

also featuring:
When It's Right to Fight by Bob Mumford

Magazine New Wine[®]

October 1983



IS THERE A
**TIME FOR
WAR?**

featuring:
Francis A. Schaeffer

Magazine New Wine

a ministry of Integrity Communications

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Editorial

Is there a time for war? Ecclesiastes 3:8 tells us that, along with a time for peace and every other purpose under heaven, there is indeed a time for war.

Many people refuse to accept the reality of that statement. There are a number of people, many from the Christian community, who might prefer to rewrite that verse to read, "There is *never* a time for war." Some might go so far as to say, "There is *never* reason even to fight."

This is a pivotal issue at this time in history, not only because of its global ramifications but also because of its spiritual implications for each of us.

An epidemic of passivity seems to have infected much of our society. We see it on a personal level, as people increasingly accept the unacceptable—from moral depravity to the devaluation of human life.

On a national level, this tendency toward passivity can lead to disastrous consequences since there are nations who perceive national passivity as an invitation to aggression.*

For quite some time now we at *New Wine* have deliberated about when and how it would be best to address the topic we cover in this issue. We have been increasingly disturbed by the disproportionate attention the media have given to those who in essence promote appeasement and acquiescence in the name of "peace at all costs."

Our chief desire is not so much to oppose one viewpoint or promote another. Rather our aim is to shed scriptural light on a crucial topic, and combat the effects of a spiritual malaise that we believe has permeated society at all levels. We trust the articles in this issue will effectively accomplish these goals.

Certainly Francis A. Schaeffer's excellent message provides a balanced and biblical perspective on military preparedness. His rational approach brings great clarity to the question, "Is there a time for war?" Bob Mumford addresses the same question but from a more personal perspective, touching upon the balance between a Christian's faith and responsibility in light of the rising tide of violence surrounding us.

Following these two articles is Katie Beers' testimony, one of the most inspiring testimonies we at *New Wine* have ever read. All of us here were deeply moved by the demonstration of God's faithfulness that she recounts.

We're pleased to present an interview with Dennis and Rita Bennett, whose names are no doubt familiar to many of our readers. The Bennetts have fulfilled a prominent role in the Charismatic Renewal, and they share some of their reflections on the way God has moved and is now moving by His Spirit in the Church.

Completing the articles in this issue is an interview with Ralph Barker and Gary DeMar from *American Vision*. Their thoughts on the need for a biblical world view and our role in changing the world fit in very well with the challenging nature of this month's *New Wine*.

We sense strongly that the topic we have featured on our cover is something God wants us to address. There is a time for us to stand and fight with conviction for what God has given us. We trust that the content of this edition of *New Wine* will not only provide food for thought but also fuel for action. □

Dick Leggatt
Editor

**Less than a week after this editorial was completed, the Soviet Union brazenly shot down an unarmed Korean airliner carrying 269 civilians.*

THIS MONTH

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Cover Illustration:
Mark Pie'



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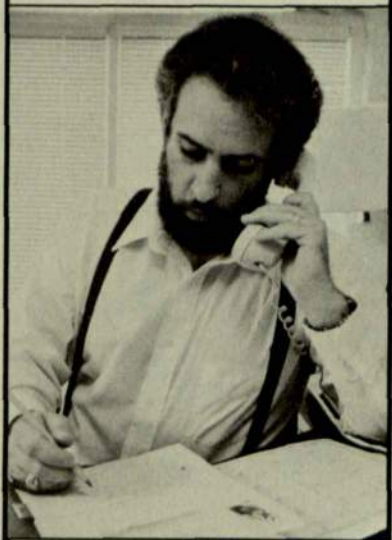
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Illustration: Mark Pie'

M.Pie'

Is There a Time for War?

by Francis A. Schaeffer

A biblical perspective on military preparedness.

This article is a follow-up to last month's "Where Is the Peace Movement Really Taking Us?" by Gary Bergel. A condensation of a speech given by Francis A. Schaeffer to governmental leaders in Washington, D.C. in June 1982, the message is a well thought-out case for military preparedness.

In the first part of his speech Schaeffer contrasts the two views of ultimate reality which are at odds throughout the world today: the Christian view and the humanist view.

In the Judeo-Christian view, final reality, according to Schaeffer, is the God who is truly there, who is the creator of everything, including man. The final reality of humanism is impersonal material or energy which has its present configuration by pure chance, a view which offers no absolute value system and no basis for viewing man as unique or important in the eyes of a loving Creator.

With these conflicting world views in mind, Schaeffer leads into an examination of the shift in thought among Americans away from valuing human life. He cites the consequences of such a shift, both here and in the Soviet

Union, as the basis for the case for a biblical perspective on military preparedness.

Beginning about eighty years ago we began to move from a Judeo-Christian consensus in this country to a humanist consensus, and it has come to a special climax in the last forty years. The things that have come into our country which have troubled us are the inevitable results of this humanist world view. If you hold this world view you must realize there is no source of knowledge except what man can find for himself; all revelation is ruled out; and knowledge never can be certain. There can be no final value system and only arbitrary law. Ultimately we lose the intrinsic value of the individual person.

This is the reason that today in this country we accept what would have been an abomination just ten years ago: abortion going on into infanticide, the killing of babies after they are born if they do not come up to someone's standard of value, and on toward euthanasia of the aged. This is all a natural result of the acceptance of the humanist view of final reality.

Final Reality in the Soviet Union

The Soviet Union, the Soviet bloc, and all of Marx-Engels-Lenin Communism have as their base that final reality is only material or energy shaped by pure chance. This is central. This "dialectical materialism" is exactly the same thing that is plaguing our own country under the term of humanism. Where does it end? Inevitably [it ends] in the devaluation of human life.

Notice that we have a parallel here to what is happening in our own country, but the difference is that in our country, it is not yet total. In the Communist bloc countries it has become total because this idea of the final reality has come to its total conclusion. There is the total loss of the value of the individual person, and only the State has come to matter.

The Soviet view of human life takes two forms. The first is internal oppression from Lenin onward.



Francis A. Schaeffer is the author of several books, including *A Christian Manifesto*, a definitive statement of a Christian's responsibility to stand courageously in the midst of a declining and increasingly hostile society. He and his wife, Edith, are the founders of L'Abri Fellowship in Switzerland, through which the lives of countless people have been touched.

We must understand that oppression is not an incidental thing in the Soviet bloc but an integral part of their system.

The second form is external expansion and oppression. I beg you to understand that this is not a fluke of one moment of their history. It is a part of the integral system to which they hold. As naturally as secular humanism in our country leads to abortion, infanticide, and euthanasia, in the more total expression of the Soviet system, secular humanism leads to total internal oppression and external expansion and oppression, backed up by a total exercise of power to bring it forth.

Think of Latvia. Poor Latvia, it did not want to be overrun, but it was overrun. Or consider the immediate history of Afghanistan and Poland as more recent examples. This continued external expansion and oppression is as natural to Soviet materialistic world view as is abortion, infanticide, and euthanasia on this side of the iron curtain.

Pacifism vs. Preparedness

Now, in light of our understanding the natural expansion and oppression emanating from the Soviet world view, what should be our biblical perspectives on military preparedness? I would say that from my study of Scripture it is nothing less than lack of Christian love to not do what can be done for those gripped in the power of those who automatically and logically oppress. This is why I am not a pacifist—I am not a pacifist because *pacifism in this fallen world in which we live means that we desert the people who need our greatest help.*

Consider the following an illustration: I am walking down the street. I see a great big, burly man who is beating a helpless little girl to death. I come up and I plead with him to stop. If he won't stop, what does love mean?

Love means I stop him in any way I can including, quite frankly, hitting him. To me this is necessary Christian love in a fallen world.

What about the little girl? If I desert the little girl to the bully, I have deserted the true meaning of Christian love and responsibility to my neighbor.

Now extend this illustration to violence at a national level. We have in World War II the clearest possible illustration with Hitler's terrorism. There was no possible way to stop the awful terror that was occurring in Hitler's Germany except by the use of force. As far as I'm concerned, this is the necessary outworking of Christian love. The world is an abnormal world. Because of the fall it is not the way God meant it to be.

The Place of Atomic Weapons

We all grieve at any war and especially atomic war. But in a fallen world there are many things we grieve at and yet nevertheless must face. From the time of the last World War onward it is the Europeans more than the Americans who have wanted the protection of atomic weapons and have demanded it. They understood the reality of what Winston Churchill said immediately after the war—that with the overwhelming forces of the Soviets they could easily dominate Western Europe to the Atlantic Ocean if it were not for the fact of being deterred by the United States having the atomic weapons. We have come to a crazy place undoubtedly with much too many atomic weapons on both sides, and there must be open discussion and reduction concerning this. But the initial factor is not changed. Europe would even more today than in Winston Churchill's day be subject to either military or political domination of the Soviets, if it were not for the atomic weapon.

If the balance is now destroyed, there is no doubt in my

mind that either militarily or politically the greatly superior Soviet forces in Europe would soon overshadow Western Europe.

Unilateral disarmament, in this fallen world with the Soviets' materialistic, anti-God base, would be totally utopian and romantic and lead, as utopianisms always do in a fallen world, to disaster. Further, it may sound reasonable to talk of a freeze at the present level or "we won't ever use atomic weapons first," but thinking it through, either of these equals practical unilateral disarmament. The atomic deterrent is removed and Europe stands at the absolute mercy of the overwhelmingly superior Soviet forces.

Churchill vs. Chamberlain

The world quite properly looks back to the Church in Germany during the early days of Hitler's rise and curses it for not doing something when something could have been done.

I do not always agree with the French theologian-philosopher Jacques Ellul, but he certainly is correct when he writes in his book, *False Presence of the Kingdom*:

It was in 1930 that Christians should have alerted the world.

... That is when the Churches should have mobilized without let-up. It was in 1934 [the occupation of the Ruhr] or in 1935 [the war in Abyssinia], that Christians should have foretold the inevitable war against Nazism. That was when clarity of vision was essential. After 1937 it was too late. The fate of the world was already sealed... But in those years the Christians, full of good intentions, were thinking only of peace and were loudly proclaiming pacifism. In matters of that kind, Christians' good intentions are often disastrous.

Churchill said in the House of Commons after Chamberlain signed the Munich pact [with Nazi Germany]:

[The people] should know that we have sustained a defeat without war. . . . They should know that we have passed an awful milestone in our history. . . . and that the terrible words have for the time being been pronounced against the western democracies: "Thou art weighed in the balance and found wanting." And do not suppose this is the end; this is only the beginning of the reckoning. This is only the first sip, the first foretaste of a bitter cup which will be proffered to us year after year unless, by a supreme recovery of moral health and martial vigor, we arise again and take our stand for freedom as in olden times.

Christian Responsibility

I am convinced that if the Bible-believing people now go along with the concept of "peace in our time" under the plausible concern and fear of atomic warfare (which we all certainly feel), our children and grandchildren will curse us quite properly for not doing something at this moment to restrain the drift toward the loss of Western Europe and other places to Soviet expansion.

This is not a bare theoretical concept. This means more of the world being under tyranny (which the Christian always should resist) and also means more of the world living in the horrible conditions of our brothers and sisters in the Soviet Union. They not only lack general freedom, but they lack the freedom to teach their own children about truth and about Christ. I do not want that for my children and my grandchildren.

The issue at this moment, I believe, is nothing less than Churchill versus Chamberlain.

We stand with one or the other. The question comes down as to who really is for peace and who really is for war. The conclusion on the basis of the Bible's realism and in the light of even recent history is that those who say they are not for unilateral disarmament, but whose position equals

unilateral disarmament, are those, who like Chamberlain, will bring war. □

Copyright by Francis A. Schaeffer, 1982, "The Secular Humanist World View versus The Christian World View and The Biblical Perspectives on Military Preparedness." Condensation of a speech given at the Mayflower Hotel, Washington, D.C., June 22, 1982.



