Patty's eye and grinned. I was, after all, on a date.

Turning my attention back to the parade, I watched a blue-and-yellow flowered float lumber along. As it rolled by, I noticed a poorly garbed young man walking along the parade route near the curb. He carried a burlap satchel flung over one arm, out of which he pulled gospel tracts and passed them out to spectators.

I saw his arm go out to person after person, placing a pamphlet in each hand. Some people took them and read briefly. Others tossed them to the ground.

Some pointed fingers and jeered, taunting and teasing. But the man moved on, saying nothing, only reaching again and again into his satchel.

I grew angrier the longer I watched. Evangelism was great—even necessary. But not *this* way. Couldn't he see he was turning people off? Why didn't he *talk* to people?

It's people like him that give Christianity a bad name, I thought smugly as he passed in front of Patty and me, working his way along the peopled curb.

Impulsively, I grabbed Patty's hand and began to follow him in the crowd, weaving around families and children in our path. My attention had shifted from the gaily colored parade to this one drab-looking man. I grew more indignant with each tract he distributed.

Finally, I could take it no longer. I approached him from behind, put my hand on his shoulder and turned him around. I looked him right in the eye.

"I'm a Christian, too, friend," I said sternly, barely concealing my anger and impatience. "I appreciate the fact that you want to share your faith, but I think it's rude to just cram a tract in someone's face. Why don't you talk to people?"

His clear blue eyes widened and his rough tanned face grew taut. His lips parted.

"Ulla-ulla-ull?"

He said it helplessly, his tongue bobbing to one side. And then I saw it: The man was physiologically incapable of speech.

I shut my eyes in disbelief, cringing at the gall I'd displayed. I felt like melting into the ground, when suddenly a scene of my future in heaven flashed through my mind. In it, the shaggy-haired young man and I were both standing in a long, winding line of saints. At the front of the line was this young man, a faithful and useful servant of God. Wedged in at the end of the line, singed, barely escaping the fire of God's wrath, was me.

I've never forgotten that humiliating day fifteen years ago. I'm no longer so concerned by the many ways people share their faith. Like the apostle Paul, I've learned to rejoice and know that all is well as long as the gospel is communicated.

Since then, I've completed years of theological training and shared my faith hundreds of times—even trained others to do the same. But I still heed the lesson learned from that one young man: More important than words is a sincere heart, one that is willing to be used by God. □

Ron Jenson is president of the International School of Theology in Arrowhead Springs, San Bernadino, California.

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What Am I Doing Here

by

Why would God call a trained minister
the builder of a church?



Four years of Bible college, eight years of pastoring, and now it's come down to this, I thought as I sat on the roof pounding nails. Surely God didn't bring me this far to let me die working as a roofer in the San

Jose summer heat. This must be some kind of divine joke!

Mine had been the perfect success story. Raised in the church by godly parents. Called by God to ministry in my teenage years. Trained for that ministry by one

of my denomination's leading colleges. I climbed my way up through the ministerial ranks, paying my "dues" along the way. The sweet feeling of success as "God's man" had emerged as my ministry grew.

Here?

Darol Blunt

ed minister into business world?

Yet somehow, none of it was ever enough. In the midst of the "success" was the nagging feeling that this was not the path God had chosen for me to walk. It seemed that I had yet to discover something further about God's calling for me.

As I sat on the roof that afternoon I remembered the day when I first sensed God's call upon my life. I was eighteen. As clearly as I have ever heard Him speak to me, the Lord said that He would have me walk a path different from what I understood ministry to be. Of course, in the wide-eyed idealism of youth, I had no idea what He meant.

I went to Bible college and then spent the next eight years in full-time pastoral ministry. But I kept feeling like some sort of spiritual Don Quixote throughout that period of my life, wildly swinging my wooden sword at gigantic windmills, expecting them to give way to my persistent attack. God was continuing to expand my vision of the Church's task, but that vision was not becoming reality in the religious circles I walked in. In Scripture I saw the Church functioning as a many-membered body working for the ultimate purpose of bringing all things under the dominion of the Lord. But in my experi-

ence in church settings, we couldn't even get it together enough to decide carpet colors without causing major differences within the congregation.

So I left. I laid down public ministry and went on a pilgrimage to see if I could find a group of people who were seeing the same vision for true biblical community and were willing to try to live it.

From Ministry to Business

The decision was painful. I found myself alone, cut off from my past because my former ministerial peers didn't understand me. After all, why would anybody walk away from ministry that had all appearances of being "successful"?

In time we found a community of people with similar vision. But there I no longer had any special identity as a pastor. After eight years of having been in the spotlight, here I was, sitting on a roof, wondering if God had forgotten me.

Nevertheless, my view of my calling began to change as I embraced the painful process God had me in. Steadily I found myself moving from nailing shingles to management within the company. Then, to my amazement, I eventually became owner of a roofing business. Almost before I knew it God had taken me from being a full-time "minister" to becoming a Christian businessman.

"Christian business" had always been something of a misnomer to me. By and large, so-called Christian business, as far as I was concerned, had not done much to enhance the Lord's reputation. In fact, in some cases it seemed to do more damage than good, and this had always troubled me deeply. But now by divine arrangement I was becoming increasingly involved in the business world, and with that involvement came a growing burden

to see enterprises emerge in the marketplace clearly stamped "Belonging to the Lord." This new direction was causing a great deal of adjustment in my thinking.

I began to realize that when the Lord had told me years earlier that He was going to have me walk a "different path," He may well have meant that my years of pastoral ministry were preparation for a calling to business. Of course, I had taught many times that God could call someone to a professional or business vocation as well as to full-time ministry, and that such a calling was just as significant. But it was one thing to *teach* that principle and quite another to *live* it. Why would God take a man trained to be a preacher and drop him into the business arena? Was this really God's direction, or was I merely settling for something less than His true calling for me? Months passed as I bounced back and forth—one week concluding that I should be a businessman, and the next week deciding that I was called to full-time ministry.

The Way Chosen

Then early one morning I was reading the psalms and came across this verse:

Who, then, is the man that fears the Lord?

He will instruct him in the way chosen for him (Ps. 25:12).

The way chosen for him.

Those words flashed out from the page like a neon sign. The Lord has a path chosen for every man and woman! I felt the shackles of my humanistic thinking begin to rattle. How could this be true?



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After all, God created us all to be "freewill agents." What about personal fulfillment? Where does *my* choice come in?

The answers came clearly as the ultimate issues moved more sharply into focus. I began to realize that if God is sovereign, He directs our lives *where He wills*. My commission from Him is to cooperate with Him for the purpose of extending His kingdom—even personal fulfillment must be subordinated to His will. God alone knows best the gifts and abilities He has given each of us, and where those gifts are needed most.

My whole perspective was changing. Instead of separating life into "secular" and "religious" compartments such as "business" and "ministry," I began seeing that *all* of life is holy, and that "the earth is the Lord's and everything in it."

Prophets in the Marketplace

Although the Lord certainly wants people with prophetic insight functioning in the Church, I believe that He also wants people with prophetic insight in the marketplace. If God's people are going to rule creation, we must bring God's perspective into all we do. Exercising "dominion" in the business arena will require that Christians rise to places of influence and bring godly standards into their work.

