

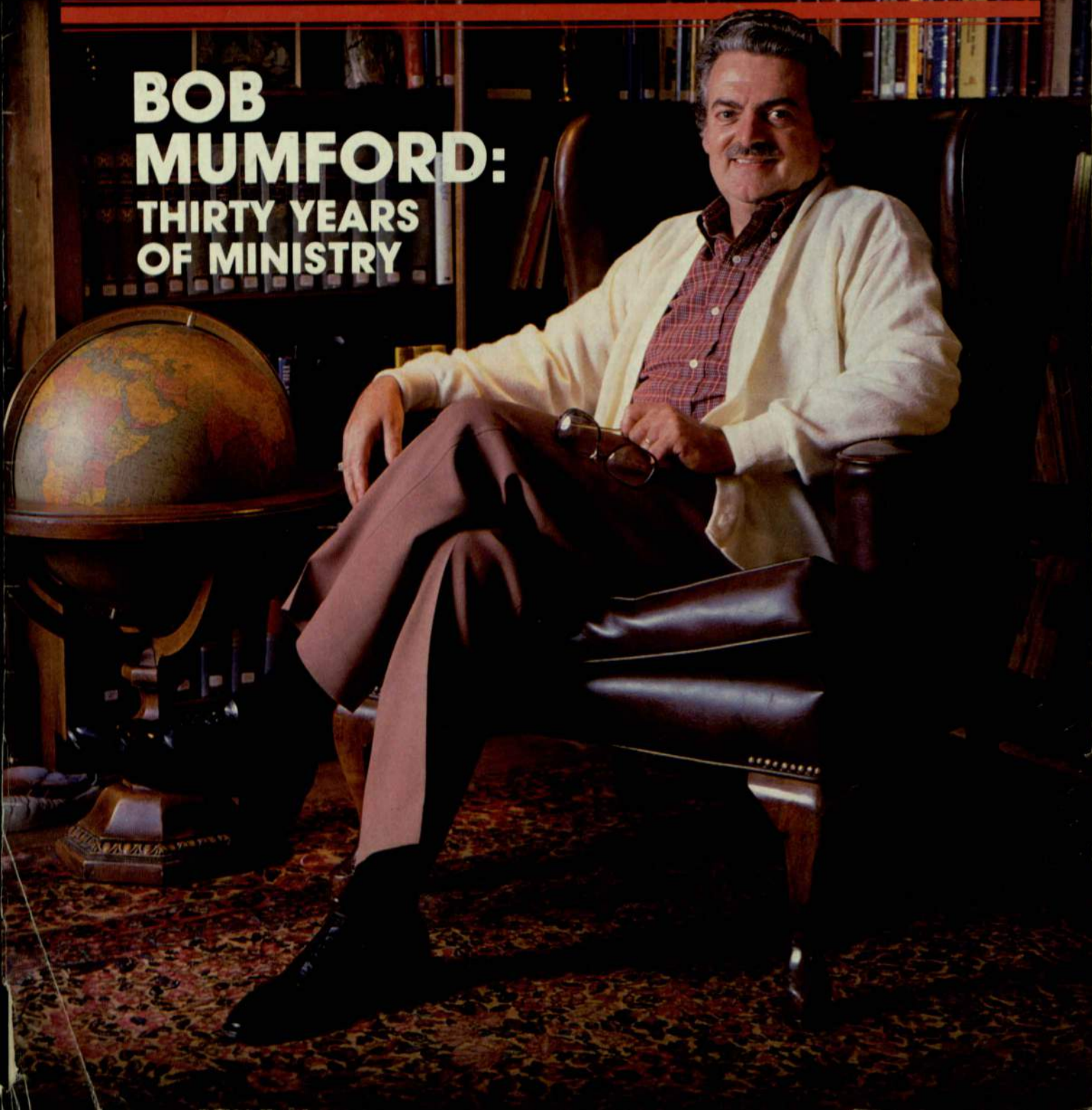
Integrity Communications®
presents

also featuring:
Citizens of the Holy Nation by Charles Colson

February 1984

Mr. New Wine

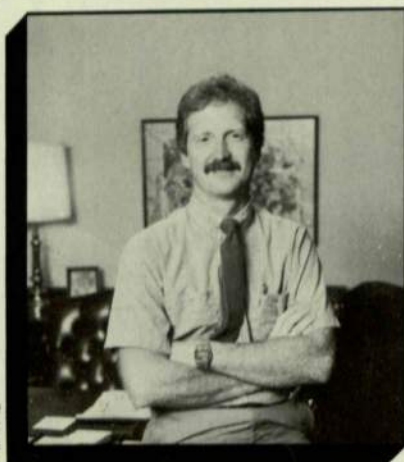
**BOB
MUMFORD:
THIRTY YEARS
OF MINISTRY**



To our brother, Bob Mumford

A Word of Appreciation

BY DICK LEGGATT



Mark Poe

We don't often take the opportunity in *New Wine Magazine* to express our appreciation for the men of God who have faithfully carried the burden for this ministry since its beginning. One of these men is Bob Mumford, who celebrates thirty years of ministry next month. We're grateful to feature him on this month's cover and to follow the scriptural injunction from 1 Thessalonians:

Respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work (1 Th. 5:12-13 NIV).