Gen. MacArthur signs Japanese surrender

MacArthur on Seeking Peace

On April 19, 1951, General Douglas MacArthur stood before a joint session of Congress to deliver his famous farewell address, "...old soldiers never die, they just fade away." His speech, however, is much more than a farewell. It also includes the following thoughts on war and peace:

"...It has been said in effect that I was a warmonger. Nothing could be further from the truth.

I know war as few other men now living know it, and nothing to me is more revolting. I have long advocated its complete abolition as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.

Indeed, on the second day of September, 1945, just following the surrender of the Japanese nation on the battleship Missouri, I formally cautioned as follows: 'Men since the beginning of time have sought peace. Various methods through the ages have been attempted to devise an international process to prevent or settle disputes between nations.

'Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, our Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence, an improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.'

But once war is forced upon us, there is no other alternative than to apply every available means to bring it to a swift end. War's very object is victory not prolonged indecision.

In war there is no substitute for victory.

There are some who for varying reasons would [choose appeasement]. They are blind to history's clear lesson, for history teaches with unmistakable emphasis that appeasement but begets new and bloodier war. It points to no single instance where this end has justified that means, where appeasement has led to more than a sham peace.

Like blackmail, it lays the basis for new and successively greater demands until, as in blackmail, violence becomes the only other alternative." □



When It's Right to Fight

by Bob Mumford

Must you always "turn the other cheek"?

A tragic incident recently took place in one of the wilderness areas of Montana. A young Christian desiring to spend some time with the Lord in the great American wilderness, arranged a few days camping in one of Montana's more remote regions. He had planned to hike a few miles into the backcountry, spend his time in retreat, and then hike out after a few days. As he was preparing to leave, some of the local people warned that the grizzly bears were really bad up in the country during that time of year.

The young believer solemnly assured each of them that he would be all right because he knew the Lord would protect him. "This is all I need," he added, patting his Bible. They eyed each other skeptically, and

the young man started out.

The scheduled day for his return came and went with no sign of him. A search party was mounted to try to find him.

They located his campsite which had been ransacked and totally devastated. A search of the area turned up one of his boots. It contained several teethmarks, probably those of a grizzly bear. Only one other trace of the young man was uncovered—a tattered piece of his jeans with the hip pocket still in place. In it was his pocket Bible.

This is the kind of story we rarely hear about. But it's true, and though it may seem remote to many of us since we do not plan to be confronting grizzly bears in the wild, it raises some relevant questions and implications for Christians living in our "civilization."

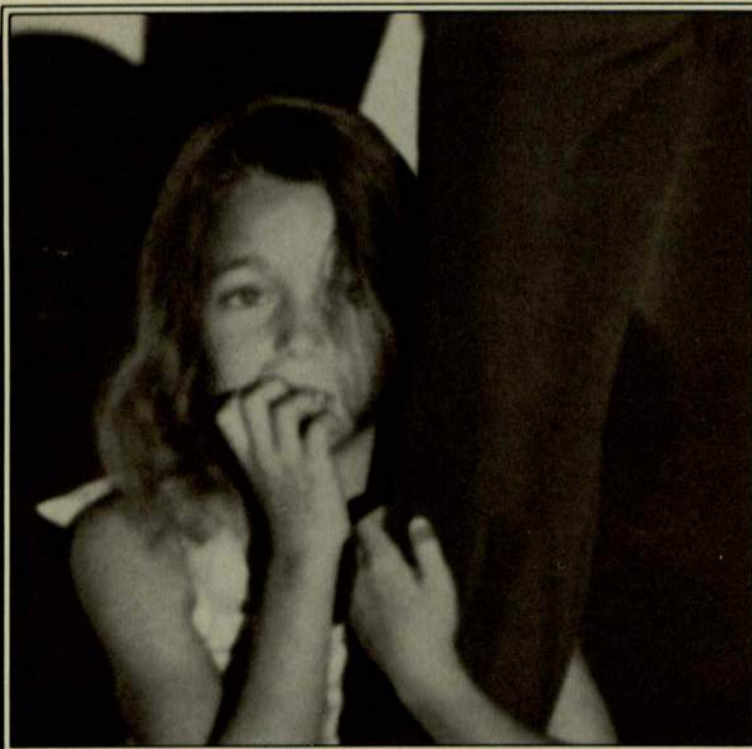
The young man obviously believed quite sincerely the Lord would protect him. What happened? Was his faith too weak? Was God unfaithful to His promise? Should he have packed a .44-caliber Magnum? Perhaps we simply think the whole dilemma is totally out of step with our daily lives.

The Jungle

Whether or not we recognize it, we live in a jungle as violent and hostile (if not more so!) than



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Love and force are not incompatible in the mind of God...

the wilderness the young Christian believer walked into. Due to the almost total abandonment of God's law on the part of our western society, we are experiencing an unprecedented wave of violence.

Believers must confront not only an atmosphere of fear but the growing potential of personally becoming a victim of violent crime. Thus the Christian is faced with an increasingly thorny problem: *Should a Christian ever defend himself?*

This question has been a matter of debate for generations. It is no longer just a philosophical issue, however, when we are confronted with a grizzly bear, or a night prowler in our bedroom! We will not have time then to debate—we will need to have already discovered a place of moral certainty on which to stand.

The exploding violent crime in our society has greatly increased

the probability that anyone of us could become a victim. Also, the continued inability of civil authority to carry out its God-ordained function of properly protecting the rest of society confronts us as never before with the difficult task of having to personally bear responsibility for the protection of our family and possessions, as well as our own individual person.

Which Way?

In finding a personal basis on which to face this situation a number of alternatives are open.

The *non-violent* and *pacifistic* approach simply states that we are never to defend ourselves in any aggressive or violent manner. Such scriptures as "resist not evil" or "turn the other cheek" are often quoted to back up the non-violent stance. This posture would persuade us that any form of forceful defense would be a

"poor Christian witness" and not in keeping with the example of the Lord, who allowed men to do violence to Him.

The greatest problem with this viewpoint is that neither Christianity nor the Bible teaches non-violence or pacifism. One need only read the Old Testament or the book of Revelation to clearly understand that our God of love is also capable of violence, retribution, and vengeance. Force is never condemned in the Scriptures—only its *misuse*.

Love and force are not incompatible in the mind of God, neither are justice and force. In each situation they are only opposite sides of the same coin.

Secular and religious humanism have put all the emphasis on the side of love and pacifism, most of which has been drawn from the influence of humanistic philosophers like Mahatma Gandhi (who was unrealistically glorified by the recent film bearing his name). We need instead to look to our Lord Jesus to find a clear biblical example of one who held love and force in proper balance.

We must understand that when Christ gave the command to turn the other cheek and to not resist evil that He was speaking to a situation where men's hearts had departed from the intent of the Law and they were using the letter of the Law as a tool to satisfy their own personal revenge. The Lord was seeking to adjust the evil *attitudes* of hatred and hypocrisy, not the civil legal procedures of His day.

It is an interesting phenomenon that humanists will quote the

Bible when it says, "Thou shalt not kill," piously stating that all life is God-given and that we have no right to take it into our own hand. They overlook, however, that in the same book of that same Bible, God specifically *ordered* the execution of people for such crimes as juvenile delinquency, blasphemy, adultery, sexual perversion, and kidnapping, as well as murder and rape. The Bible does not place prohibitions against the taking of human life when it is taken under the authority and equity of God's law. On the subject of self-defense, it is clearly stated in the Law (which is the revelation of God's character [Rom. 3:21]) that if a man

finds a thief in his house at night, taking the life of the thief on the spot is an acceptable means of protecting one's home and property (Ex. 22:2).

Another alternative to deal with the need for personal protection would be to carry a snub-nosed .38 and take care of anybody who tried to hurt you or yours. The fundamental mistake here is being motivated by society's fear and reaction rather than by obedience to the initiative of the Holy Spirit. It also leaves little room for God to undertake on our behalf or for us to exercise faith in God for our protection and our life.

A third alternative is to avoid

the difficult choices we face today by simply choosing to withdraw into some type of secluded lifestyle. More and more people are trying to "get away from it all" by moving to the mountains or buying a few acres in a small town.

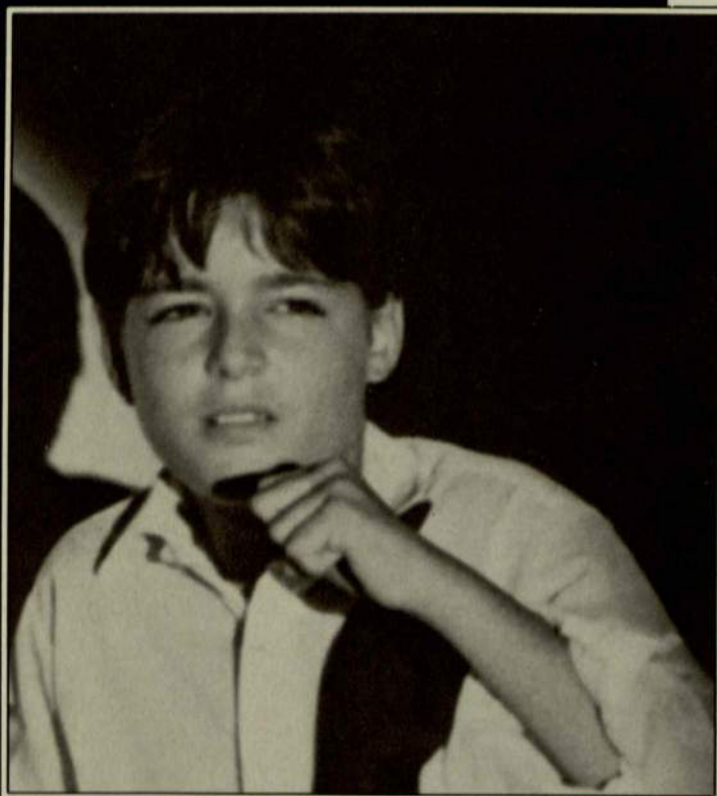
Some, like our young believer who encountered the bear, may simply withdraw into a type of internal seclusion which denies the reality of the circumstances in which we live and seeks to apply simplistic solutions saying, "The Lord will take care of us."

A Balanced Responsibility

We need to remember that under God we have been charged with the protection of our families, our possessions, and even our own physical well-being from anything that would hinder the fulfillment of God's will. We must also be mature enough to realize that although God protected Daniel in the lion's den, David had to use a weapon against the lion, and He may not protect me if I go into the wilderness to meet the grizzly bear without some proper means of protecting myself. In the same manner, because the Lord may have protected us supernaturally at one time in our life from physical harm does not necessarily mean that He will always provide for us in the same spectacular or supernatural manner.

Supernatural provision from the Lord is *never* a sign or means of measuring maturity! We must understand that very often the closer we approach maturity the more the Lord requires personal accountability and forces us to exercise our authority under Him.

In Psalm 18 we see the progression of God taking David from a point of weakness where he needed God's protection to a place of authority where he was enabled to protect himself. David was in trouble. His enemies had surrounded him, and he says, "In



*...they are only opposite sides
of the same coin.*

my distress I called upon the Lord, and cried to my God for help..." (v. 6 NAS).

God answered. "He sent from on high, He took me; He drew me out of many waters. He delivered me from my strong enemy, and from those who hated me, for they were too mighty for me" (vv. 16-17 NAS). The Lord was gracious and supernaturally delivered David from the hand of his enemies and those who would rise up against him.