The business world needs men who understand the Lord and His ways, men who won't compromise—men who by their testimony can demonstrate convincingly that godly principles apply to the "secular" as well as the "religious" realm. Conquering the business "Goliath" will also require men and women of *conviction*, walking in the security of a God-given identity and a clear understand-

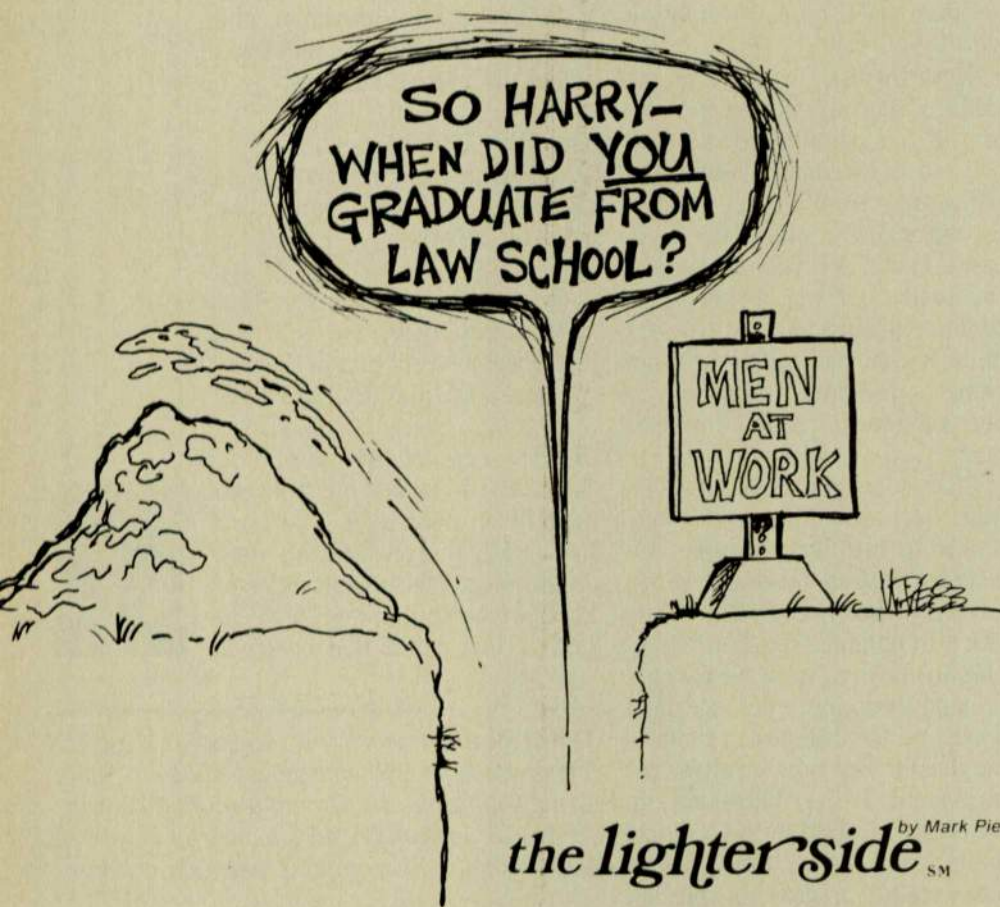
ing of His direction. Only in that security can we avoid the snares of success and wealth.

Abraham was a man of conviction who chose to follow God regardless of where He led or what it cost. He was willing to forsake all in order to stand before the Lord with integrity; his personal satisfaction was subordinate to the will of God. Abraham became a wealthy man, not simply because he believed and followed the Lord, but also because his faith led him to be a wise steward of his resources.

Today, as in Abraham's time, God is looking for such men to work in the marketplace. Success in business takes some old-fashioned hard work, shrewd investing, and godly wisdom; it doesn't come by presuming upon the goodness of God. Lazy men will not have an impact on our society. Each of us needs to find "the way chosen" and give ourselves to our calling.

First we must resolve the issue of lordship, realizing that God places each of us in the body as *He* wills. Only then can we begin building upon that foundation as wise stewards. Those who do not settle this issue first may wander aimlessly in the desert of confusion all their lives, never attaining the level of fruitfulness God desires for them.

We are called as God's people to extend His kingdom into the spheres to which He directs us. The business world desperately needs God's government established by godly men and women of substance. We are the vehicles He has chosen to use. The task may mean some changes in our thinking about gifts and callings, and that transition could mean a great deal of pain. But even if the commission requires several generations to fulfill, the fruit of our labor is more than worth the sacrifice. What God has commanded, He will also give the grace to accomplish. □



the lighter side by Mark Pie SM



Jesus, Friend of Sinners

by Robert Grant

Would you reach out to these people like Jesus did?

Jesus is called a "friend of sinners" a number of times in Scripture. Usually the phrase was used by the Pharisees as a degrading accusation intended to discredit and disqualify Him. In their eyes, His association with "notorious" people was grounds for rejecting His ministry.

What was it about Jesus' relationship with these questionable

characters that gave the Pharisees occasion to accuse Him? It seems from Scripture that Jesus not only felt comfortable with such people, but actively sought them out. At the same time they apparently felt quite at ease in His presence. The Scriptures tell us that they joined themselves to Him.

We read in Matthew chapter 9 about a meal where tax gatherers

and sinners joined Jesus at the table. The Pharisees seized this opportunity to display their condescension and disdain. Jesus' reply—"It is not those who are healthy who need a physician, but those who are ill" (v. 12)—clearly confirms that it is for sinners that He came, and it was sinners to whom He wished to direct His time and concern. So, although the Pharisees attempted to

Photos: Wide World Photos, Inc., New York, NY.

discredit Jesus for associating with sinners, His being with them was an essential part of His ministry.

An Unpopular Word

The term *sinner* is not a popular word today. It is so charged with negative social and emotional associations that most

the Lord should be a deep burden of our hearts, because of the seriousness of the consequences that result from walking apart from God.

Have We Forgotten?

In reflecting in recent days upon the consequences of a life

internal matters of church life, we soon find our hearts being tugged to look outwardly to the needs of others who do not know Him.

Many of us, however, face a real sense of inadequacy when the subject of evangelism arises. We think of a certain type of dynamic personal witnessing, involving the persuasive use of key portions of Scripture. We become discouraged because our capabilities don't seem to measure up to the mental picture we have of this aggressive, dynamic, personal evangelism.

Looking closely at Jesus' relationship with sinners, however, can provide some encouraging, helpful insight into reaching others. What we are looking for is not a method or a formula, but rather a living dynamic which paves the way for an effective testimony. Most of us want something more than just repeating a well rehearsed "witness." The real issue is communicating something of the reality of the Lord which brings others to a genuine encounter with Jesus and His kingdom.

Jesus' Approach

Here are four observations about the way Jesus acted as a "friend of sinners" which have implications for us:

1) *Jesus was interested.* This may seem a simple place to begin, but it is essential for reaching others. Jesus saw sinners as the primary reason for His coming, and they were the object of His special interest.

We are interested in what we *choose* to be interested in. It is not primarily a matter of involuntary responses; interest involves deliberate choices. Jesus was interested in sinners, and He chose to make their plight His concern.

If we are to emulate Jesus, it may mean redirecting our attention to those in need. Though some of us may question our ability to be aggressive evangelists,

Jesus was interested in sinners.

people avoid using the word either for themselves or for others. We are more comfortable with words like "needy" or "misguided." Nevertheless, the word *sinner* was used consistently by Jesus, and we need to redeem its use today.

The Pharisees used the term condescendingly to address the "low life" of their day. But when the word *sinner* is used in a proper biblical sense, it is not condescending, but simply descriptive of someone who is missing the mark of God's purpose. It refers to someone walking according to his own understanding rather than the knowledge of God and His will. Such a person follows the wrong directions and so finds himself in the wrong place. In that sense, he is "lost."

We are surrounded daily by many who are headed in the wrong direction. They are following the wrong signs and heading on a course which has ultimately destructive consequences. They stand in deep need of being introduced to the reality of Jesus Christ and the kingdom of God. Introducing them to the reign of

lived apart from the knowledge of the Lord, I have realized that, having walked with the Lord for years, I am prone to forget what it was like before. What was it like not to have immediate access to my heavenly Father and His lovingkindness? What was it like not to be able to have my conscience cleansed by the blood of Jesus? What was it like not to be free from the weight of sin? I found it difficult to recall. With the indwelling presence of the Holy Spirit now a normal part of daily living, it is nearly inconceivable to think of what life is like without His presence.

Yet there are people around us every day who do not understand these things. I pray that the Holy Spirit will help us recover compassion for sinners—those who do not know His personal presence, guidance, and power to save. We need the Holy Spirit to rekindle deep compassion in our hearts which will move us to involve ourselves meaningfully in the lives of those around us, and so to have an impact on them.