I'm also glad for the chance in this editorial to write about Bob

in a personal way.

One recent experience stands out in my mind as an indication of the kind of faithful ministry to the Lord and devotion to the people of God that has characterized Bob's life. At a church service a while back, my son, Joshua, who was eight years old at the time, had responded to an invitation to come forward for prayer. Bob was one of the men ministering to the many people who responded, and Joshua ended up standing before him. When Bob asked him what his need was, my son replied, "I want to be a man of God." Bob's eyes brimmed with tears, and I was amazed at the tenderness in his expression as he embraced Joshua and committed him through heartfelt prayer to God's ways. To me it was extremely appropriate for Bob to offer that prayer for my son—for he himself is indeed a man of God.

I could easily cite a long list of godly characteristics exemplified by Bob, focusing particularly on his unique insight into the Word of God, his one-hundred-percent commitment to any project he undertakes, his deep love for the people of God, his God-given ability to use humor to make spiritual truth come alive, and the razor-sharp prophetic edge that is so evident in his ministry. Ironically, some of the same character traits that have enabled Bob to minister God's Word with effectiveness have also brought him face-to-face with con-

troversy and opposition in some Christian circles. But in the years I have known Bob, through times when his dynamic service to the Lord was being both accepted and criticized, he has ministered to God's people in faithfulness and deep devotion, and for that we want to honor him in this issue of *New Wine*.

It's a privilege for us to give Bob the opportunity in our feature interview to relate some of his perspectives on the past, present, and future of God's workings with His people and to share some personal feelings that will interest you. Also appearing in this issue is an excellent in-depth article, "Men of Covenant," by Ern Baxter, which focuses on the covenantal nature of godly relationships, as typified by David and Jonathan's loyalty to one another. A testimony of a healing by one of our readers in England reminds us that sometimes God desires to heal us even when we resign ourselves to tolerating an illness or physical impairment. A challenging message by Charles Colson, author of *Born Again* and *Life Sentence* and president of Prison Fellowship, confronts us with our responsibility to make an impact on the society around us. An update on Derek Prince's growing radio ministry is followed by an encouraging article by Bruce Longstreth, who examines a truth that each of us needs to hear regularly: The basis of our prayer life is that we are accepted and welcomed by God the Father.

We hope that these articles, as well as our regular departments, will be helpful to you. And we especially want you to join us in expressing appreciation and love to Bob Mumford as he ends his first thirty years of ministry to the body of Christ and begins his next thirty. □

Dick Leggatt

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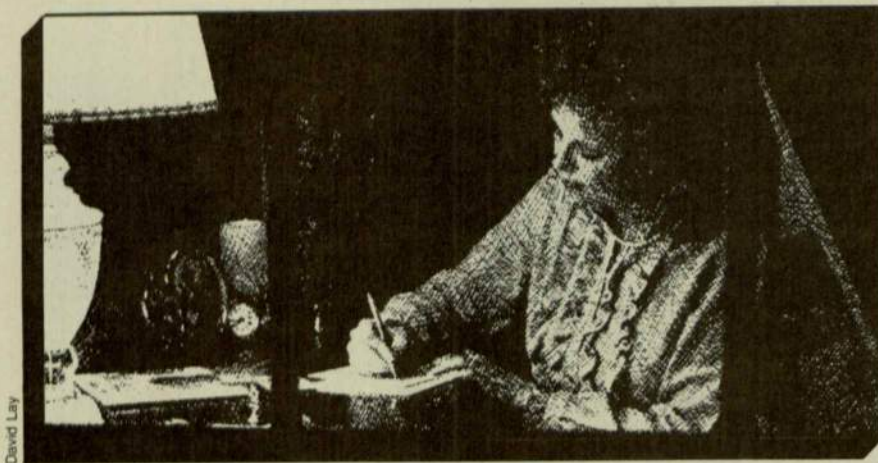
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Cover Photograph:
Chris Poole

LETTERS TO THE EDITOR



David Lay

Dear New Wine

A Different Gift

Thank you for sharing the interview with Ted Engstrom of World Vision. It not only opened my eyes to the vast need but it settled once and for all my decision to do something different this year for Christmas. Instead of buying unnecessary gifts for family members and friends who do not need them, I shall use my Christmas funds to help supply the needs of those who cannot help themselves.

Frances R. Squailia
Reno, NV

The Word Made Flesh

My expression of appreciation is for all the years I've received so fully from your ministry and also for this most recent (December) issue of *New Wine*.

You expressed a desire in your editorial to touch something deep inside your readers that would result in a deeper appreciation for the "Word becoming flesh" in our lives and a greater desire to be the "Word made flesh" to others. Your desire has been realized in me;

now and many times in the past. "Grandpa's Promise," "The Other Side of Christmas," and "The Way I See It" all combined to reach deep down inside me to provoke a heartfelt sense of appreciation and love for Him whom my soul loveth—and a greater resolve to be the "Word made flesh" to others.