God, Our Source

It must be understood that even though we may find justification, we are not seeking to draw a dogmatic conclusion from the Scripture about a Christian's personal defense of himself and his family. The only thing which is clear is that God is the source of our protection whether He provides it for us directly and supernaturally or whether He would require us to use some natural means of protecting ourselves.

It is to be expected that most

balanced understanding of what the Scripture does and does not teach in this area, each of us should be able to more clearly discern the direction of the Lord for his own conscience as he seeks a place to stand.

We are *never* at any time permitted in the Scripture to take the law into our own hands, nor are we ever permitted to be vindictive or revengeful even in the most extreme of situations. If the issue is suffering for our testimony and faith in Jesus Christ and the Scriptures, it should always be triumphant and non-violent. If, however, the issue before us is the fulfilling of our God-given responsibilities to protect and secure that over which God has given us responsibility, we should never *presume* upon God's intervention as did the young believer who encountered the grizzly bear, nor should we presume upon our own ability to protect ourselves in any situation.

As each of us finds his own place to stand, we must be willing to recognize that others may be required to stand in a different posture under God. Whether our brother takes a pacifistic approach because the Lord has so directed, or he buys a .44-caliber Magnum, we must allow him to do so without judgment or condemnation.

Finally, in this area, as in many, we will never find a single principle which can always guide or lead us. It is our challenge, rather, as maturing believers to encounter the person of our Lord Jesus Christ, who is the source of all wisdom, guidance, and freedom. It is under the administration of the Holy Spirit that each of us must find a place to stand, for ultimately it is to Him that we must each give account for our actions, as well as the faithfulness with which we fulfilled His commands to protect and provide for that which He put into our care. □

The Lord delivered David so that he might know He was the source of his strength.

However, it was not the Lord's intention to continually leave David in a place of defenselessness and weakness. We read further: "He trains my hands for battle, so that my arms can bend a bow of bronze...I pursued my enemies and overtook them, and I did not turn back until they were consumed. I shattered them so that they were not able to rise; they fell under my feet" (vv. 34, 37-38 NAS).

In verses 16 and 17 the Lord delivered David in order that David might learn to know who was the source of his deliverance and strength. In verses 34, 37, and 38 we see David then empowered by the Lord to go out and do battle for himself. David understood that the Lord was *still his source* but that he was now expected to pursue his enemies himself and smite them with the strength that God had given him.

of us would use whatever means necessary to provide protection from a rampant disease, unnecessary poverty, or the attack of some wild animal which threatened our home or family. If the issue is the protection of our own, why would we not be just as quick to use whatever means available to protect ourselves from an intruder whose intention was to do physical violence?

It is not only beyond my ability but I believe beyond what is written clearly in the Scriptures to say dogmatically that a Christian should or should not use some type of force in protecting himself and his own. I am not advocating that Christians should all run out and buy a shotgun to keep under the bed. Rather it is my desire to set people free from pseudo-Christian and non-Christian philosophies which have been laid on us under the guise of "the teachings of Jesus." With a clear,

Fashions Change Quickly. But Truth Never Changes.



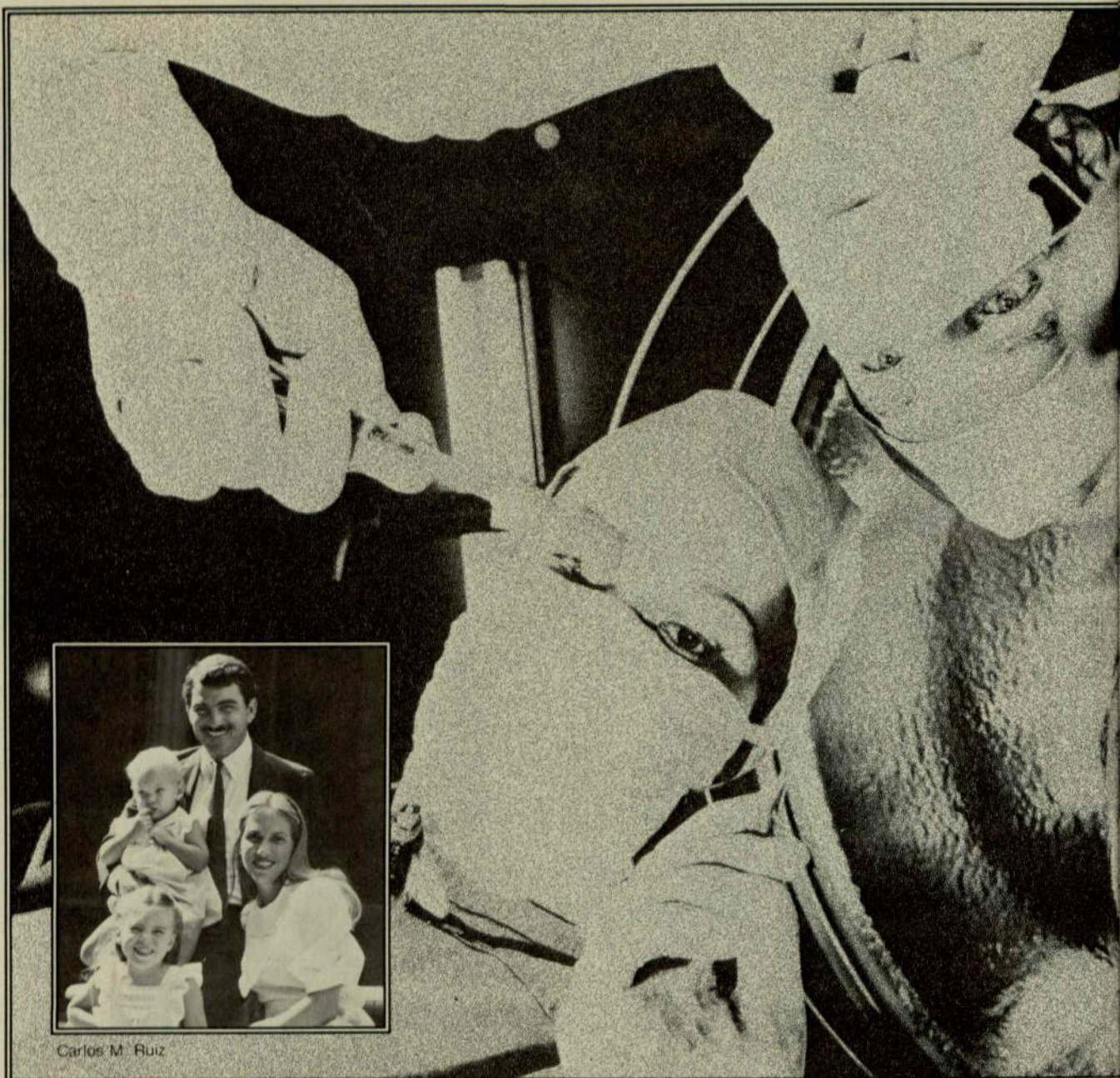
A Christmas gift of NEW WINE will be appreciated by your friends throughout 1984.

Just like you, those you care about can be inspired, taught, and encouraged each month through NEW WINE.

Styles will come and go, but some things are good for years to come. . . .

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Magazine
New Wine.



Carlos M. Ruiz

*Inset: David and
Katie Beers with
their daughters,
Caroline, held by
David, and Lara
Elizabeth*

The doctors said,
**“You’ll Never
Walk Again!”**
but God didn’t agree.

by Katie Beers



Camerique, Blue Bell, PA

The church meeting ended. We said our good-bys, hugged friends, and headed for the door. Outside, a heavy rain was falling, which wasn't unusual for a summer evening in Fairfax, Virginia. My husband, David, quickly helped me into the car. My face glowed with contentment because we had just announced that we were expecting our first baby.

Pulling away from the meeting place, we turned off the access

road onto the main street and headed into a left-turn lane. Colorful reflections of the traffic lights gleamed on the wet asphalt. Suddenly—it all happened so quickly—a car catapulted out of the darkness and rammed us from behind. Our small Datsun went into a dizzying spin, ran up on the median, and slammed into the car in front of us. A jolt—like an electric shock—ran through my body. When I opened my eyes, I found myself lying face down between the seats, staring at broken glass.

David's voice cut through the silence. "Are you all right?"

"I think so." *But why are my legs so heavy?* I thought. I tried to move my arms. But my hands simply stayed where they were—strangely curled at my sides.

I heard David jump out of the car and run around to my side. A nurse from our fellowship had seen the accident and joined him. She took my hand. "You're going to be all right," she said.

Tears squeezed out of my eyes. "What about the baby?" I asked.

She did not hesitate. "Your baby will be all right too."

A man pressed his way to my side. "I'm a minister," he said. "Can I pray with you?" As he finished, the rescue squad arrived.

Moving quickly to get me out of the car, the crew knocked out the back window. Then, changing their plan, they gingerly moved me across the front seat and lifted me in unison onto a long, straight backboard.

A Dreaded Diagnosis

Face up in the rain, I heard sirens, saw flashing lights, and sensed the crowd of staring people. My body shook uncontrollably. David grabbed my limp hand and helped load me into the ambulance. His voice was comforting as we sped through the night. *Lord, my heart cried, please help me!*

Feelings of terror and despair greeted me at the hospital. Like automatons, the emergency room teams performed their duties. I was laid on a table, my white dress was cut from my motionless body, and a sheet was pulled up to my chin. X-ray machines rolled in, sounding like thunder. I tried to move my legs, but they were numb. I drooled involuntarily as my teeth chattered. No one would say what was wrong, but the grim faces of the attendants told me all was not well.

Eventually, a team of neurosurgeons appeared. In an absolute monotone they revealed the X-ray results. "You have broken your neck. We are going to put you in traction. Please don't move your head."

I stared at them incredulously. "People who break their necks die, don't they?"

"Not always," they answered. "Now lie still."

A nurse quickly shaved two places on each side of my head, just above my ears. The biting pressure of cold metal pushed into my skull. I screamed. Metal rods were attached to a weight that hung below the examining table. Once the traction was set, a quick series of tests followed.

Jabbing my toes, feet, and legs with huge pins, the neurosurgeons probed for feeling. Sweating and straining, I struggled with every ounce of my will to feel the pin pricks. I could not. Finally, somewhere above the elbow, I felt the sharp point. "Ouch! Yes, now." I cried in relief.

Critical Hours

When David was with me again I knew they had told him the terrible truth. "Your wife is paralyzed from the mid-chest region down. We can't tell you

Katie Beers and her husband, David, attend New Life Community Church in Fairfax, Virginia.

the extent or the duration of the damage yet. We just don't know."

Numbness, exhaustion, and shock clouded my mind as they wheeled me to intensive care. There I lay on a horrible-looking contraption called a stryker frame (which resembles a medieval torture rack). Waves of heavy sadness flooded over me as I realized that my life and my child's hung in fragile balance. These were the critical hours when death was most likely to occur.

But an awareness of the nearness of God carried me through the night. A close relationship with the Lord built during four years of college and strengthened through our early marriage had taught me to turn to Him.

Lights and machines flashed and beeped as my vital signs were monitored. Mercifully, I could not see the strained, tearful faces of my parents, family, and friends keeping vigil in the hall. Our pastor prayed with my husband, and I knew that word had gone throughout our church to pray for me. I found out later that Christians in churches as far away as California were praying for me too.