Effectively Touching Others

When we consider reaching others with the "good news" of Jesus Christ, a resounding confirmation rises in our hearts. We seem to know intuitively that we need to be involved in reaching out with the gospel of the Kingdom. As we give ourselves to the



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all of us are capable of demonstrating interest in others.

2) *Jesus was available.* No matter what the demands on His life, He always seemed to make time for those in need.

We live in a day of unprecedented scheduling demands which seem at times to be impossible to meet. How can we handle all we presently face, let alone make more time for de-

veloping new relationships? If we are going to be interested and available, it will more than likely mean taking another look at our priorities. We need to face the fact that we spend our time the way we choose. It is a matter of ordering our lives to invest in what we feel will be fruitful areas of pursuit.

3) *Jesus spoke the truth boldly.* His boldness was a "holy

boldness" proceeding from a vital relationship with His Father. We need boldness today in addressing the issues in society—not "mustered up" boldness from human zeal, but "holy boldness" which comes from God.

Jesus derived His identity and security from His Father. He knew who He was within His Father's house and spoke with authority to the issues of life. We have access to our heavenly Father as well, and He has given us a place within His house. This security can free us to relate with confidence, honesty, and love to those we encounter.

4) *Jesus did what He saw the Father doing.* This principle is probably the most important. Jesus lived His earthly life with a continuing commitment to give Himself to what His Father was doing. His success and fruitfulness were due to His complete identification with His Father's will.

One of our greatest needs today is the ability to discern more clearly where our heavenly Father is at work and to give ourselves to these concerns. This aspect of Jesus' life holds the key to seeing the effectiveness in ministry we long to see.

Our heart's desire is to see many come to the knowledge of the Lord and to enter into the fullness of His kingdom.

By following these simple guidelines, our church has increased our relationships with those outside of our community. We are seeking to demonstrate new levels of interest and manage our time so that we can be more available to others. In addition, we are seeking the Lord for greater boldness and most of all for heightened sensitivity and discernment about where the Father is at work. If we can learn to be, as Jesus was, "a friend of sinners," we can have confidence that the Lord Himself will add to the Church those He has chosen. □

DID YOU KNOW?

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The Sleeping Tiger

by Dennis Peacocke

The sixties generation—where is it now?



I have often heard Bob Mumford make this observation:

"There is an entire generation out there—the sixties generation—that has rejected empty religion and is hungry for something real and alive. They have become burned-out on politics, drugs, and sex, and now they've blended into the establishment. They're like a sleeping tiger. But with a prophetic word that is real and powerful, they can be awakened."

I am one from that generation who has been awakened. This is the way it happened in my life.

Coming to Berkeley

In 1961 I came to college at Berkeley, California, the epitome of the all-American boy. In high school in Seattle I had been the student body president and an

all-American in track and football. Having been raised in a conservative Christian family, I became fairly well-known in my area as a Christian athlete. But the pressures of intense collegiate recruiting and the publicity that went with it were too much for me to handle, and I started to backslide. Consequently, when I came to Berkeley, I was running away from God. For about a year, I gave myself without reservation to sin, and totally lost my Christian testimony. I also virtually threw away the athletic gift God had given me.

While I was still struggling to get my bearings, I came into contact with a leader in the Socialist Workers Party in Los Angeles. A very influential man—handsome, articulate, and persuasive—he saw potential in me and proceed-

ed to take me under his wing. He began to remake me as his protégé, systematically destroying the values that I had at that time.

Becoming Radical

I left school for about two years and when I returned in the fall of 1964, I came into contact with a number of students who had gone down to Mississippi for the freedom rides. They began to stir up other students about racial equality and civil rights issues. As I began to get involved in the civil rights movement, participating in sit-ins and picketing, I began to be radicalized.

First, I became disillusioned with the media, as I saw how the press reported the events I was involved in. Having been raised to believe that everything we read in the papers was true, my disillusion

Photos: The Phelps Agency, Atlanta, GA & Ewing Galloway, New York, NY.

sionment quickly gave way to cynicism. Philosophically, I began moving further and further to the left, and soon I became a Trotskyite, the radical wing of Marxist philosophy.

Some of my professors were Marxists and very much involved in what the Communist Party was doing. I never joined the Party, however, because I felt the Party lacked idealism. Actually, the gap between the Party and the New Left was great. Our faith was not so much in the Soviet Union—but rather in Fidel Castro. He represented the youth and vision that our generation was looking for. Looking back, I can see that spiritually, we were looking for a prophetic voice. Many of us had identified with the youth and enthusiasm of President Kennedy—but when he was assassinated, those hopes were shattered.

A Generation's Calling

The Scriptures speak of God as the one who "calls forth the generations to serve Him in their time" (Is. 41:4). I think God put something in our generation which caused it to search for a prophetic sound. As I searched, I found in Marxism a more comprehensive world view than I could find anywhere else. I certainly hadn't found it in the parochial, self-serving brand of Christianity that I'd been exposed to.

The mid-sixties were heady years for those of us who were close to the New Left leadership. We had the first anti-Vietnam rally in May of 1964—Norman Mailer, Dick Gregory, and others spoke. We had 200,000 people in Haight-Ashbury for the first "be-in" with Timothy Leary. What we were teaching was being spread everywhere. We didn't really understand how or why, but we seemed to be gaining a worldwide influence. We seemed to be the new wave of the future, which caused us to be even more committed to our cause.

We knew that there was a revolutionary historical process in motion and our generation seemed to be on the cutting edge of it. We had an intuitive sense that we were a catalyst in massive changes that were coming to our society. Looking back, I believe that the desire to make an impact on society was something that the Holy Spirit had programmed into our generation. We were looking for answers. We were looking for a prophetic voice wherever we could find it.

Reaching Dead End

But as time went on, I became disenchanted with the New Left, and especially with the lack of integrity I saw among the New Left leadership. I began to see that the quality of our life-style did not match the idealism we expounded. I lost faith that people could really be changed through social engineering and I began to see that Marxism only approached history intellectually. What really needed to happen was a spiritual revolution.

Around that time, a number of us began to get into drugs—marijuana, LSD, and others—believing that we were going to find a spiritual consciousness that would somehow merge with our political awareness. We felt like we were the beginning of a "new man" being formed in our generation.

We didn't start using drugs to get high and have a good time. It was really an exploratory journey for most of us who felt we were going somewhere. Of course, we never got there. It only took a few years to realize that drugs weren't going to get us there. In fact the opposite took place. When people got into drugs, many times their personalities were shattered. Some of my friends committed suicide.

From drugs I went into Eastern mysticism. That was the next wave for those of us who had become disillusioned. I reached a

dead end there and eventually realized that I had reached a dead end, period. I felt like the writer of Ecclesiastes, who had tried everything and found it all vanity.

Encounter With Jesus

Utterly disillusioned with life, I went down to the beach and wrote the words of Albert Camus in the sand as my epitaph: "Life is full of tears and meaningless becoming." There I decided that I would go home, get my 357 Magnum, and commit suicide. It was at that point in my life that I had an encounter with Jesus. Suddenly, I was caught away in a vision, in which Jesus was coming toward me across a field. As I looked into His eyes—I'd never seen anything like Him before—He said my name, and I said, "Master." As I said Master, it was like the word changed every fiber of my being! I wept. Jesus began to talk to me about my life, telling me that He was going to change my life.

He didn't say, "Hi, Dennis, I'm Jesus." In fact, I didn't know at the time who He was; I just knew that He was my master. When the word *master* came out of my mouth, it was a statement of absolute and total commitment to Him. What I saw in His eyes—the combination of power, love, and compassion—absolutely shattered me. When I went home later on, all I knew was that I was changed.

Within four months from that day, I had bought a Bible, given my life completely to the Lord, and taken a job as a labor economist and speechwriter in San



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Francisco. It was as if scales had fallen off my eyes. I got into the painful to look at what has happened to the idealistic young men

They are still hoping that something will come along and grab them.