Adrian John Arrington
Bedford, TX

Praying for the Court

It's been less than a year since I began receiving your magazine, and it's been a real blessing to me. The articles are always current and timely and seem to build one upon the other. The "Raw Power" articles in the November and December issues were very enlightening and have caused me to pray for our Supreme Court as I've never done before.

Ruth Moore
East Jordan, MI

Getting Along

I want to express my appreciation for *New Wine*. I am

blessed by every issue. Derek Prince's "Doctrines and Dented Fenders" in the November issue was a very special blessing to me, as I visit many ministers in the Fifth Congressional District of Pennsylvania as coordinator for The Freedom Council. It is such an aid to me in getting along with Christians who are not interested, or who are even opposed to, helping to defend, preserve, and restore our religious freedoms—namely, returning to our children the freedom to pray in the schools. May God continue to richly bless all of you at *New Wine* for helping God's people to better serve Him.

Charlotte M. Good
West Chester, PA

A Better Way

Derek Prince's article in the November issue, "Doctrines and Dented Fenders," helped me so very much. His teaching on the better way to approach people in situations came at a time when I had made the mistake of dealing with a person in a negative way, and so I did not achieve positive results. Thank you, and I hope I will never forget this lesson.

Martha Alwin
Notre Dame, MN

Turning Loose

My thanks to Deborah Van Valin for her words of encouragement in "Bully for Nate!" (November). We're planning a move in which our two children, ages nine and seven, will be attending public school. They have both been in a Christian school, and as a mother, I've been very apprehensive about their exposure to the "world" in their school situation. The Lord has been speaking to me about "turning loose" and allowing Him to take care of them.

Deborah's article confirmed this to me and encouraged me to trust the Lord even more with our children.

Lore Bredeman
Albany, GA

Trusting Not Trying

I've just received the November issue, and let me tell you how blessed I was reading Don Basham's "Out of the Miry Clay." The article was given to me as a kind of final statement from the Lord about my true position in His care while I now am experiencing special storms in my daily life.

We all have different kinds of problems during our daily life, and since I received the Lord Jesus as my Savior six to seven years ago, He has in His incomprehensible love allowed different kinds of problems to come my way, just to bring me into a deeper relationship of trusting Him. Always, and a little more clearly each time, I can hear His soft voice: "Where have you put your confidence—in Me or in the circumstances?"

Right now I'm in a situation where once more I don't know what to do more than relying on His Word. Therefore this Basham article came like a powerful statement from the Lord: "I am your Shepherd; you shall not want! Trust Me more than anything else!"

Yes, indeed, dear brother Don Basham, we shall not rely on ourselves—trying rather than trusting. The Lord is our Shepherd!

Bjorn Ivar Olsen
Stavanger, Norway

Filled by Surprise

I am writing to let you know that Don Basham's book, *Handbook on Holy Spirit Baptism*, has enabled the Lord to claim

another victory—this one in my life. I have written and preached against the baptism in the Spirit, and came upon your book as an interesting source upon which to base more, "anti-charismatic" material for an article in a magazine that has carried most of my work against the "neo-Pentecostal" movement. I shall not be writing that article now, but testifying to the great work that the Spirit has wrought in me, and this via the ministry of your book.

With my heart set against the ministry of the Spirit, I introduced the exercises in chapter 36 into my prayer time, and without prompting and to my amazement, an inrush and filling took place there and then. I was singing praises to the Lord in a new tongue, my heart overflowed, and the Spirit bore witness by, to, and through me. I was convicted and converted at that instant, and since then the new lightness and sweetness that He has given to my ministry as a Salvation Army superintendent of housing in a slum area of London has been manifest to all who know me, and to my own heart as well. What a joy and wonder this new life in the Spirit is. How blind I was before; how dead and intellectual my preaching, which is now so alive and vibrant, as He has chosen me to be filled, unfitting vessel that I am.

So God bless you Brother Basham, I am sure that you receive many testimonies such as this one, but I have felt led to write this little note to you. May the Lord continue to use and bless you as you convey His Word through the ministry He has given to you.

Peter Keffe
London, England

Editor's note: Handbook on Holy Spirit Baptism is available from Integrity Communications.