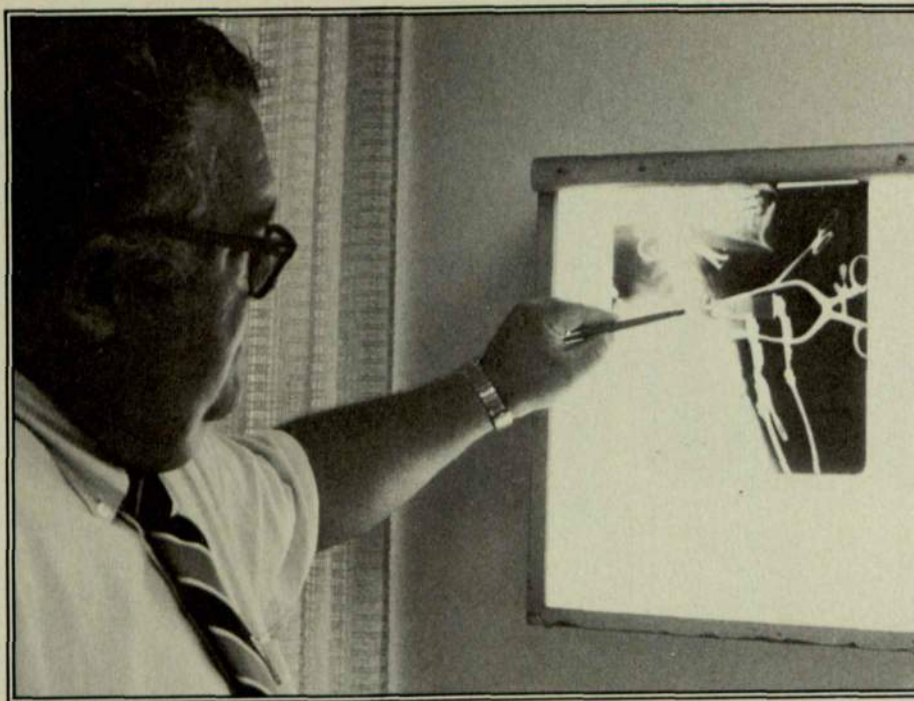
Morning came. I was still alive and so was my baby. Plans were made immediately for surgery. My hope as I prayed was that an operation could free me from this prison of helpless immobility.

The surgeons also had high hopes for me. They planned to open up my neck and probe for bone chips that could be pressing on the nerves, possibly causing the paralysis. If the fragments could be removed, I might regain use of my legs and hands.

As they wheeled me into the operating room, David kissed me. "God is with you, Honey!"

God Speaks

The anesthetic quickly took effect. As I slept, skilled doctors found the crushed sixth vertebra



Dr. Cecil Jacobson examines Katie's X-ray results

Carlos M. Ruiz

and worked to repair it. A friend from our fellowship worked next to the neurosurgeon. A regular operating room nurse at the hospital, she had begged to be allowed in on the surgery. She prayed in the Spirit as the surgeon worked, then wept as he announced, "This is *very* bad." Finding no bone chips, he simply bridged the fourth, fifth, and sixth vertebrae with a piece of bone taken from my hip. Then he closed the incision.

I awoke hours later in the recovery room—still paralyzed. The operation was over and I lay motionless. Fighting tears, I whispered, "Lord! Please do something."

David came as soon as I was back in the intensive care unit. "When will I move again?" I asked.

"There's a lot of swelling in there, Honey," he answered. "It has to go down and they're giving you drugs to slow the formation of scar tissue. If it forms, the nerves can't regenerate beyond the scar tissue. The greatest test of our faith is right now!"

If ten days were to pass with no improvement, the chances of recovering feeling would be diminished greatly. If thirty days were to elapse with no return of nerve signals, the outlook would be *very* bleak.

The leaders of our church had laid hands on me and prayed in faith, and as they continued to pray they sensed God giving them a word of promise for me: *The Lord is going to heal you. You will walk again!* When they shared it with me the next day, I received it and held it firmly in my heart. Only the wait was left.

Fifty-two days passed with absolutely no signs of improvement. It is impossible to describe the pain, fear, exhaustion, and loneliness I felt at times. I never could have endured it if Jesus hadn't been with me. Unable to read the Word, I recited in my mind all the passages I had committed to memory. David and I sang the Psalms and worship songs together daily in the presence of the nurses.

During this time I was in traction with a tight metal neck brace

running all the way down my chest and back. All night I unconsciously jerked and pulled at the brace because it was so tight. Dead skin and sweat caused unbearable itching.

I couldn't move my hands or legs, much less raise my head. I had to be washed and fed, and the pain of lying still was cramping and torturous. Every simple routine I once took for granted seemed impossible. My dependence on other people was a humbling experience. Unfortunately, on many occasions my self-esteem gave way to waves of self-pity.

"You'll Never Walk"

The doctors had given up hope for me. Every day my therapist would say, "You'll *never* walk again."

In response to her absolute declaration I always replied, "God said I would walk again."

"It isn't going to happen," she would tell me pointedly. "If there were going to be any return of feeling it would have happened in the first three to ten days. Your muscles have atrophied. Be realistic." My therapy began to focus on wheelchair rehabilitation.

On the evening of the fifty-second day, I lay in delirium with a high fever that had been raging for three days. I thought that perhaps I might die that night. The room was peaceful. David was dozing, his head against the bedside in the position he'd been kneeling in to pray. I felt the fever break and fell asleep at once.

The next morning the impossible happened. I lay with my legs wrapped in bandages, drenched in the night's sweat. A nurse began to unwrap me because my left foot appeared to be swollen. My parents and husband had entered the room. My father, as he had repeated so many times before, said, "Wiggle your toe, Katie." I tried it and a miracle oc-

curred. After seven weeks of quadriplegia, the big toe on my left foot *moved*!

The nurse gasped and jumped back. I stared in disbelief. My toe was moving. I caught my breath and wiggled my toe again. Then huge sobs engulfed me as I also turned my foot, and even moved my leg from side to side.

Everyone came running. Nurses who had long since given up hope for me wept. Therapists crowded in to do muscle tests. Even my weaker right leg rolled slightly on command. While my parents hugged and cried, David grabbed my hand and thanked God aloud. Then he ran into the hall and kissed the old head nurse soundly on the cheek.

Another Miracle

God had healed me. Now I knew I *must* walk again because I had to carry a very special baby to term. I needed a second miracle.

During the months of complete paralysis, the consensus of the team of doctors on my case was to abort the baby. Common sense dictated to them that multiple X rays, strong drugs, and my lack of body functions, as well as the initial injury, must certainly have damaged the baby. It was a high-risk pregnancy and my life was at stake.

However, another dedicated team of obstetricians voted for continuing the pregnancy because they believed I probably never would have any more children. Results of continuous sonogram tests astonishingly revealed normal fetal growth and development. Our faith surged.

On Easter morning—resurrection time—a beautiful, healthy daughter was born to us despite dismal predictions of fetal deformities. The delivery was perfect, and as I held my tiny daughter in my arms, tears of gratitude filled my eyes.

My story doesn't end here. The Lord gave me another word

—that I would have to work hard and fight to see the fulfillment of His healing in my life.

I had learned to walk again while six months pregnant. From a wheelchair, I progressed to a walker to crutches to a cane. I left the cane behind on the day I went to the hospital in labor.

Today, Lara Elizabeth is four years old. Despite the doctors' predictions of "no more children," Lara now has a baby sister, Caroline. I care for my children at home, performing all the routine functions of a wife and mother. I also swim regularly for physical therapy.

Recently, at a Sunday meeting, my right leg lengthened more than an inch in response to prayer. My recovery is eighty-five percent complete and David and I are believing God for wholeness.

Our Lord is faithful. He is a God of miracles. □

Photo: Katie Beers lifts her miracle child, Lara Elizabeth, who doctors said couldn't be born



Carlos M. Ruiz

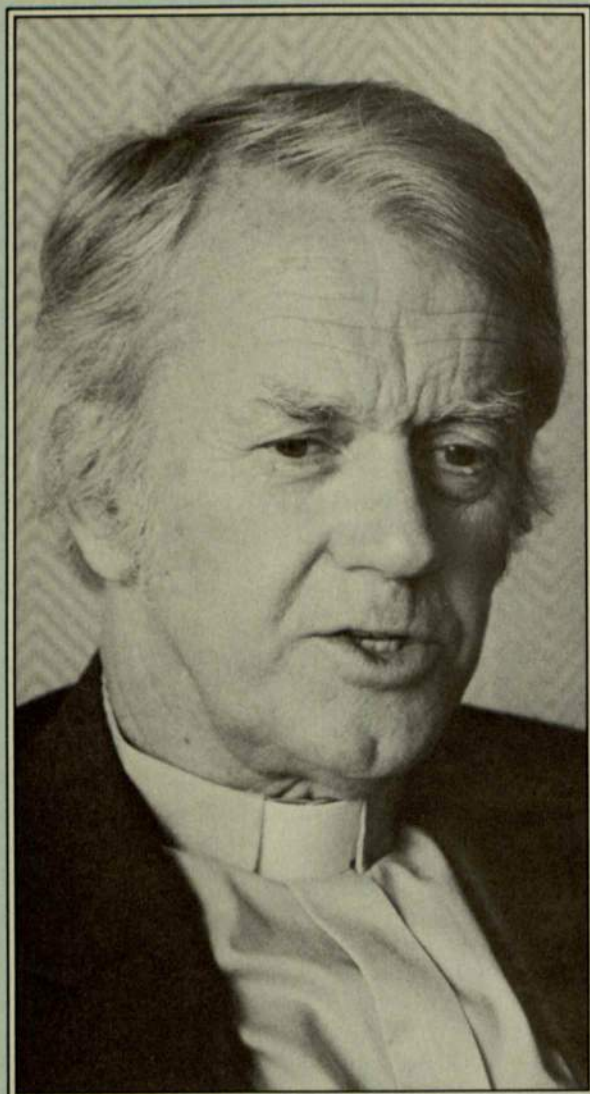
Reflections on the Renewal

an interview with Dennis and Rita Bennett

*If you had asked the Reverend Dennis Bennett in early 1960 whether he was anticipating problems in his large, successful church, he probably would have replied that he wasn't. But when he experienced a phenomenon known as "speaking in tongues," an upheaval occurred. In the transition that followed, Bennett was transferred to a small Episcopal congregation near Seattle, and within a few months, spiritual renewal exploded throughout the church and the community. Dennis Bennett's role and influence in the burgeoning renewal increased over the years. Today Bennett is recognized as one of the pioneers of the Charismatic movement, and his early experiences shared in his first book, *Nine O'clock in the Morning*, have encouraged many. In this interview, Dennis and Rita Bennett reflect on their involvement in the Charismatic Renewal and their concerns and hopes for the present ministry of the Church.*

New Wine: *Looking back over your years of involvement in the Charismatic Renewal, what aspect of it stands out most in your mind?*

Dennis Bennett: One basic reality that has impressed me as being unchanged since I was baptized in the Spirit twenty-four years ago is the way the renewal has spread. A primary strength of the Charismatic Renewal has been that it has grown by one person sharing with another. We have watched the Spirit of God move through all types of church denominations, regardless of church structure. The spread hasn't been initiated so much by church leadership, however, as by laymen. Although leaders, teachers, and those in positions of authority have played an important part in the direction of



Dennis Bennett

the renewal, they are not the ones who have primarily caused it to grow.

The Charismatic Renewal differs from a classical revival. A revival usually centers on an outstanding leader, as was the case with John Wesley, or Charles Finney. As long as that person is around, the revival continues. But once that key figure steps aside or dies, the revival gradually decelerates until it becomes a part of the established order.

But I don't see that happening here. Not only is there no central figure, but also, with each person or group of people being renewed by the Spirit, the experience is just as fresh as with the one before. That newness in the Spirit is continually passed on.

NW: *Do you sense some Christians waiting for another dramatic "wave" of the Spirit's moving as we saw in the sixties?*

DB: Unfortunately, yes. Sometimes as Christians we tend to be too catastrophic in our approach to history. Some people are saying, "Well, great

things happened in the sixties." But they are happening today too. Miracles are happening in the world today that are as dramatic as any miracle that has ever occurred.