Scriptures with a vengeance and the world view that Marxism had given me actually became a help, because I approached the Bible looking for a world view. I knew that there had to be a cosmic point of view in Scripture that was different from what I had known of Christianity before, which had reduced its concerns to personal pietism and made heaven the goal instead of the kingdom of God. I knew that type of Christianity was not going to change the world.

During that time, I felt like an outsider to traditional Christianity and fellowshiped on my own for about eighteen months. Then a friend took me to hear Bob Mumford speak. I don't remember what he spoke about—but the depth of reality I sensed in him made an impact upon me.

At the time, however, the paradox to me was that Bob wore a suit and a tie, and yet he was real. I had been around a lot of spiritual men and I knew what spiritual reality was. But Bob was the first one that I had seen who gave me hope that you could find that kind of reality and still be involved in "the establishment." I was afraid to fellowship among people who might want to crucify me, but I figured if he could do it, I could at least try.

Looking Back

That was a major turning point in my life, and my life has been radically different since I encountered the kingdom of God. In looking back at my personal journey through the sixties I see how it paralleled what happened in the generation as a whole. It's

and women who were once searching for something more than a split-level house and two cars in the garage.

Thoreau said, "The mass of men live their lives in quiet desperation." I think that sums up where most of my generation is now. They have no cause calling to them. Although many would deny it, they have gone back to the pursuit of pleasure and comfort because it's the only game in town. We have seen ten years now of the Woodstock generation "doing their thing"—making as much money as they can, to have as pleasant an environment as they can. I think that, as a result, there is a collective guilt among them about "selling out" and settling for the most mellow life they can find.

Even so, I don't think that's the condition they want to be in. They're playing the game; they're getting by—but I don't think this generation has found what they really hunger for. I think they are still searching inside for a cause to motivate them.

I believe that many people are still hoping that something will come along to grab them. The anti-nuclear movement is trying to do that and certainly has captured a lot of the youth in western Europe. But I don't see that issue really taking hold here in the same way that either civil rights or Vietnam did. We've been through that.

Explosive Potential

Bob Mumford has likened the sixties generation to a sleeping tiger. It's gone to sleep in a bed of hedonistic pursuits, but it's

still a tiger—it still has the explosive potential God imprinted in its spiritual genes.

It is the Church's responsibility to preach a gospel that will arouse that potential. The sad thing is that we haven't preached a gospel that really calls men forth. It's been a very self-centered gospel—save yourself so you go to heaven. Frankly, that isn't enough to someone who wants something beyond themselves.

Many from the sixties and seventies viewed traditional Christianity as about the lowest level of spiritual life that anyone would give themselves to. They saw the Church as irrelevant—or, at best, as an institution that represented a certain life-style within western civilization. They did not see it as a spiritual phenomenon.

The prophetic sound that they will respond to is one that has deep content which emphasizes a Christian world view, the gospel of the kingdom of God which speaks uniquely of bringing every sphere of life under the lordship of Christ. The New Testament speaks of the calling together of God's people—the formation of a holy nation and a peculiar people who are destined to impact the world and to prepare themselves to rule and reign with Christ.

That's a message that they've never heard. They've heard Jesus saves, but if all He does is get you into heaven—so what! The idea of living forever is not very appealing if you're not excited about being alive. That's not a very appealing gospel—certainly not to this generation. They're going to have to hear *why* God wants to save His people and *what He wants to do with them after they're saved*. The destiny of God's people to rule and reign in life is by far the most compelling message that Christianity has to preach.

Waking the Tiger

This generation already knows

that there's no life in the existing order. So, the challenge is to awaken that tiger, not by being critical of what exists, but by putting forth a vision of what could be. In the sixties, there were many powerful voices pointing out what was wrong with society, but very few people with either plans or values to replace those that were being so quickly discarded. The danger is that we could wake up the tiger with the tearing down without having the ability to build up.

When Jesus spoke to the woman at the well, He tried to communicate that there was a spiritual reality which superceded all other realities. Those we address must see that reality in us. That's where it gets scary, because we must have the character of God. Otherwise, we will have awakened the generation only to defraud it and disillusion it again. We need to speak prophetically concerning the kingdom of God, but it is the life-style and the character of life in God's people that authenticates the prophetic word.

Every generation has a destiny. The sleeping tiger has sensed within itself a calling to a purpose which will cut across the momentum of history. If God will give us the wisdom to awaken that desire with the message of the gospel of the kingdom of God, we can make a significant difference in the preparation of the world for the return of Jesus. I believe there are many who, right now, consider being a Christian unthinkable, who have a call on their life that's much deeper than their intellect. Once they have heard that call, they will find themselves going places and doing things they never would have imagined—and with the most unlikely people! Without knowing it, that sleeping tiger is ready to be awakened to that call already burning in their hungry hearts—the prophetic call of the kingdom of God. □

The Way I See It by Don Basham

Recently, as I was looking through my files, I discovered a copy of the September 3, 1961 newsletter I wrote as pastor of Hillcrest Christian Church in Washington, D.C.

In it I shared about my relationship with my son, who was then three years old. Although it was written nearly twenty-two years ago, I was impressed that what God showed me then is just as true today.

God is to be found where love is. Those of us who are blessed with the role of parent can perhaps discover this more easily than others. Every parent experiences in small but significant measure the heartaches and hopes, the tears and joys of God. It was not without reason that Jesus spoke of God as "Father."

I sit on the sun-warmed steps on a summer evening and follow with loving benediction the earnestness of my children at play. Our physical similarity, our blood, our sharing of name, all declare them to the world as mine; children created in my own "image and likeness." Each of them is a part of me, yet each a separate soul and spirit, free and unfettered.

My three-year-old interrupts the pattern of his play and his sturdy legs carry him in a breathless rush to where I sit. In the confidence of his innocent years he clambers into my lap and plants a sticky kiss on my cheek—a kiss more precious than any I ever coaxed from him.

Then he squirms and turns and wriggles until he fits the peculiar contours of my lap and chest and lifts one tightly clasped little hand into view. Slowly and with eyes shining, he opens that little fist to share with me its secret treasure—a colored pebble or a clover leaf, a live, fuzzy caterpillar, or some other rare gem plucked from his worldwide store of wonders.

"Look what I found," he whispers reverently, and having shared with me the thrill of his discovery, he rested his head against my shoulder for a moment as he claimed his sonship. "We're really pals, aren't we, Daddy?" The assurance in his voice makes it a statement, not a question. Then, not needing a spoken reply, he suddenly slips from my lap and races back into his wonder-filled world, trailing my heart after him.

In such hallowed moments do God and I find how much we have in common. In such moments I know that as my children are to me—each one precious and irreplaceable—so are each of us to God. Moved by my son's voluntary act of love, I know how God feels when, unbidden by tradition or Sabbath custom, we seek Him out in some private hour—to share with Him our heart's deep secrets, to rest awhile in the lap of His holy presence, and to turn and face life once again in the quiet confidence born of our trust in Him.

That's the way I saw it back then, and that's the way I see it still. □

Standing without apology
on God's standards.

I AM NOT ASHAMED!

by KEITH CURLEE

What comes to our minds when we hear the word "shame"? I asked a group of young people that question recently, and the answers were revealing. They listed such words as embarrassment, worthlessness, rejection, ridicule, guilt, exposure, depression, failure, and isolation. All of those carry devastating effects upon our personalities. Considering then how shame makes us feel, when I say, "Shame on you!" to my young daughter, I may as well say, "*Depression* on you, little girl! *Worthlessness* on you! *Isolation* and *failure* upon your head!" Shame is a terrible feeling that often affects us more deeply than we realize.

Because shame is such a powerful emotion, it can motivate us in strange ways. Often we'll do almost anything to avoid being ashamed. For that reason the devil can use shame to manipulate us. We see how this happened for the first time in the Garden of Eden. Genesis 2:25 says that Adam and Eve were naked there, and they felt no

shame. But Satan came along with the intention of exposing them to things for which God hadn't prepared them. He wanted to make them ashamed.