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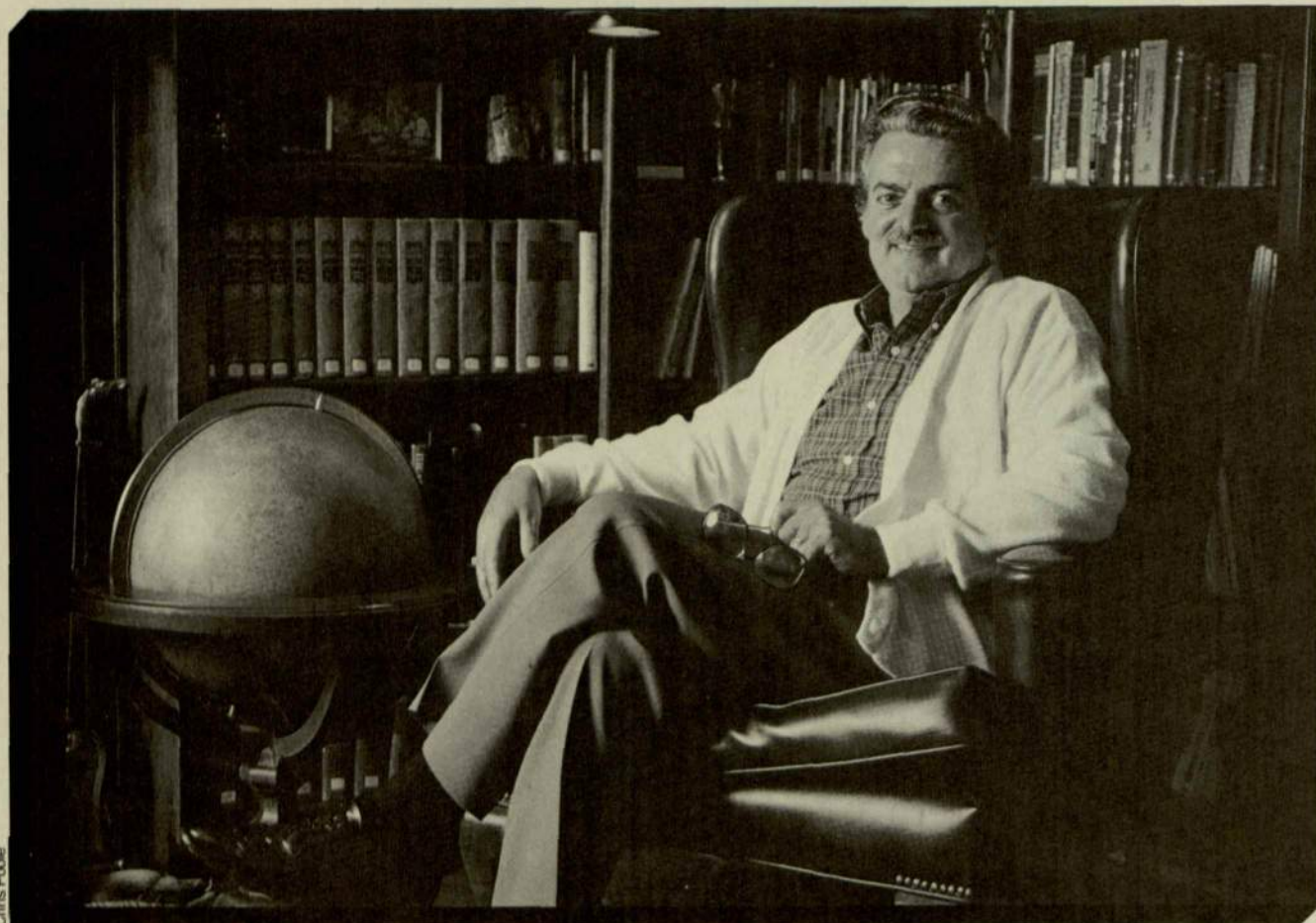
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All Scripture quotations are from the King James or New King James versions of the Bible unless otherwise noted.

COVER FEATURE



Chris Poole

Thirty Years of Ministry

An interview with Bob Mumford

Next month, Bob Mumford celebrates thirty years of ministry to the body of Christ. His prophetic insight and dynamic style of communication have endeared him to audiences worldwide.

Bob is a member of the Integrity Communications Board of Directors and is the author of several books, including *The King and You*, *The Purpose of Temptation*, and *Living Happily Ever After*. He travels worldwide in ministry, writes a bi-monthly newsletter, *Plumbline*, and reaches more than eight thousand people each month through his tape ministry, *Recommended Tapes*.

In this interview, he shares his conviction that this nation can be turned back to God, and adds some personal insights from his years of serving the Lord.

New Wine: In your ministry recently, what areas do you sense God strongly emphasizing?

Bob Mumford: As I have sought to interpret what the Lord is doing lately, I've sensed that God wants His Kingdom and His purposes interpreted for society in a philosophical matrix rather than an overly religious one. I think we're seeing that happen. There has been a move of God among a number of men, Francis Schaeffer, for example, to interpret life from a Kingdom perspective that makes the Christian message applicable outside the walls of the Church as well as inside. I see communism and humanism forcing us to find out what we believe, why we believe it, and why the Christian message is the only antidote to what is going on in the world.

NW: We have often heard you mention the need for a nonreligious message. How do you see that taking shape among the people of God?

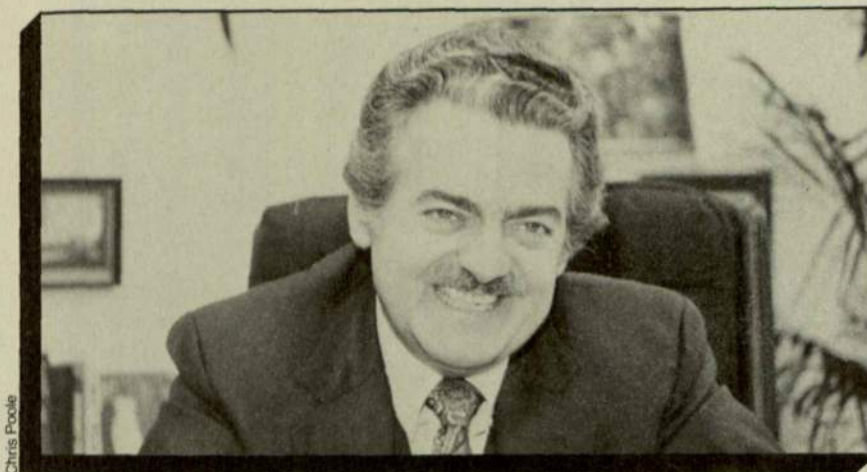


Mumford firmly believes that God is going to turn this nation around.