For example, I heard Fr. Rick Thomas, a charismatic Jesuit priest from El Paso, Texas, who ministers to the poor and needy in Mexico, tell of a recent miracle. He and several others were ministering to prison inmates and had taken along four pans of bread pudding, a sack of tortillas, and a crock of chili. By the time they had finished that day, they had fed nearly nine hundred people with that small amount of food. Examples like this let us know God is continuing to move in miraculous ways.

More dramatic breakthroughs may be coming, but I would rather emphasize that the process is merely continuing, not starting again. I don't believe God moves in waves, as some people say. The Scriptures clearly indicate that God is without variability. I believe God in His consistency is saying to us, "I haven't taken away the power. I'm waiting for you to use it."



Rita Bennett

So I would resist the idea, "Perhaps later on the Lord will move again like He did in the sixties," because it tends to lead people into waiting for it to happen. I prefer to say we're keeping God waiting—He never keeps us waiting. Things will happen when we are ready to respond. If we aren't seeing dramatic events right now, it may be because we are not responding.

That leads to the question, "What does it take to make us wake up and respond?" I believe the answer is that it will be crucial events occurring in the world. Apparently society is not going to become more peaceful; tensions and crises throughout the world are going to increase rather than decrease. And as they do I think we're going to see people react by turning to God.

NW: *How do you view your role over the past years in what God has been doing?*

Rita Bennett: We have simply plugged along in what God has given us to do, step by step, meeting by meeting, church by church. And every place we go, because we have sought to honor the Lord Jesus, God has worked.

We minister about half the time in Episcopal churches and the other half to other denominations. We've found that whether in the Episcopal churches or other churches, wherever people invite God to begin moving, there is a great working of the Holy Spirit and God is blessing and healing people.

We are especially encouraged about how the Spirit of God is moving in our own denomination—among Episcopalians. Of course God calls each of us to different areas. But ministering to the Episcopal Church is what the Lord has called us to do up to this time, and we just want to be obedient to what He has for us.

NW: *What new emphases have you seen in your own ministry in recent years?*

DB: I think the Lord is giving us new insight into a number of areas. I believe, for example, that God is showing the Church that we have overlooked the area of the soul. We have given our attention to the rebirth of the Spirit, which is salvation, and we have given much attention to the healing of the body. But as Christians we have ignored, or at least mis-handled, the entire psychological area of the human being—the soul.

As a result, we have churches filled with people who are plagued with psychological problems. In a sense we've said, "Once you're saved, brother, you're not supposed to have any hang-ups." But anyone who has ever been a pastor knows the Church has many people with problems. That's one reason why they have come—they're looking for help. They've been saved and baptized in the Holy

Spirit, and had a wonderful experience, but the hang-ups still bother them.

But Jesus heals even this area. Rita, in particular, is ministering in what we call "soul healing." It isn't psychology; it's inviting Jesus to touch and heal the intellect, the will, and, particularly, the emotions—the whole person.

RB: We don't try to analyze anyone or dig into someone's subconscious—we simply trust the Holy Spirit to quicken to us what it is He wants prayed for as we minister to a person.

Sometimes what the Spirit reveals is something dramatic. Other times it may be just something small—a past hurt or offense that made us feel inadequate—little hurts that never were healed. God uncovers those past hurts so they can be recognized and then dealt with through prayer. In my book, *Emotionally Free*, there are many testimonies of the dynamic things God has done through this way of praying.

DB: As we have ministered to people, we have seen some real barriers broken, instances where people who couldn't seem to go any further in their walk with the Lord received healing from Jesus for some deep, unresolved hurt, and were then able to move on again.

In praying for people in this way, we encourage them to let the Lord Jesus heal any past hurts that are keeping them from growing, causing them to over-react in present situations, making them feel inadequate to move out and do what God requires of them.

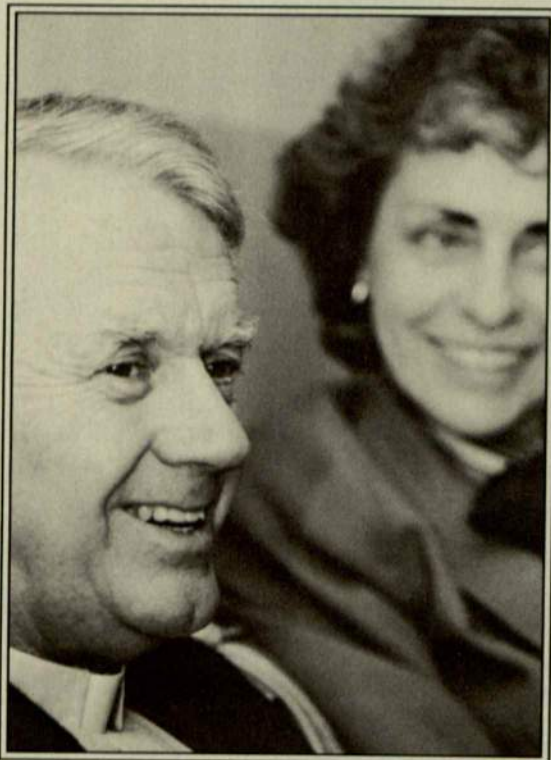
NW: *What response have you seen to this emphasis?*

DB: Whenever a new aspect of ministry begins to dawn, such as soul healing, a lot of dust flies, and there are, of course, the usual discussions concerning terminology and method. But it does seem to us that this is what the Lord is focusing on as the next step. We've dealt with the spirit, now we must deal with the soul because we can't have the proper flow of the Holy Spirit unless the soul is healthy.

NW: *What are some of your concerns as you look at the body of Christ, and, on a more positive note, what are some of the things that encourage you?*

DB: I suppose one of my biggest concerns is the tendency for Christians to condemn and threaten the world rather than to move and seek to redeem it. The Bible doesn't say, "For God so loved the Church." It says, "For God so loved the *world*." I have difficulty understanding how God can love some of the people we read about in today's headlines. Yet it remains that our task is not to condemn but to love the world.

Jesus said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:17). He also says, "For the Father . . . has committed all judgment to the Son" (Jn. 5:22). We are not living in an age of judgment; today we are living in the age of grace and mercy and redemption, and as Christians we need



There are tremendous things lying ahead if we are willing to bring the complete message of the kingdom of God to the world.



With each person or group of people being renewed by the Spirit, the experience is just as fresh as with the one before. That newness in the Spirit is continually passed on.

to start acting like it. We lose respect and credibility because we don't respond properly to the world.

Another concern I have is what I call the "rapture complex" that many Christians seem to have. It is the idea that the world is hopeless and there's nothing left to do but stick together, read our Bibles and say our prayers, and wait for God to come get us out of this mess—a "this-world-is-no-place-for-a-Christian-so-God-please-hurry" mentality. As a result, many Christians have put themselves into ghettos of their own making, rather than responding to Jesus' command to go out into the world.

Christians need to come together for strength,

but we also need to get out *there*. God's message is to the world. If we pull back and hide ourselves in safe, secure, little communities to shut out the world, then there is no hope for the world. Jesus said we are the salt of the *earth*, not the salt of the Church.

On the positive side we're excited because all of us are just scratching the surface of what God has in store. All that we have seen so far of God's workings are just a foretaste of the tremendous things lying ahead for us if we are only willing to go out as commanded and start bringing the message—not just the negative message—but the complete message of the kingdom of God to the world. □

NEXT MONTH

Knowledge is like dynamite—powerful, but dangerous. Derek Prince gives insight into how to handle it with wisdom.

Dee Jepsen, wife of Sen. Roger Jepsen (R-Iowa) and the President's special liason to women's groups, tells how a woman can fulfill God's call on her life in today's society.

Becky Petrie shares about a spectacular move of the Holy Spirit among young people at a school in Lexington, Kentucky.

All in the November New Wine.



Dee Jepsen: next month in New Wine



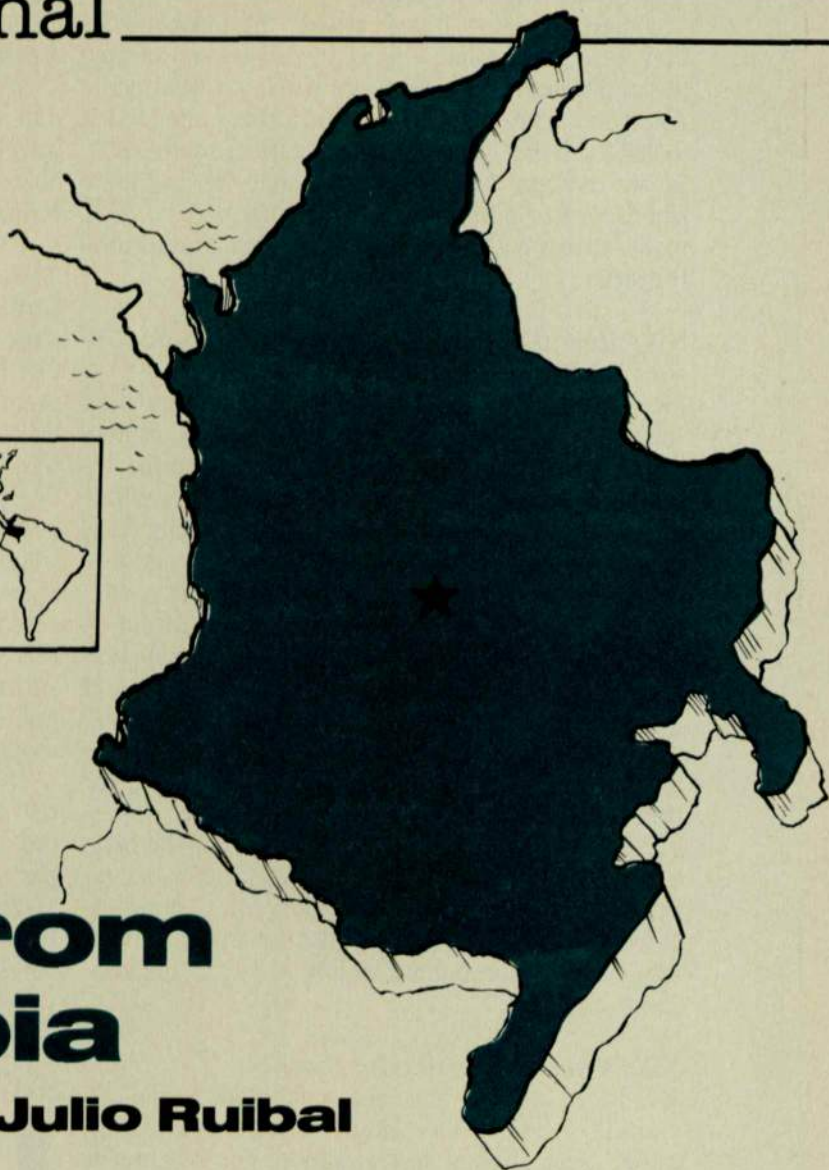
Tips for Fathers

You probably have heard "the family that prays together stays together." Well, so does the family that *plays* together! In case you're looking for something to do, other than watching television tonight, here are a couple of ideas to help you enjoy one another's company:

1. *Chef Night.* The kitchen is a favorite gathering place for most families. Spend the evening making new, exotic concoctions involving everyone in the preparation. Wear chef hats and aprons, if you have them, and make a "big production" out of it.
2. *Game Night.* Most families' closets are filled with rarely used games. Why not have a family game night? Try to play all the games at least once. If any of the games have lost their appeal, give them to another family who has not played them and who would appreciate a new experience. You could introduce a new game of your own as well. Be sure to have plenty of popcorn on hand for this lively event.

Remember, these are only our suggestions. *Your* imagination will make these ideas come alive for an evening of family fun.