First he tried to make Eve feel inferior:

"I notice God doesn't speak to you much, Eve."

"Well, He talks mostly to Adam."

"Don't you want to be close to God like Adam is—and even be like God Himself?"

"Well, yes, I do."

"Then why don't you just try this fruit?"

Eve listened to the enemy, and Adam followed her lead. Then when God came looking for them, what did they feel for the first time?—shame. What did they do when shame came upon them? They tried to hide. When God called out, "Adam, where are you?" He wasn't playing hide-and-seek. He *knew* where Adam was. He was actually asking, "What is this foreign feeling you're experiencing? What do you have all of a sudden that I didn't give you?" Adam and Eve had discovered shame, and since then all of us have felt the effects

of shame as a result of their sin.

Not Ashamed of the Gospel

Thousands of years of shame have so twisted and perverted the morals of our world that today, the wrong people are made to feel ashamed by the enemy. He tries to make us feel ashamed for doing the right thing. This is especially true for young people, who feel such intense peer pressure. Shame is used to push them into rebellion:

"Are you kidding? You must be the only kid on this planet who's *never* been drunk or high on drugs."

"What do you mean, your *father* said you can't stay out past midnight? You listen to *that old man*?"

A young woman in our church said to me recently, "My friends make me feel ashamed of being a virgin." Young men have confided in me about the same problem, that to be a virgin often brings shame on them among their peers. Think about it—they're made to feel ashamed of a quality that God says is good! The enemy presses in on them with the weapon of shame.

But the good news is that we don't have to conform to what others are saying and doing. We don't have to be manipulated by false shame from the enemy. Jesus changed all that.

Because the serpent had used shame to deceive Eve in the garden, God cursed it and promised that One was coming who would crush its head. Jesus was that One. He wasn't ashamed of God's purposes, and He wasn't ashamed of God's people. If He had been, He wouldn't have died such a shameful death on the cross.

Jesus suffered shame so that we might not be ashamed. If Almighty God is not ashamed of us, then why should we, who have been saved by His grace, be ashamed of Him?

The apostle Paul writes, "I am not ashamed of the gospel, because it is the *power* of God for the salvation of everyone who believes" (Rom. 1:16 NIV). The gospel is our weapon to combat shame. We have the power to stand up and say, "I am not ashamed!" The gospel of Jesus Christ puts us on a solid rock.

Overcoming Shame

Overcoming shame involves first understanding why it affects us so powerfully. Why will we do almost anything to avoid being ashamed. One of the reasons is simple: We don't want to be "different." But we need to ask ourselves honestly, "Different from what?" If we look at the kind of mold the world wants to squeeze us into, we'll realize that we *need* to be different.

Our society says, for example, that promiscuous sex is normal. One of the by-products of that philosophy has been millions of babies who have been murdered in abortions, with untold emotional and spiritual damage to the irresponsible parents. Society also says, "Getting drunk is fun"—and thousands of people

have died in auto accidents with drunk drivers. Why should we be ashamed of being different from *that* way of life?

Paul tells us in the first chapter of Romans that because of their rebellion, the hearts of men have become darkened, and God has allowed them to fall into perversion and genuine shame. Remembering where the world without God is headed can help motivate us to be "different."

Part of Our Growth

Another important part of overcoming shame is facing up to our failures. Learning to deal with our failures properly is a necessary part of maturity. I still remember how much I wanted to please my dad when I was a boy, and how often I failed. Whenever I tried to do something for him, it never seemed to work out, and I felt ashamed.

One day, I remember, I climbed to the top of a tree to trim a branch off for my dad. He was standing under the tree, and bent over to pick something up just as I sawed through what I thought was the right limb. It wasn't. The enormous limb that I cut fell right onto my dad's back. Not only was I ashamed—I was also afraid to come down from that tree for a long time. I'd failed again. It can be frustrating to start out with good intentions and end up in the shame of failure. Nevertheless, the experience can be part of our spiritual growth. If we let shame over failure push us away from the purposes of God and into despair, we'll give up. But if we can face our shame with the right attitude, the Lord will cause us to mature. Instead of shrinking back or giving up, we should admit, "Yes, I did fail. Yes, Dad, I almost broke your back. But my heart was to please you, and next time I'll do better."

Heeding Instruction

How can we avoid failure so

that we don't have to be ashamed? There is no sure-fire way to keep from failing, but one thing we can do is what the Bible calls "heeding instruction." This is especially tough for men, it seems, because our male pride is wounded when we have to listen to someone who has more wisdom than we do.

Just look at a typical father's approach to assembling his child's new bicycle on Christmas Eve.

"Honey," says his wife gently, "don't you think you ought to get the instructions out and read about that bicycle?"

"Are you kidding?" I've been riding bikes since I was seven!"

Hours later, at four o'clock on Christmas morning, he's still sitting in the middle of the floor, surrounded by bicycle parts, asking, "Lord, why have you forsaken me?"

When we fail to heed instruction, we repeat Adam and Eve's mistake in the Garden of Eden. They didn't listen to God's words.

Proverbs tells us that a fool despises instruction (Pr. 15:5) but a wise man heeds it (Pr. 13:1). Though we may think of a fool as someone with bats in his belfry, the Bible says a fool is simply one who won't receive instruction. The consequences of foolishness are unavoidable: "The wise inherit honor, but fools God holds up to shame" (Pr. 3:35 NIV). If we want to avoid shame, we need to put aside our pride and listen to those who are wiser than we are.

Stronger Than Darkness

Another aspect of overcoming shame is to recognize and walk confidently in the fact that the light in us is stronger than the darkness in the world. We aren't the ones who have anything to be ashamed of.

Recently, I went out to play golf with two other pastors from



Keith Curlee is the senior pastor of Houston Covenant Church. He resides in Houston with his wife, Betsy, and their two children.

our church. A stranger walked up to us as we were getting ready to tee off and asked to join us. Unfortunately, as we played we could have kept his score by the number of four-letter words he used when he hit the ball badly.

When we got to the ninth hole, he asked Craig, one of the pastors, "By the way, what do your two friends do for a living?"

"They're ministers."

He looked stunned. "Uh..." he stammered. "Have I been acting bad?"

That's the way it usually is—when people like that golfer know they're around Christians, they feel ashamed of themselves. No wonder the devil is trying to make us feel ashamed instead. He knows that light is stronger than darkness, so he wants to cover up our light with false shame.

That poor guy got into the cart and began to apologize to us for the way he had acted. But I'm glad to say that our time with him didn't end there. We were able to let him know that we weren't trying to condemn him. Eventually he brightened up, and we had a great conversation. In fact, we spent about an hour and a half with him in the sandwich shop talking frankly about the Lord.

That afternoon would have been totally different if we had been ashamed of our faith! And so would the day of Pentecost have been different if the disciples had been ashamed when the crowd called them drunkards! Though the enemy was trying to shame them into hiding their faith, they refused to be intimidated. Instead Peter gave an honest account of what God had done in their lives, and the result

was that three thousand people were baptized that day.

We must not be ashamed of this treasure we have. Instead let the world be ashamed of its ways when it sees us walking with the Lord. The apostle Peter tells us to "be always prepared to give an answer to everyone who asks us to give the reason for the hope we have" (1 Pet. 3:15). This means that when someone asks why we are doing what we are doing, we should be able to tell him boldly. If we are too ashamed to tell him because of what he might think of us, we'll never know what he really *would* think of us. He could very well be searching for the kind of faith we have, and we would miss the opportunity to help him find it. The light we have in us is stronger and more valuable than all the darkness in the world.

Australia

a report by Bob Mumford

Bob Mumford is a member of the Integrity Communications Board of Directors.

As I reflect on our recent time in Australia, attempting to interpret some of what I sensed God doing there, I'm very aware that you can't visit a nation for three weeks and have it "all figured out." However, I did see some things as I traveled there that I feel are significant, one in particular being a freshness and vitality of the working of the Holy Spirit.