BM: When a man carries a prophetic burden in our day, his basic desire is to see the content of the gospel message restored. This restoration necessarily involves the breaking off of religious incrustation, empty traditions, and other unnecessary baggage that has collected over the years and now weighs down our very philosophy of life. This is not an attack

NW: Let's talk about this issue of the government of God. That's been a message you have proclaimed through the years, often surrounded by controversy. What are some of your reflections on the validity of that message?

BM: What I have advocated over the years, and I trust I have been advocating it biblical-



Bob Mumford is preparing to be recommissioned by the Lord to a new proclamation of the kingdom of God.

against any religious efforts, but I believe we need to return to a philosophy of life that eliminates the false distinction between religious and secular areas in our lives. We need to eliminate the feeling that my job, my home, and my family are different from my responsibility to God.

The word *gospel* means "good news." When we say the "gospel of the kingdom of God," we need to understand that a *kingdom* is a form of government. We're really talking about the good news of God's government. It's a government that has dominion over *every area* of our lives. That's quite a contrast to an approach in which our spiritual activity is one small area that we dedicate to the Lord, leaving the other seven-eighths of our lives for us to run as we wish.

ly and in a balanced way, is that there is a way of seeing the New Testament *governmentally*. It is seeing Christ as a king, seeing apostles, prophets, pastors, teachers, and elders in a governmental way. Once we see them in a governmental way, it changes our whole approach to understanding the New Testament.

Many Bible scholars and leaders throughout Church history have held a governmental perspective, but to a great degree this kind of understanding has been lost to the present Church. My desire has been not to over-emphasize truth about government, but simply to bring it into its proper place alongside truth about redemption, truth about healing, truth about prosperity, truth about the coming of the Lord. I trust that my attempt to

restore that truth has been heard in some way and has had some influence on the Church.

NW: What are some of your reflections on the controversy that has been sparked over this

truths are implemented. Some well-meaning attempts to apply the government of God have generated very real hurt and injury to groups and individuals, for which I am deeply sorry. At the same time, those concepts

to the truth we have communicated. The truth the Lord showed us came crashing down out of the mountains, and I felt compelled by God to declare and proclaim it.

At times I would go to a conference determined *not* to teach about the government of God and wind up teaching the very thing I promised myself I would not, simply out of the prophetic urgency that was so deep in my spirit. It put me in a place of tremendous tension: If I didn't teach along those lines, people said I was compromising my message; if I did teach it, then I was accused of playing a one-string guitar!

But I don't know how much I could have changed what took place, because the message came with such a rush and a surge of truth in my spirit. And it came that way not to me only, of course, but to the other teachers I am associated with as well. A visitation of God like this is a very frightening thing but it's worth the results.

I would say that now in the major conventions in which we participate, the truths concerning the government of God,

We need to eliminate the feeling that my job, my home, and my family are different from my responsibility to God.

truth? What has God taught you through it?

BM: To put it frankly, for a man who loves the Church as much as I do, it has been very painful to be accused of being an instrument of division. Yet I have always believed that the issue for which I was being somewhat ostracized was a real and vital one. With the presentation of any aspect of truth, there are always extremes in the way the

have come through the fire and have retained their validity. I remain very committed to what we have proclaimed since 1970.

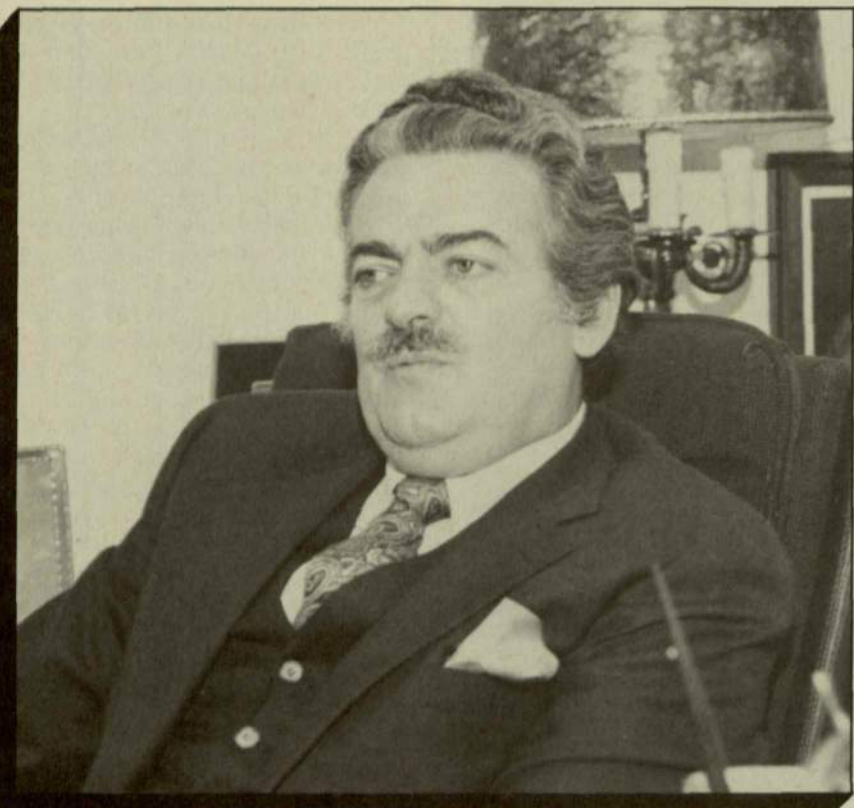
Years ago, I did some teaching about "the stream of God." The stream is released in the mountains, and as it comes crashing down, it brings with it a lot of debris. But the amazing thing is this stream has a self-cleansing ability. It can cast impurities up on its bank. And I think that's what has happened