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



Report from Colombia

an interview with Julio Ruibal

We recently talked with South American pastor Julio Ruibal, who had a dramatic encounter with the Lord while studying medicine in the United States. He returned to his native Bolivia in 1973, and within a few months, God amazingly opened doors of ministry to him throughout South America. Then in 1978, he felt God calling him to establish a church in Colombia. In this interview, Julio describes how God led him to move to South America, and shares his vision for impacting society there at this very crucial hour.

New Wine: *Could you tell us something of your background and describe the beginnings of your ministry?*

Julio Ruibal: I was saved and filled with the Holy Spirit during my first year of college in California in the early seventies. God immediately gave me a burden for my Latin American homeland. For weeks

after I became a Christian, I thought about my people, my country, knowing that so many of them like me had little idea of what it meant to really know Jesus Christ. In all my years in church, I had never heard the words "born again." Not once had anyone asked, "Would you like to be born again?"

After I became a Christian, I ended up quitting my pre-medical studies and my ministry began. My first message, totally unplanned, was to an overflow crowd outside the auditorium at a Kathryn Kuhlman meeting in Los Angeles. God said, "Get up and preach."

So I stood and asked the crowd, "Is God limited to working only within those walls? He will do the same things out here that He is doing inside. Would anyone like me to pray for you?"

My hair was long and I was wearing jeans, but an old man whose spine was so crippled he could hardly move, said, "Young man, pray for me." I prayed,

and he was healed instantly.

Others began to come forward for prayer and they were also healed. One of the ushers went into the auditorium to tell Kathryn Kuhlman what was going on outside. When he asked if she wanted him to call the police, she said, "No, let them continue." So we did continue, and by the time we had finished, we had ministered to over forty people. Actually, that was the first time I had ever prayed for the sick.

NW: How did you end up returning to South America?

JR: Very rapidly my burden for my country developed into a sense of a calling from God on my life. When the Lord led me to Bolivia, group meetings were started that grew over a matter of months to two thousand, three thousand, and finally five thousand people. Events took place which caused my ministry to become known throughout the country. One time, for example, I was asked to pray for a man who had fallen off a cliff and had broken his back. He was healed immediately.

After that, the president of Bolivia called and prayed with me. He not only opened his heart to us, but he opened the entire nation to us—giving us prime time television and providing an Air Force plane to fly us throughout the country. For the first time in the country's history, evangelistic crusades were held in Bolivia's four major cities, drawing crowds of sixty and seventy thousand people. We also traveled throughout South America, leading major crusades.

NW: What happened after that?

JR: In 1974, God gave me a different vision—a crusade to establish a church. During that crusade, rather than sharing just salvation, for seventeen days we preached repentance, baptisms, church authority, and other truths. We soon had a congregation of between three hundred and four hundred people, and since that time, that church has developed into the largest church in Bolivia.

Now, leadership is established in that congregation, and we have seven Bolivians in college being prepared to lead. Each is walking closely with me, strengthening our relationship, and developing a vision for ministry in Bolivia.

NW: Tell us about your ministry in Colombia.

JR: My wife and I moved to Cali, Colombia, in 1978 to establish a church patterned after what we believe the New Testament teaches. The response was tremendous. Our church meetings quickly outgrew the apartments and then the house where we first began to meet.

The Cali church now has 150 members, a build-

ing, a Christian school, and a school of ministry, including a college. We also have a radio broadcast as a part of our ministry.

We have found a good spirit of unity among the different churches in Cali, and an openness to the working of the Holy Spirit. I am a member of the board of directors of a pastors' association we formed in the city.

NW: What do you see as the main items on God's agenda for Colombia, and for South America as a whole?

JR: I see three definite elements. The first is the great need for ministry—laborers and people to train laborers. The harvest there is ready, so Christian workers are high on God's agenda.

Colombia, a nation of twenty-six million people, is one of the most important and influential countries in Latin America. The openness of the people is tremendous, but we need help. In America you could turn just about any corner and find a church that would at least preach salvation, if nothing else. Americans have Christian teaching, television and radio ministries, seminars, and tapes readily available to them.

But it's not like that in Colombia. Not one Christian television program is aired in Colombia, and radio is limited to one Christian station that reaches part of the city of Bogotá. But that's it.

We sense the cry, "Lord, send laborers." I'm hoping also that ministries from outside would come and strengthen ministries within. I trust God will help us form multinational teams to do the work.

*We have a burning within
our hearts to see a society
that would be different;
where there would be justice,
equality, honor, and dignity.*

The second item I see is the need for strengthening the local church. Pastors need and want teaching. Unfortunately in the past the teaching that has been most prevalent has not been the gospel of the kingdom of God, but a gospel of "get a ticket to heaven," without any emphasis on the dynamic in-

fluence the Church could have upon society. Also there has been some unbalanced teaching from various ministries coming into Colombia. All this has produced an anemic condition in the Church and a great hunger for solid teaching. I believe seminars and pastors' conferences, teaching biblical principles about the Church, would do much to strengthen what exists.

NW: And the third element?

JR: I believe the third priority is a commitment to fight for the establishment of righteousness. We never have had real liberty, real dignity. Relativism and so many other influences upon life here have stripped our people of a sense of worth—their human dignity has to be established.

America has roots to look back to—the Puritans, the Pilgrims, the pioneering people. We have nothing like that. Our only hope is in the future. We have a burning within our hearts to see a society that would be different; where there would be justice, equality, honor, and dignity.

Of course that leads us right into politics. Last year, for the first time in the history of Colombia, we started a Christian political front entering Chris-

tians in elections for office, thus beginning our efforts to bring about those changes.

The three things I have stressed—the harvesting, the strengthening of the Church, and establishment of righteousness—I believe, are what God wants to use to impact our society.

NW: What burden for prayer would you communicate to Americans concerning Colombia and Bolivia?

JR: If there ever has been a crucial time for both those nations, it is now. All the elements are present to cause the hearts and minds of these people to lean toward socialism and atheism. But we believe God has ordained this time for a major breakthrough—a move of God in these nations that will change their history.

I believe there are going to be signs, wonders, and miracles—not just to fill up an auditorium or a stadium—but to change the course of these nations. It is a crucial and volatile time in this part of the world. A spiritual shaking is coming. Pray that God will have His way. □

Did You Know?

Did you know that *New Wine* is published in Spanish?

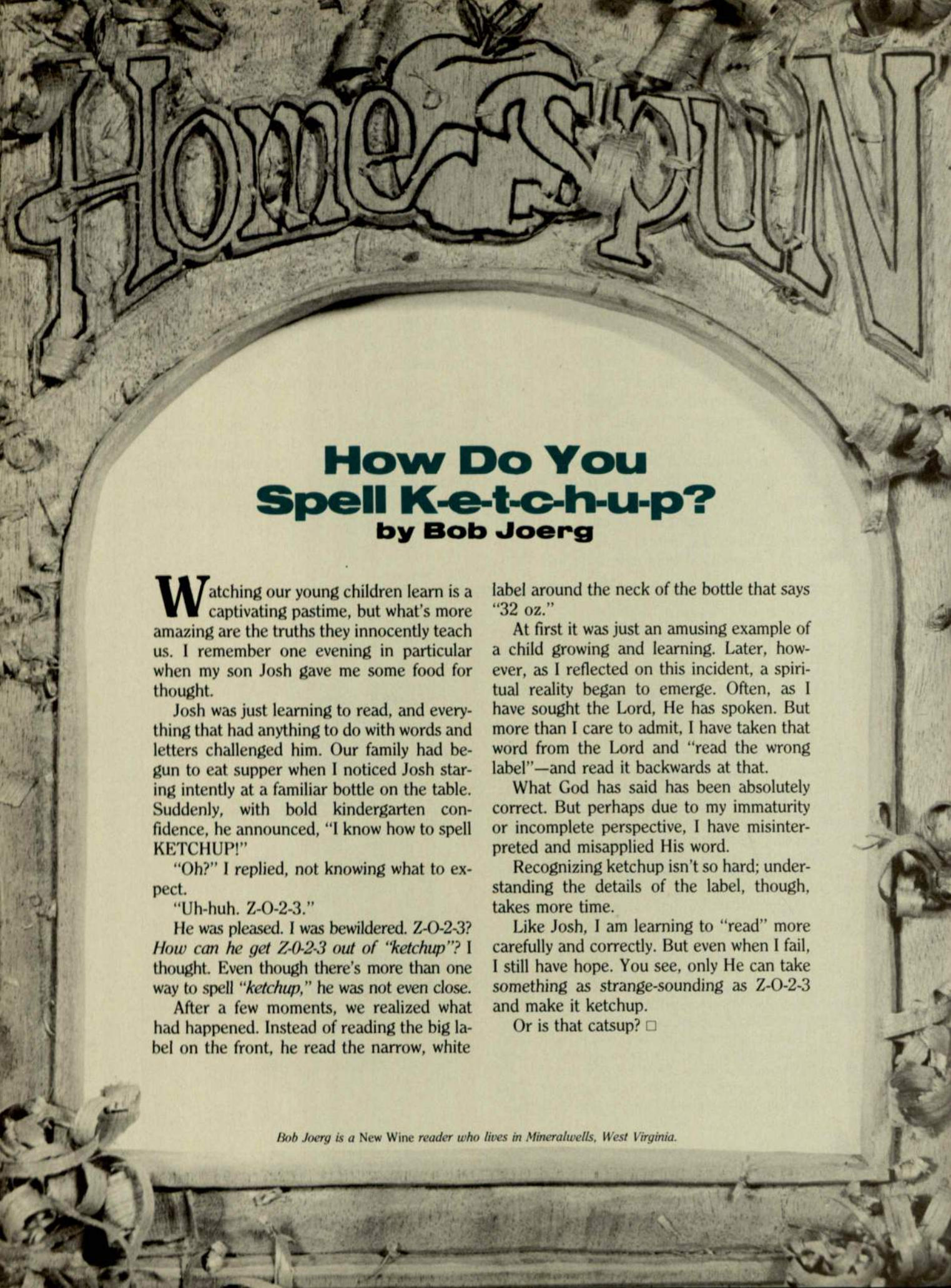
In May 1975, the first *Vino Nuevo* rolled off the presses in San Jose, Costa Rica. Today, more than 11,000 copies are mailed bimonthly throughout South, Central, and North America, and also into countries around the world where there are Spanish-speaking Christians. Though publishing costs are high, God has blessed the magazine and it continues to grow and prosper.

One way the widest possible exposure is realized for *Vino Nuevo* is by sending single issues to pastors, Sunday school teachers, and lay leaders. As Director Hugo Zelaya pointed out in a recent interview, "These people use *Vino Nuevo* as a teaching resource, thus making a single copy serve 10, 100, or 1,000 Christians, instead of just one."

Never was there a time when Spanish-speaking people needed a teaching resource such as *Vino Nuevo* more than they do now. Many areas that the magazine touches, such as Central America, are embroiled in violence and need solid spiritual direction. *Vino Nuevo* can fulfill a vital role in the restoration of these troubled areas by presenting practical teachings from the Word of God.

The Lord is using our Spanish counterpart, *Vino Nuevo*, in a tremendous way, and we thought you'd like to know. □





How Do You Spell K-e-t-c-h-u-p?

by Bob Joerg

Watching our young children learn is a captivating pastime, but what's more amazing are the truths they innocently teach us. I remember one evening in particular when my son Josh gave me some food for thought.

Josh was just learning to read, and everything that had anything to do with words and letters challenged him. Our family had begun to eat supper when I noticed Josh staring intently at a familiar bottle on the table. Suddenly, with bold kindergarten confidence, he announced, "I know how to spell KETCHUP!"

"Oh?" I replied, not knowing what to expect.