At the first conference I addressed in Blackheath, in the mountains, there were about 1600 people in attendance, some of them from surrounding countries: Fiji, New Guinea, New Caledonia, as well as all over Australia. I taught a series on "Inheritance," and really was able to deliver what was on my heart. One night, I asked for a response from the

people as I taught on our inheritance in Christ, expecting maybe two or three hundred to respond. Practically the whole congregation stood and came forward, as the power and presence of God filled the meeting hall. That response was an indication of the degree of hunger for God I sensed in Australia. It was very deep, very real and, I believe, indicative of other matters of concern in that nation.

At the time of our visit, Australia was facing the prospect of a very serious recession, with severe unemployment. The nation is also in the midst of a terrible drought—no significant amount of rain for over five years—which has had a very serious overall effect on the economy. Many of the leaders feel it is God's call to the nation

for repentance and prayer. All this has created a tremendous spiritual hunger in Australia.

In the midst of the crisis, God is moving, as evidenced by the response we saw among the people at various other conferences we addressed.

If I were to sum up what I sensed in Australia, I would say that there is a strong desire for spiritual reality—taking what has been taught and putting it into action. There is also a recognition of the need for unity among Christians.

As we all remember Australia in prayer, we need to ask God to grant them Christian unity, as well as grace and wisdom to face the economic crisis and the drought they are experiencing.

I believe that the Lord's hand is on the nation of Australia. The proper response, not only from them, but from concerned, praying Christians around the world, can release God's power in that nation. □

A Solid Rock

Throughout our lives, the enemy will try again and again to overcome us with shame. But thank God that the gospel we have is stronger than the peer pressure that would try to make us feel ashamed. We've been saved by the resurrection of Jesus Christ who sits at the right hand of the Father. The Holy Spirit is by our side to give us answers when we need them for those who challenge our way of life. We're standing on a solid rock.

When the world says, "Do it," and tries to make us ashamed if we don't, we can turn the conversation around, and without shame, say to them—"No way! If you think I'm going to do what you're doing, you're crazy. That's foolishness."

That kind of resolve to walk unashamedly in God's ways puts us on a solid rock.

Jesus was not ashamed of who He was; He openly admitted to being the Son of God. That shocked people—but it opened the door to the Father for many of them. We too must not be ashamed of who we are; we must openly admit to being His followers. And even though what we do will come as a shock to many, what we say may very well open the door to the Father for those around us.

I am not ashamed! I am not ashamed of the way God has led me to live my life. I am not ashamed that I need to be instructed, because instruction from God and others has saved my life. Above all, I am not ashamed of the gospel, because it is the *power* of God. It is the kind of power that will keep us from being pressed into the world's mold out of shame. God is looking for a people who will walk in that kind of power—He's looking for a people who will stand boldly before the world and say, "I am not ashamed!" □

HOMESPUN

Zipper and Pockets by Cindi Leggatt

Nothing is quite so comforting to parents as when God speaks a reassuring word to us concerning one of our children. I can remember vividly one such incident six years ago. It was the middle of the night and I was sitting in our darkened living room, rocking our then newborn son, Ben, back to sleep for the third or fourth time that night.

My husband, Dick, had been incapacitated with a severe case of the flu along with our oldest son, Christopher; we were still settling in after a difficult move; and I was exhausted. But exhaustion wasn't my main concern as I sat there holding Ben. At that moment, I was more troubled about our 2½-year-old, Joshua.

Silly as it seemed, he had become inordinately attached to an old pair of navy blue shorts which had become his when his older brother Christopher outgrew them. Those old shorts had lots of pockets, special zippered compartments, key chains, and snaps. Joshua called them his "zipper and pockets." If he wasn't wearing them, he was *carrying* them with him wherever we went: to the grocery store, outside at play, and even to bed with him at night. No amount of convincing on our part could separate him from those shorts. Wherever we went, it was: "Please, Daddy and Mommy—zipper and pockets!" Joshua was adamant—and Dick and I were baffled.

If we didn't give him permission, he'd sneak them along, tucking them under his shirt or into whatever he might be carrying. That very evening, there had been a battle at bedtime over those crazy shorts. Even though I had succeeded in getting Joshua to part with his "zipper and pockets," it wasn't without my little blond boy crying himself to sleep on his pillow. Not only was I worried—I also felt like a creep for taking them away.

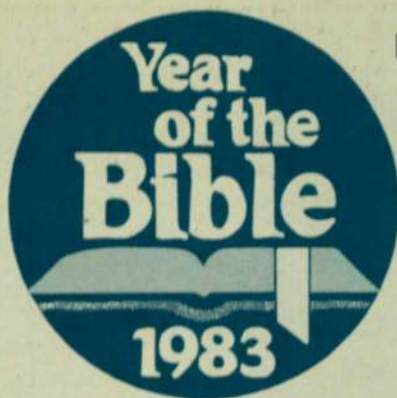
Sitting there in the dark, I poured out the details of the situation to the Lord, along with my concern about Joshua. Before I knew it, I was weeping in weary frustration. *Father, what is this attachment to those shorts? Is something wrong with Joshua? Please, Father, help us to know.* In the next instant I sensed the Lord responding very clearly, and His answer amazed me: "Those shorts represent something to Joshua that you don't understand, but I do. They are filling a need way down deep in him that I can see, but you can't. If you insist upon taking the shorts away now, he will be trying to fill that need for the rest of his life. You need to just let him be and trust Me."

"Thank you, Father," I whispered, as I leaned my head back on the rocking chair in relief. Immediately, I felt at peace just hearing what God had said.

Sure enough, after a couple of weeks Joshua didn't carry the shorts around anymore. Somehow the unknown need they represented had been filled.

Looking back, I can see many ways that those shorts with all the "big boy" pockets and attachments represented something of manhood to Joshua, and his desire to be a man like his father. It's impossible to know for sure what their exact significance was. But the important fact, made so clear by the Lord's reassuring word that night six years ago, is that our Heavenly Father knows our children even better than we do. And in His love for them and us, He is faithful to give us His wisdom to raise them. □

Cindi Leggatt is the wife of New Wine's editor, Dick Leggatt.



National leaders reaffirm the importance of the Scriptures.

by **Curtis Forman**

At the National Prayer Breakfast in Washington, D.C., on February 3, 1983, President Reagan signed an official proclamation designating 1983 as a national "Year of the Bible." His action implemented a joint resolution passed by both houses of Congress requesting the President to make the proclamation "in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures."

What is termed as "one of the broadest cooperative groups of Christian and Jewish leaders in history" has come together as the National Committee for the Year of the Bible, an interfaith, non-profit, nongovernmental organization. Dr. William Bright of Campus Crusade for Christ is General Chairman. His Vice-Chairmen for the Catholic, Protestant, and Jewish communities respectively are John Cardinal Krol of the Archdiocese of Philadelphia; Dr. Thomas Zimmerman, General Superintendent of the Assemblies of God; and Dr. Gerson Cohen, Chancellor of the Jewish Theological Seminary of America.

President Reagan is serving "with the greatest enthusiasm" as Honorary Chairman. His Honorary Co-Chairmen are Senator William Armstrong of Colorado

and Congressman Carlos Moorhead of California, the primary sponsors of the legislation.

The committee and staff have devoted the first half of 1983 to two emphases: a publicity and promotional emphasis to inform the nation that 1983 is the Year of the Bible, and the formation of interfaith Year of the Bible Committees in every state and as many cities as possible.*

The second half of the year will focus intensive effort on encouraging the actual reading and study of the Scripture. Radio, newspaper, and TV ads will feature well-known personalities. Plans include mailing study manuals to every church and synagogue in America, and an attempt will be made to distribute a portion of Scripture to every residence in the country.

A Formative Influence

The President's proclamation naming 1983 as the Year of the Bible pointed to the formative influence of the Bible in American history, its ongoing contribution to the development of both private and public benevolent institutions, and its impact on the development of the Declaration of Independence and the Constitution. It quotes President Andrew Jackson's description of the Bible as "the rock on which our Republic rests" and President

Abraham Lincoln's identification of it as "the best gift God has ever given to man . . . But for it, we could not know right from wrong."