DID YOU KNOW?

Did you know that the first Friday of each month is a national day of prayer and fasting?

The idea of setting aside the first Friday as a national day of prayer and fasting was borne in the Chicago Summit Conference, a meeting attended by a diverse group of Christians in 1975. The conference participants wanted to encourage Christians across America to intercede for their country, especially in light of the approaching bicentennial in 1976. They decided to set aside the first Friday of every month during 1976 for prayer and fasting, giving particular attention to the presidential and congressional elections of that year.

Although they intended it only for that year, we and Intercessors for America have continued to set aside a day each month because prayer and fasting for our nation is of such critical importance. We encourage you to join us, and we hope that our readers in other countries will fast and pray for their nations as well. Our conviction is that God will honor such intercession. Our monthly prayer and fasting reminder has a significant background, and we thought you'd like to know. □



Mumford, who ministers worldwide, usually teaches on the government of God, interpreting God's ways in a personal, subjective way that relates to our walk with Him.

covenantal relationships, and spiritual authority are all items on the agendas and in the workshops. And without taking any personal credit for that, I feel rewarded. I feel like Simeon in some ways, as though I have seen the fulfillment of a great desire, because the truth that we have held forth is having such wide acceptance.

NW: We are hearing a sound of visitation and revival in many other ministries. There is a sense that we're on the threshold of something tremendous that God intends to do in the next few years. Are you sensing some of that also? What do you feel is ahead?

BM: I believe we are approaching a time of proclamation the likes

of which we have not seen before. I have come to believe that our nation really can be turned back to God. I've never

been able to see how that could happen because I have witnessed our nation's decline into moral impurity, having abandoned its standards. I've seen it infected and inflamed with socialism. But I see signs that our nation is now trying to find the

old paths and the ancient landmarks. We're reaching for roots, for belonging to something that matters. Vast segments of our society are crying out for stability.

Let me tell you about an experience I had recently. I spoke at Montreat, North Carolina, to about two thousand Christians, mostly charismatic Presbyterians. And I challenged them as to whether or not they could believe that God can turn our nation around. Something exploded among those people. They didn't just cheer—something from the Holy Ghost came over them. They stood to their feet and began to applaud and worship and praise God, but I wasn't leading them. My spirit leaped inside of me, and I thought, *God, it's going to happen! I know it's going to happen.* When something comes in a clear vision like that to me, I feel that the Lord has given me a gift of faith to see it actually happen. What it will take for that to happen, I'm not prepared at this point to say.

NW: What are some of the things you feel God is emphasizing to you personally?

As I poke fun at myself, it relieves people of a false and overly serious approach to God.

BM: On March 16, I will have completed thirty years in the ministry. So you could say this is my thirtieth anniversary. I'd like to express my gratitude to the Lord for my wife and four wonderful children. My two sons, my two daughters, my

daughter-in-law, and my two sons-in-law are all committed to the Lord. Having all of them walking in spiritual harmony is a real testimony to the faithfulness of God, especially in light of the fact that I have traveled some seventy-percent of the time for the last twenty-five years. I cannot take credit for where they are spiritually; all I can say is that God really is faithful.

As for me, I feel the Lord is pruning my vineyard severely.

prepared for it.

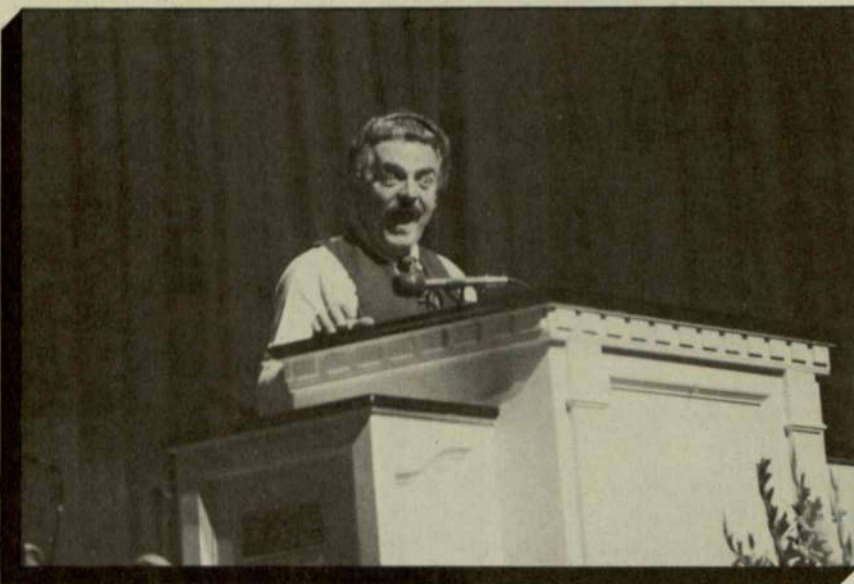
The invitations that I'm receiving now are from people of various backgrounds. I've received invitations from the Assemblies of God and other Pentecostal groups, Baptists, Lutherans, Catholic Charismatics, and nondenominational groups. The truth of what we've been teaching for the last ten years is beginning to come clear to people. Many groups now believe that we have something to say to them.