"Uh-huh. Z-O-2-3."

He was pleased. I was bewildered. Z-O-2-3? *How can he get Z-O-2-3 out of "ketchup"?* I thought. Even though there's more than one way to spell "ketchup," he was not even close.

After a few moments, we realized what had happened. Instead of reading the big label on the front, he read the narrow, white

label around the neck of the bottle that says "32 oz."

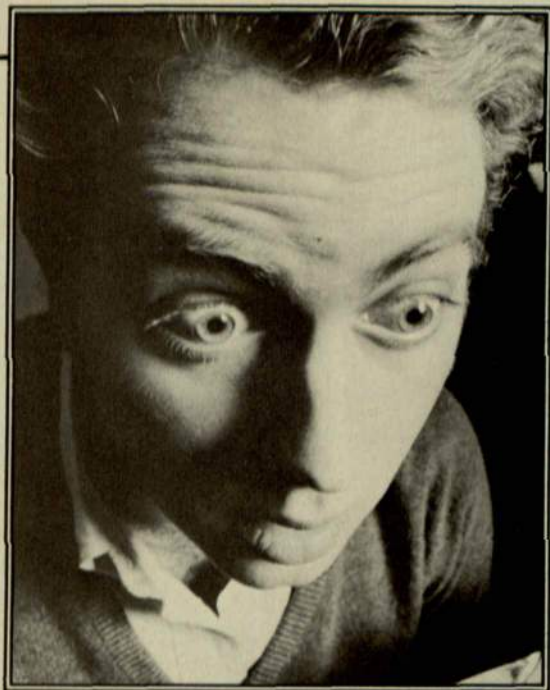
At first it was just an amusing example of a child growing and learning. Later, however, as I reflected on this incident, a spiritual reality began to emerge. Often, as I have sought the Lord, He has spoken. But more than I care to admit, I have taken that word from the Lord and "read the wrong label"—and read it backwards at that.

What God has said has been absolutely correct. But perhaps due to my immaturity or incomplete perspective, I have misinterpreted and misapplied His word.

Recognizing ketchup isn't so hard; understanding the details of the label, though, takes more time.

Like Josh, I am learning to "read" more carefully and correctly. But even when I fail, I still have hope. You see, only He can take something as strange-sounding as Z-O-2-3 and make it ketchup.

Or is that catsup? □



HELP!

“Nothing works out the way
I plan it”

“There seems to be no reward for
my labors”

“I always end up where I started”

“I can never really rest”

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No matter who you are, you'll be glad you spent some time in the Arena of Truth.

See page 32 for a special offer of In the Arena of Truth.



**In the
Arena
of
Truth**

**a new tape series
by Bob Mumford**

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 four aspects of the Church: its unity, holiness, universal nature, and apostolic authority. We encourage our readers to use this feature daily, both for personal Scripture study and family reading.

THE WORD

I believe in the holiness of the Church because . . .

I. Jesus Prayed for a Holy Church	Jn. 17:13-19	Oct. 1
II. The Saints Are Called to a Holy Life		
A. Abraham—a blameless walk	Gen. 17:1-14	Oct. 2
B. Moses—a holy ground	Ex. 3:1-12	Oct. 3
C. Israel—a holy nation	Ex. 19:1-6	Oct. 4
D. Israel—a people set apart	Lev. 20:22-27	Oct. 5
E. Israel—a treasured possession	Dt. 26:16-19	Oct. 6
F. David—a pure heart	Ps. 24	Oct. 7
G. Isaiah—a cleansed prophet	Is. 6:1-13	Oct. 8
H. Saints—a destined people	Eph. 1:1-14	Oct. 9
III. God Blesses a Holy People		
A. The prosperity of the righteous	Ps. 1	Oct. 10
B. The rule of the righteous	Dt. 28:1-14	Oct. 11
C. The effective prayer of the righteous	Ps. 34	Oct. 12
D. The inheritance of the righteous	Ps. 37	Oct. 13
E. The rewards of the righteous	Pr. 10	Oct. 14
F. The success of the righteous	Pr. 11	Oct. 15
G. The blessings of the righteous	Pr. 12	Oct. 16
IV. Jesus Taught Holy Living to His Disciples		
A. Holiness and witness	Mt. 5:1-16	Oct. 17
B. Holiness and religion	Mt. 5:17-26	Oct. 18
C. Holiness and tradition	Mt. 5:27-37	Oct. 19
D. Holiness and love	Mt. 5:38-48	Oct. 20
E. Holiness and prayer	Mt. 6:1-15	Oct. 21
F. Holiness and service	Mt. 6:16-34	Oct. 22
G. Holiness and endurance	Mt. 7:1-14	Oct. 23
H. Holiness and obedience	Mt. 7:15-29	Oct. 24
V. The Apostles' Doctrine Taught Holiness		
A. Freedom for holy service	Rom. 6:1-23	Oct. 25
B. Chosen for a holy purpose	Col. 3:1-17	Oct. 26
C. Disciplined for a holy race	Heb. 12:1-29	Oct. 27
D. First fruits of a holy creation	Jas. 1:1-27	Oct. 28
E. Conformed to a holy likeness	1 Pet. 1:1-25	Oct. 29
F. Partakers of a holy nature	2 Pet. 1:1-11	Oct. 30
G. Contenders for a holy faith	Jude	Oct. 31



**A dedicated few
can restore vision
to a nation.**

Camerique, Blue Bell, PA

The Possible Dream

**an interview
with Ralph
Barker and
Gary DeMar**

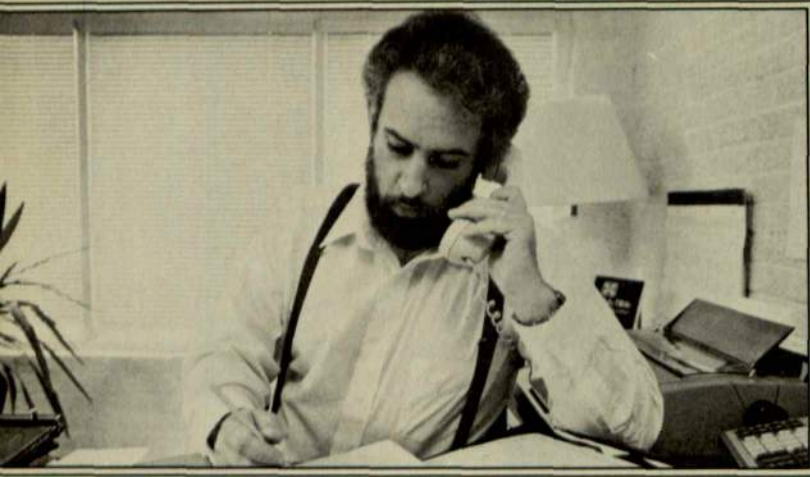
We as Christians have a unique perspective from which we view life and the world. Of course, our world view should be governed by the Word of God. Although America's forefathers believed this, twentieth century America has slipped off her biblical foundation.

*In this interview, **Ralph Barker** and **Gary DeMar** staff members of American Vision, a Christian educational and communications organization, share their conviction that bringing America back to its biblical foundation is not an impossible dream—it only takes a dedicated few.*

New Wine: *What is a "world view" and how did you get involved in helping others develop a biblical world view?*

Ralph Barker: A world view is simply the way an individual looks at himself and the world around him. It includes what he thinks about God, himself, his neighbors, his family, civil government, the arts, economics, morality, business, and every other area of life. A *biblical* world view looks to the Bible as the starting point in developing a consistent view of life.

In the past few generations, Christians have



adopted so much of society's view of life that the thinking of many Christians can hardly be distinguished from the thinking of the humanistic society that surrounds them. This realization motivated us to start looking for answers. The Bible became our starting point.

NW: *How does an individual's world view influence the various institutions he or she is involved in?*

Gary DeMar: There is a direct relationship between the actions of individuals and the direction of a nation. An individual's understanding or lack of understanding of the Bible will be reflected in the condition of his family. The condition of families will be reflected in the life of the Church, the business world, and the educational institutions. The leadership that is developed from these institutions will be reflected in the institution of civil government.

Let me give you an example. If an individual doesn't understand basic economic matters, ultimately that lack of knowledge will be reflected in our nation's laws and policies. For example, the Bible teaches that long-term and multiple indebtedness is wrong. If we do not know that the Bible teaches this or we refuse to accept it, then that lack of knowledge or disobedience will be reflected in how we make individual and family economic decisions. Moreover, we're not going to look disapprovingly on a federal government that runs up huge debts if our families and churches are in debt as well.

NW: *Do you think that by and large the Christian's application of the Word of God to life is incomplete?*

GD: Yes! I believe that we have fallen for the lie of Satan that we should read the Bible with tunnel vision. Too often we only see the application of Scripture to personal matters. Of course, this is the

starting point. But we need to go to the Bible with the attitude that every single area of life must be evaluated in terms of the Word of God.

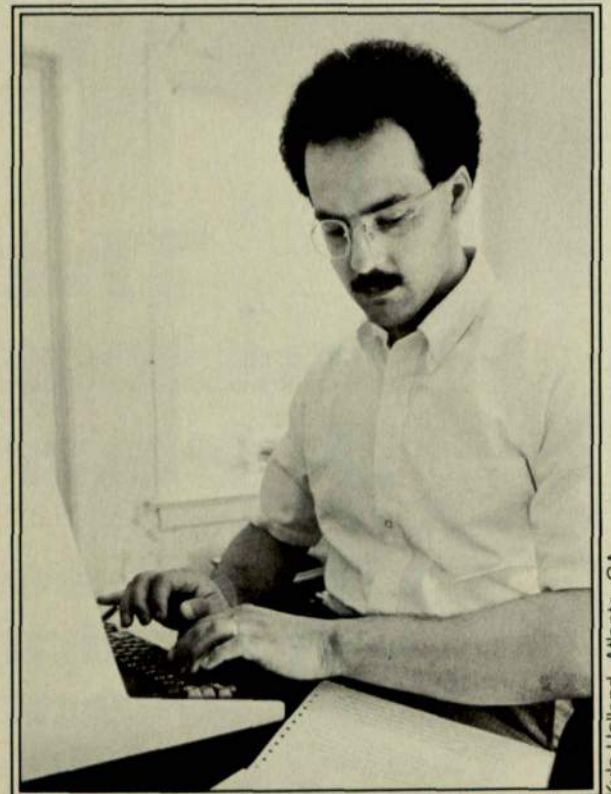
We need to broaden our understanding of the Bible's applicability to life. The Bible speaks to everyday issues. We need to wake up, take notice, and begin to apply the storehouse of biblical principles to every conceivable life situation. Christians must think and act like the sons of Issachar, men "who understood the times and knew what Israel should do" (1 Chr. 12:32 NIV).

NW: *When you look at God's Word as a whole, what do you see?*

RB: One of the foundation truths upon which we have built our ministry is the dominion mandate. That is, God told Adam and Eve to have dominion—to be fruitful and multiply, fill the earth and subdue it, and rule over the fish of the sea, the birds of the sky, and every living thing on the earth. As man is obedient in carrying out this task, families and schools will be established, businesses and centers of worship will be developed, and every level of government will function according to the principles laid down in God's Word.

NW: *What would be a practical application of God's mandate for man to have dominion over God's world?*

GD: The Christian must understand that he is obligated to study the Word of God and apply prin-



Photos: Ralph Barker, above, and Gary DeMar, right, compose material for American Vision publications

Kyle Holland, Atlanta, GA



Kyle Holland, Atlanta, GA

Gary and Ralph review manuscripts

ciples that apply to the situations that he is involved in. Employers and employees must read through Scripture and find those principles that are directed to the area of business and apply them. Both have certain obligations. The long-term results of the neglect of biblical principles in the area of business will be reflected in employee motivation and pride in workmanship.