The proclamation concluded: "Now, therefore, I, Ronald Reagan . . . do hereby proclaim 1983 as the Year of the Bible in the United States. I encourage all citizens, each in his or her own way, to re-examine and rediscover its priceless and timeless message."

New Wine has for some time been publishing its monthly feature, "The Word," as a guide for daily reading of Scripture. The readings are arranged by topics that are the foundational truths of the kingdom of God and daily living.

In keeping with the President's proclamation, we encourage our readers to be faithful in daily Scripture reading as a way of life, using "The Word" feature as an incentive and guideline. We also encourage your enthusiastic support and participation in the nationwide observance of the Year of the Bible.

We at *New Wine* consider the President's proclamation to be significant. God's people should be grateful that a world leader is personally exalting the Bible and calling his nation to acknowledge and reaffirm its scriptural foundations. God has committed Himself to honor His Word, and in this instance the President and the Congress have served His purposes. "Let us rejoice, and be glad, and give the glory to Him."□

**Names of persons and organizations interested in helping to form committees should be submitted to the National Committee for the Year of the Bible, Suite 31414, 3501 N. MacArthur Blvd., Irving, TX 75062 (Phone 214/257-1003). Tax-deductible gifts from individuals and organizations and businesses, the sole support of the Committee, should also be sent to this address.*

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 who proceeds from the Father and the Son to establish heaven's kingdom on the earth.

I. Matthew and Luke: The Spirit and the Messiah		
A. Incarnation	Lk. 1:29-38	July 1
B. Baptism	Lk. 3:1-22	July 2
C. Warfare	Mt. 12:22-37	July 3
D. Prophecy	Mt. 22:34-46	July 4
E. Teaching	Lk. 12:1-12	July 5
II. John: The Spirit of Truth		
A. Gives new birth	Jn. 3	July 6
B. Gives life	Jn. 6	July 7
C. Quenches thirst	Jn. 7	July 8
D. Provides an abiding place	Jn. 14	July 9
E. Gives testimony	Jn. 15	July 10
F. Brings conviction of sin	Jn. 16	July 11
G. Comes to believers by faith	Jn. 20:19-31	July 12
III. Acts: The Spirit-filled Church		
A. Receives power	Acts 1	July 13
B. Power to heal	Acts 3	July 14
C. Power to speak	Acts 4	July 15
IV. Paul: The Spirit and the Process of Salvation		
A. The gospel	Rom. 1:1-18	July 16
B. Circumcision of heart	Rom. 2:17-29	July 17
C. Hope and love	Rom. 5:1-11	July 18
D. Service	Rom. 7:1-6	July 19
E. New life	Rom. 8:1-17	July 20
F. Future glory	Rom. 8:18-27	July 21
G. Inseparable love	Rom. 8:28-39	July 22
H. The kingdom of heaven	Rom. 14:1-18	July 23
I. Sanctification	Rom. 15:1-16; 2 Th. 2:13	July 24
J. Functioning body	1 Cor. 12	July 25
K. Walk of faith	Gal. 3:1-14	July 26
L. Victorious living	Gal. 5:13-24	July 27
V. Peter: The Spirit of Prophecy		
	1 Pet. 1:1-21; 2 Pet. 1:21	July 28
VI. 1 John: The Spirit of Error and Truth		
	1 Jn. 4:1-21	July 29
VII. Revelation: The Spirit Judges the Church		
A. Ephesus, Smyrna, Pergamum, Thyatira	Rev. 2	July 30
B. Sardis, Philadelphia, Laodicea	Rev. 3	July 31

A monthly Bible study by Bruce Longstreth

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.

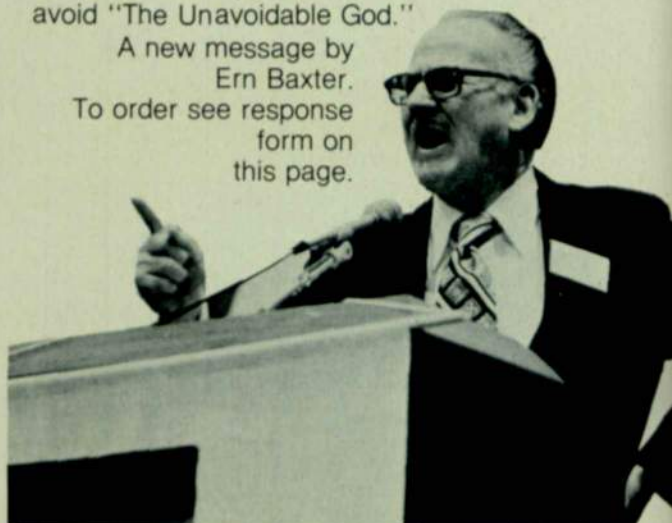
Available Now

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
this page.



Dear New Wine



Supporting each other

Thank you for the copy of *Face Up With a Miracle*. (I had written you earlier about my friend whose three-month-old had died.) I have passed it on to my friend. She and her husband have done very well in allowing the Lord to help them through their grief. I wanted to thank you for your very kind response to me. I was blessed to see you respond as if it were your own friend and to offer to pray for them. It is a testimony that the body of Christ truly is one. When we suffered you suffered and your response brought joy to us...so now, rejoice.

Laura Robbins
Van Nuys, CA

How did you know?

You asked your readers to tell you how *New Wine* has affected our lives. I really want to tell you how much I do enjoy it and just needed that invitation to do so.

I have been a reader for 12 issues now and a Christian about two years. *New Wine* has been a catalyst for new growth, and along with almost daily scripture study I don't feel I am a "spiritual infant" anymore.

I am a young mother of a three-year-old and am expecting a second one this summer. I don't have a lot of time for "extras" like Bible studies. For me *New Wine* fills a real need. I subscribe to Tape of the Month and Derek Prince's Update. All of these feed me and I thank the Lord He uses all these media to reach us.

All of the issues have been useful for instruction to me, but my favorites have been "Worship," "Prayer," and "Hope." Ern Baxter's article this April on when Christians die helped me a lot. How do you know what is uppermost on your reader's minds?

Katie Fowler
Del Rio, TX

Uniting believers

Several years ago, while engaged in street evangelism, a young girl came up and encouraged me to keep on for Jesus. I've never come across her again but she said she would send me a *New Wine* subscription. Praise the Lord for the way it has fed my soul over and over since that time. Being from another "camp" within the Christian world, I especially notice and appreciate your ability to unite believers from many backgrounds.

Fred Kornis
Baltimore, MD

Not forsaken

Thank you so much for your devoted ministry.

My husband was out of work for 14 months, and we lived by the grace of God. Everything around us caved in, but your monthly issues were always here. You were the only ones who never threatened to leave us.

Thank you also for the February 1983 issue. You certainly made me realize, because God has not answered me yet, that maybe He *has* through His silence or is waiting for me to slow down. Whatever His path is for us, you did awaken in me His very unselfish love. Thank you all and God bless you.

Martha Joyce
Bayside, NY

Good medicine

You do a super job on the magazine. Just looking at the cover is always a highlight and something to look forward to.

The articles are always power-packed and very relevant to daily living. Also the "Tips for Fathers" and "The Lighter Side" section are greatly appreciated. The humor brightens up my day and is good medicine.

Ken Ruffing
Dallas, TX

The whole truth

Thank you for the May issue on "Integrity."

My family and I were in the midst of making a very important decision concerning my ministry and the direction we should be going on with God when we read your two publications. Bob Mumford's March/April *Plumline* on "Functioning as Priests" reminded me who my first ministry is to...God. And that was reinforced in the May issue of *New Wine* as I realized I needed to have a whole heart towards God first, then I needed to consider the rest of life in relationship to that.