jective way that relates to our walk with Him. That kind of specialized teaching requires me to be in a good, working relationship with men whose different ministries balance mine. So working with Charles Simpson, Ern Baxter, Don Basham, and Derek Prince has been crucial to me because of the full message that is carried by all five of us. I'm grateful for that, and more and more I'm comfortable with my own "piece of the action." But I believe there is an increasing hunger for men to know God's ways and to understand what He wants to do in their lives and in the life of our nation.

NW: One of the things about your ministry that opens people up so much is your use of humor. Would you share with us your perspective on the use of humor in ministry?

BM: Well, anyone who has heard me teach knows that humor is God's gift to me. Like any other gift, it brings both its problems and its blessings. If I try to use humor in a calculated way, or if I use it unwisely, the Lord deals with me severely. Improperly used it can become cynical. But humor can also open us to God's truth.

As you know, most of my humor is directed toward myself. I find the more I'm able to laugh at myself, not taking my failures too seriously, the more effective humor is. For example, I talk about falling asleep when I pray. I don't know anybody who hasn't fallen asleep sometime as they have prayed, and we all feel a little guilty about it when it happens. But when I confess it from my place and posture as a Bible teacher, it makes everyone feel a little better. I can talk easily about times such as when I thought the Holy Spirit directed me to go down a certain street and witness to a man in a certain



Russ Peterson

Humor is one of the unique aspects of Mumford's style. He says that humor writes God's lessons on our minds in a way we'll never forget.

By that I mean God is dealing with my priorities, pruning out of my life activities that have not been His highest will. The Lord has been speaking to me about being physically in shape—I've begun a serious regimen of jogging and working out, and I feel better now physically, emotionally, and spiritually than I've felt in my entire life. I believe the Lord is about to recommission me for a kind of new proclamation of the kingdom of God to this nation and to the nations of the world. And I want to be

I recently had a call from South Africa to speak to the Assemblies of God National Easter Conference. I said, "Do you know whom you are inviting?" The gentleman laughed and said, "I know whom I'm inviting. And I want you to know that South Africa is ready for your message."

I feel I teach in an area that many teachers do not develop. I'm somewhat of a specialist in that I teach usually on the government of God, interpreting God's ways in a personal, sub-

house, and there weren't any houses on that street! As I poke fun at myself, it relieves people of a false and overly serious approach to God.

I have a deep conviction that a person who is spiritually healthy should be comfortable in the presence of God. It seems like a simple goal, but most of us are not comfortable in the presence of God. We feel our guilt, our failure, our inadequacy, or we are anxious about things that we did or didn't do. I would say that one of the goals that I strive for in my teaching is to lift people from where they are and bring them into the presence of God in a way that enables them to be comfortable and enjoy the Lord.

I believe that my form of teaching becomes the doorway for more serious types of teachers to bring their messages to people.

Most of the humor in my preaching is spontaneous. Most of it is unpremeditated—God knows it is. Sometimes it scares me to death. But humor writes some of God's lessons on the table of our mind in a way we will never, never forget.

NW: It's fairly common to hear people say, "You know that message that Bob gave..." and then they'll mimic the physical gestures you made that helped that teaching to stay in their mind.

BM: Yes, another aspect of the way I teach is that I do use a lot of body language. Early in my ministry, for three years, I taught retarded children. I found that I could not approach them with abstract concepts. If I was going to teach them the ways of God, I had to do it in a way they could understand. So I used a lot of physical movement to better communicate with them. I would

agonize before God for ways that would help me to reach those children with the Word of God; and happily, many of them came to the Lord.

So today I do almost anything in body language to com-

to imprint the lesson on peoples' minds. But it was borne in teaching those retarded children, whom I loved very much.

NW: What encourages you most today about the body of Christ?

I believe that if we ever become mature enough as leaders, God will give us the ability to change our nation and the world.