Every discipline and occupation must be evaluated by the corrective lens of Scripture so that wrong principles of living are "put off" and right principles of living are "put on."

NW: *What is the long-term vision for the American Vision? What is your ultimate goal?*

RB: In distributing our educational material, we hope to see Christians take hold of God's principles for living and apply them everywhere and to everything. We believe we'll see strong families. We'll see a reduction in crime. Hopefully we'll see the federal government's role shrink as individuals, families, and churches take back the responsibilities that they have in caring for the poor, widows, orphans, and those without hope. We hope to see character and biblical morality restored, not only in families but in the halls of Congress as well.

NW: *What statement would you make to summarize what we've been discussing?*

RB: What we're talking about is the lordship of Christ. Jesus Christ is Lord of all and He has the

same authority on earth as He has in heaven. Jesus' lordship relates to how I think on political issues, how I spend my money, what I teach my children, where I send them to school, how I respond to poverty, and every other item that manifests itself in God's creation. That's the message we want to come through. It is our obligation as Christians to apply the Word of God to life. We cannot abandon this world. We need to preserve the world by being salt, and we need to be light to show the rest of the world the way. We have to admit that for the most part we as Christians have let culture deteriorate. We must not only stop the process but we must restore and reconstruct society using God's Word as our blueprint.

GD: People often ask the question, "How did the United States get where it is today?" When you go back and trace America's history, you will notice that in the early days of our country not everyone was a Christian, but the gospel and biblical principles had such an impact that people just naturally applied the Word of God to their daily living. We must get back to that—and I believe we will. □

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FRIDAY, OCTOBER 7, IS A NATIONAL
DAY OF PRAYER AND FASTING.

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- ☐ 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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DEAR NEW WINE

A fruitful season

When I read Gigi Tchividjian's article "Are You Too Busy?" in January's issue, I didn't particularly get anything special out of it—I even read it twice because I knew there was something there that I wasn't seeing. During the next few weeks the Lord kept bringing to my mind a phrase in her article from Psalm 1:3: "...bringeth forth fruit in his season."

Finally one day I read the article again and God opened it up to me. It was exactly what I needed to see for what I was going through—a new season in my life where I had gone back to work part-time for my husband's business.

I was really feeling useless to everyone. I was no longer as available because I was "tied down" to my job. The "temporary" job has been going on over eight months now. Many times God has encouraged me and spoken to me about my attitude. What He showed me in Gigi's article was that I would bear fruit in the season that He has me in. God has blessed both my husband and me, and the business financially through my work.

That's just one of the many instances God has spoken to me through *New Wine*. Keep up the good work and as you say: *just thought you'd like to know!*

Joe & Terrie Bencivenga
Aldergrove, BC

Prayer at its best

I just finished reading your interview with Paul Billheimer on prayer. The views he expressed are the best on the subject of the ministry of prayer that I have read anywhere, at any time. The theological basis of this dynamic and trenchant presentation is profound and strong.

My thinking on prayer will never be the same. Thank you for Mr. Billheimer's word; I would like to hear from him again.

Roger Carstensen
Institute for Biblical
Literacy, Inc.
Athens, GA

Our source

I wanted to comment on your August cover. Our five-year-old son is the family *Star Wars* fanatic, and his questions about the cover gave us an opportunity to talk about Jesus as our source, and the "force" of His Holy Spirit.

Cathy Goings
Bowling Green, OH

Functioning as priests

All of the August issue spoke to my heart, but I find that I underlined mostly in Bob Mumford's article, "Every Man a Priest."

Gathering victories, triumphs, and compliments for our evening sacrifice was a new idea to me but one that I am now practicing.

Thanks.

Mrs. Keith Atchinson
Enid, OK

Building memories

I read every word of every copy of *New Wine* and always find them meaningful and useful where I am at the time.

My son and his wife subscribe as well and though we are miles apart we often refer to the latest issue: "I thought of you when I read... Did you read it?" And then we will reread it with re-

newed interest.

When our son and his wife dropped off their three children with us for what has become an annual summer's week at grandpa's and grandma's, Connie said, "You know, Mom, what's happening here? You're building memories for our children."

Immediately it brought to mind your November '82 issue which I knew she had read.

Thank you for your consistently helpful issues.

Lois Root
Corinth, NY

The greatest principle

I was reading your issue on unity this morning and am moved to write. I thank God for your work in presenting practical articles on the greater principles of truth, and doing so with the greatest principle—love. My husband and I look forward to reading and being encouraged by you sharing lessons which we are learning at the same time within our smaller spheres. I appreciate you not centering your teaching ministry on the less important doctrines and issues—instead, *New Wine* touches us in areas that relate to our becoming more like Jesus Christ within our lives individually, our family, our local body of believers, and the universal body of Christ.

Maggie Sansone
Brooklyn, CT

Right to the heart

My wife and I have enjoyed *New Wine* for a number of years now. We were especially blessed by the May '83 issue on integrity.

I believe that if the body of Christ is to have any *real* credibility to the world in the future, it will be centered around the issue of integrity.

The May issue seemed to get right to the heart of this matter.

Bill Featherstone
Manitoba, Canada

A needed confirmation

We had just ordered *New Wine* one month before we had an important decision to make. My husband's business wasn't going well and we were thinking about relocating to an area five hundred miles away. We had been praying for guidance the morning we received our first issue of *New Wine*.

Darol Blunt's article "What Am I Doing Here?" was the key we needed. We felt his article had been sent just to us.

God has provided a job, the money to move, and a house.

Thank you for being there when we needed you.

Mrs. Richard Hickman
Redding, CA

Now and again . . .

The Lord continues to bless *New Wine's* contents, timing, and the way in which the Holy Spirit uses it to minister to its readers. Now and again the topic covered confirms spiritual truths in my life. This has happened with the issue "May the Source Be With You."

The Lord has placed me with a group of men from several denominations which fellowship regularly. I think this topic is of great importance and especially timely to the growth of our fellowship. I would like several copies of the August 1983 issue to share and introduce them to *New Wine*.

Bill Otis
Perrysburg, OH

The importance of taking care

Ern Baxter's article in the July '83 issue on the importance of taking care of our bodies was of great interest to us. We believe this aspect of our Christian responsibility is sadly neglected in Christian circles.

John & Laura Harder
Verona, Ontario

Timing not off

Many readers have written to say how the topics of *New Wine* have been so relevant to them at just the time the magazine arrives. We have experienced exactly the same, even though the issues are always three to four months late.

A good example was last year when the martial law authorities here changed the weekly holiday from Sunday to Friday (the Muslim holy day). Just that week *New Wine* arrived with the issue about the Sabbath. It was very helpful in working out which day to hold our church services.

Kjell & Sue Daven
Dhaka, Bangladesh

Fresh meat

In 1971 my wife received the baptism in the Holy Spirit while we were stationed in England with the Air Force. There were active charismatic groups there to help her. The young couple who had prayed with my wife gave her books by Don Basham and Derek Prince and suggested she subscribe to *New Wine Magazine*. We began to grow in the Lord through your ministry. Now twelve years later we have a very nice church body to worship with and good teaching from the Word, but *New Wine* still brings us fresh meat to help us in our Christian walk. Thank you for your ministry. We enjoy being a part of your outreach.

Barry Holloway
Kent, WA

Praying specifics

You've asked your readers to let you know how a specific article or issue has affected them. That's a hard task, for *every* issue has touched my life.

Over a year ago God showed me to pray in general for Central and South America. Because of your interview with Hugo Zelaya,

I can pray more specifically. We need such contact with the body of Christ outside of the United States to increase our vision.

Mrs. Curtis Roggow
Omaha, NE

Hope and assurance

I have been facing very difficult problems—my health, all three of my children out of work, and my husband's pay cut back. Well, I was about to give up when I picked up my March 1983 copy of *New Wine*. I was sick in bed and decided to read "A Hope That Won't Give Up" to get my mind off all my problems. Imagine my joy at reading this issue and finding it speaking to my need and getting all this persecution in my life in proper perspective. Thank you for the assurance that we are in the will of God and are being attacked because of that and not because we are missing God.

Mrs. John Witzel
Goshen, OH

A helpful tool

I first heard of your fine magazine from our pastor. He kept referring to it as a follow-up to things he was teaching.

Now it serves our home and provides practical applications of what the Lord is doing.

It also helps me express my beliefs when I share an article with a friend instead of explaining it myself. Sometimes reading touches the heart where discussion closes it.

Susan Rodriguez
Lompoc, CA

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.



In Grateful Memory of Mary

Does the Word of God have relevant solutions to our nation's economic problems? Particularly the issue of welfare? It certainly does, and judging from the state of our nation's economy, we desperately need to find those answers and apply them.

Each year the politicians we put in office indiscriminately appropriate and commit hundreds of billions of dollars to "help the needy," continuing a reckless policy of deficit spending which is steadily bankrupting the nation. Secular charities and even some churches join in the scramble for these "federal funds" as well, forgetting that *there is no such thing as "federal funds"; there is only taxpayers' money*. Every welfare dollar given away by the government must first be taken from someone who worked hard to earn it.

From a biblical perspective, governmental charity is based on a hypocritical philosophy. Two elements of that philosophy are revealed in John 12:1-8, where Mary breaks an alabaster jar of expensive perfume and anoints Jesus' feet. Immediately, Judas denounces Mary's beautiful act of devotion as wasteful. Then he pompously declares how Mary *should* have spent her money—"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages" (v. 5 NIV).

This first element of hypoc-

ris, which abounds in every bureaucracy, is the bureaucrat's belief that he, being wiser and more moral than the "selfish" citizen who earns the wealth, has the right (he calls it *duty*) to decide who will best benefit from that wealth.

The second element of hypocrisy is indicated by John's indicting editorial comment about Judas, which applies as well to all hypocritical do-gooders who feign commitment to the poor so long as the help for them comes from other people's pockets. "He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it" (v. 6 NIV). False charity always invites theft.

According to published statistics as much as two-thirds of the more than \$350 billion dollars appropriated each year for welfare in the United States goes to the "keepers of the money bag," that is, the bureaucrats who initiate and administer the programs.

In vivid contrast to Judas' hypocritical comments, Jesus was quick and generous in his praise of Mary. "Leave her alone. . . . She has done a beautiful thing to me. The poor you will always have with you, and you can help them anytime you want" (Mk. 14:6-7 NIV).

Even more amazing were Jesus'

next words: "I tell you the truth, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her" (Mk. 14:9 NIV).

Was Jesus simply responding selfishly? Was He promoting a lack of concern for the poor? Was He encouraging a lavish squandering of wealth while the poor grew poorer?

No. He was making a point about true and false charity. He was contrasting the free and gracious giving which comes from a grateful heart—and which *if allowed to express itself without coercion could meet all the needs of the deserving poor*—with the false charity of stingy hypocrites who know only how to squander other people's money.

In his penetrating analysis of this story Rousas J. Rushdoony writes:

Jesus called attention to Mary's act, one of true faith, of honest feelings, of joy in his atoning work, and faith in the resurrection, whereas Judas' words constituted a false faith and hypocritical religion. False charity hates joy, luxury, and abundance in every form and makes a leveling demand; it denies the person's right to use his property and wealth in terms of his own conscience. The "right" of the poor to a man's wealth exceeds his own rights and wishes. Success becomes a crime to be atoned for by a required "share-the-wealth" program (*Politics of Guilt and Pity*, Thoburn Press, Fairfax, VA, 1978, p. 69).

As with the poor, the Judases will always be with us in this world. We must not only recognize the hypocrisy of their philosophy but also encourage what Jesus saw in Mary—free and generous giving from a grateful heart. At least, that's the way I see it. □

ERN BAXTER

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