Don Basham's article made me realize that I had been deceiving myself about "my ministry." I realized I was doing what Peter did when Jesus asked him if he loved Him more than his ministry in Jn. 21:15-17. I decided to stop focusing on ministering to people and myself the way they wanted me to, and start ministering to God and the people the way He wants me to.

Thanks for reminding me of a very important truth...the whole truth.

Name withheld

New appreciation

This is really a late letter!

I want to express my appreciation for the April '82 article, "The Crucifixion: A Medical View," by Dr. C. Truman Davis. At the time, I was a nursing student, and with that interest, saw for the first time the reality of Christ's physical suffering.

Last year I was being treated for cancer and received chemotherapy into my spinal fluid. One session, the Wednesday before Easter, the doctor mistakenly injected the chemotherapy with the wrong solution. I was paralyzed for about two hours from the waist down and also experienced an intense tingling in my legs and feet. After laying there in intense discomfort, the article in *New Wine* took on additional meaning and was instrumental in my greater appreciation of Christ's suffering and what He experienced for us.

Kathryn Bussie
Minneapolis, MN

The true source

I just wanted you to know that each time *New Wine* is delivered to our home it is received with joy. It never ceases to amaze me how the Holy Spirit coordinates your articles with not only what is happening in my own life, but in our own church—often our pastor will be teaching the same theme.

The article, "A Season of Isolation" by Peter Parris really hit home. I have been going through a period of isolation—friends falling away, having to deal alone with painful situations, and finally, discovering God's purpose.

I have been putting my reliance on people, not God. Yes I need the fellowship of others, but the source of my strength and answers must come from Jesus. This time of isolation has made me deal with many aspects of my Christian walk.

Margie Wright
San Gabriel, CA

New Wine comes through

This morning I found the May issue of *New Wine* in my mailbox and set it aside to read during my lunch.

During my preparation of lunch, I was thinking of what I would say to God in my prayer before eating. It struck me that I usually have best thoughts from God while performing routine tasks.

Then when I started reading the editorial of your May issue, Dick Leggatt told me what I'd just realized! Halfway through the article, "Nothing But the Truth," I was getting a lesson on one of my biggest downfalls, pride.

Once again, *New Wine* comes through with a message for me right when I needed it. This time I felt I just had to write you and ask you to keep up the good work.

Michael Juneau
Thompson, Manitoba

Bible stories

This is to express my appreciation for the article, "No Lamb Sacrifice," by Cheryl Reed in the May issue of *New Wine*. There is a need for Bible stories to become contemporary like this. Keep up the good work.

Edward Riley
Passaic, NJ

Reviewing "The Word"

I have just finished reading the March issue which concluded on the back cover with encouragement to write and let you know how the magazine has affected my life.

I had been reading for a year "The Word," but had never taken notes as I read. Two months ago I began to do this and last month I took the time to read back over the notes at the end of the month. What had formerly been a good habit, turning up interesting tidbits now and then, has become an excellent source of foundational doctrinal knowledge that I'm able to relate

to in an orderly manner. Reviewing at month's end has really put it together for me.

Mrs. Frank Parente
Rock Cave, WV

A real eye-opener

Your magazine really blesses me and always seems so timely. I especially enjoyed your May issue on integrity, something I have struggled with since being saved.

When I came to the Lord, I was a habitual liar and had never had an honest relationship with anyone. Now, even though I'm no longer a liar, my integrity is still questionable. There's so much more to integrity than just not telling lies. The article by Don Basham, "Nothing But the Truth," was a real eye-opener for me as well as very convicting.

The article by Jack Hayford stated that in his whole life he doesn't remember lying. What a statement! It touched my heart.

Name withheld

Heart of integrity

I had to write about God's immediate answer to prayer through *New Wine's* May issue, and in particular Jack Hayford's article, "A Heart of Integrity."

I had prayed to "sow wholeness that I might reap wholeness." Confused, I asked God how to do that and just what it was. Later that evening I opened *New Wine* and there was my answer—absolute honesty with God. The Lord has met another need through your magazine. Thanks for a job well done.

Kathy Desjardins
Oklahoma City, OK

Thank you for your letters. We always appreciate your comments and suggestions, and we are glad to hear what God is doing in your lives.



The Solid Rock

To the Point

by Ern Baxter

At a recent weekend seminar I was asked to teach on the topic of "salvation words." Since there were only four sessions, the assignment required choosing from a considerable list: election, justification, propitiation, reconciliation, redemption, regeneration, sanctification, glorification, and others. I chose the term *salvation*, itself, as well as *justification*, *regeneration*, and *glorification*.

I dealt first with *salvation* because it is the word that embraces all the others, each of which are distinctive elements of the one "so great a salvation." *Salvation* describes the whole work of God necessary for bringing men from their lostness to God's permanent fellowship through Jesus Christ our Lord. In some quarters this word is used almost exclusively to describe initial conversion, as in "getting saved." While this is valid, it conveys a reduced and inadequate understanding of the biblical meaning of salvation, which actually encompasses past, present, and future aspects.

My intention in choosing the other three words, then, was to look more closely at those three aspects: *justification* as salvation "past" from the *penalty* of sin; *regeneration* as salvation "present" from the *power* of sin; and *glorification* as salvation "future" from the *presence* of sin.

In one way or another, all the aspects of salvation point to the

person and work of Jesus Christ. Our salvation is based on the historical events of His life faithfully recorded and explained in the Scriptures. The gospel, which is "the power of God unto salvation," is "that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to many" (1 Cor. 15:3-5 NAS). We are called to believe this record which God gave of His Son.

Receiving this good news and standing upon it constitute the great historical, objective foundation of our salvation (1 Cor. 15:1). Although there are many "things that accompany salvation" (Heb. 6:9)—that is, our private, subjective experiences—these "accompaniments" must be seen in the proper perspective. We must always remember that the objective and historical aspects of our faith form the basis for the subjective and experiential aspects. This historical basis is not everything, but it is first and foundational. And this brings me "to the point."

I find a tendency in some quarters to make subjective experience the ground of salvation. In many instances it is "my experience" which becomes a sort of norm for everyone. Following that approach, if enough of us have similar experiences we can

form some sort of corporate pattern or sectarian model.

But Christian experiences, though undoubtedly valid, are many and varied. For that reason we must go beyond these private experiences to realize that "common salvation" is not based on them, but rather on what Christ did for us in His historic redemptive act. Although my faith in Christ, who loved me and gave Himself for me, will certainly bring me into the realm of personal spiritual experience, such experience is the *fruit*, not the *root*, of faith.

Where subjective experiences are made the ground of salvation, assurance, and hope, the result is usually uncertainty. How can I be sure I have had enough of the "right" kind of experiences to qualify? However, when Christ's redemptive work on my behalf is the ground of my salvation, assurance, and hope, I have an unchanging qualification before God.

Christ before God is "complete." He totally satisfies the Father, and I am "complete" in Christ (Col. 2:10). I am received by the Father in all that Christ is. I am "made welcome in the everlasting love He bears toward the Beloved" (Eph. 1:6 JBP). I am as Christ is before God. It is very important, then, that I know from the divine record in Scripture what Christ has done historically for me, and rest my faith on this unalterable accomplishment.

My hope is built on nothing less

Than Jesus' blood and righteousness.

I dare not trust the sweetest frame,

But wholly lean on Jesus' name.

On Christ the solid rock I stand

All other ground is sinking sand—

All other ground is sinking sand. □

SPECIAL OUTREACH MONTHS

July-August-September 1983

As a NEW WINE reader, you can help extend God's grace to someone's life by joining with us in "Special Outreach Months."

Not only will you be helping extend our Lord's kingdom, but through your faithfulness you will provide a steady stream of inspiration, strength, and encouragement to that family member, business associate, friend, or neighbor God puts on your heart.

It's those whose paths you cross daily that will benefit from NEW WINE just as you have.

Don't miss this opportunity to allow God to meet those in need of His presence. Participate with us in "Special Outreach Months."

A special card is provided in this issue for your use. Your financial support with each new name would be greatly appreciated.

WE'RE GOING TO OUR FRIENDS FIRST