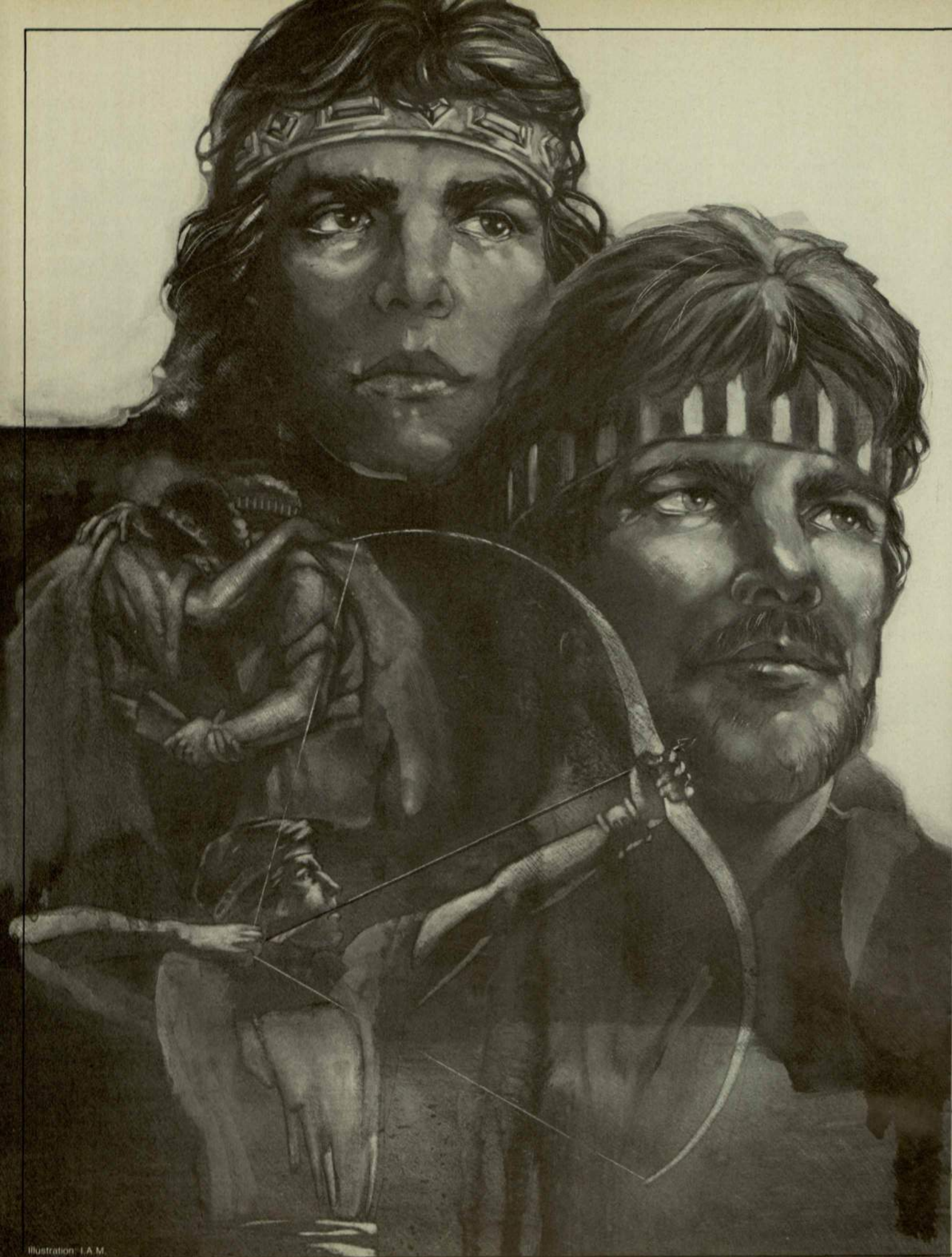
municate the point, because my goal is to communicate the gospel. I stand on chairs, walk the aisle, and use all kinds of actions



As he teaches, Mumford uses almost anything in body language to drive a point home.

BM: The main thing that encourages me most right now is the improved spiritual climate. I don't think that can be attributed to any particular man or any particular group or any particular teaching. It must be attributed to the Lord God Almighty. Something seems to have happened in the heavenlies so that we no longer desire to fight with each other.

I believe that if we ever become mature enough as leaders to really respect and honor one another, God will give us the ability to change our nation and the world. I believe the Church has in its hands the power to change history. If the spiritual leaders of this nation could begin walking together without religious politics, without competition, and with a true willingness to see that those who come to the Lord could find their proper place in the body of Christ, whether it's our church or someone else's church, we could change history. □



Men of Covenant

BY ERN BAXTER

David and Jonathan: an example of loyalty in friendship

Many years ago, I found myself sitting across the table from a young man who was a card-carrying Communist. I knew he had given everything he had to the party, and was intensely involved in the spread of communism. I thought to myself, I've got to press the claims of Christ on him. And when I did, he listened to me very courteously, but then made a piercing remark: "Ern, I have been in situations where my comrades have been shot or terribly tortured. I have comrades whom I stand with, even though our lives are at stake. When I see that kind of dedication among Christians, then I may listen to you."

We as Christians should be walking in a degree of relationship that reflects the depth of covenantal love we share through the new covenant in the blood of Jesus Christ. We need to have covenantal relationships with one another.

One of the most enduring, touching, and descriptive examples of a covenantal relationship

is that of David and Jonathan. Both young men understood the nature of God's covenants with Abraham, Moses, and Israel; they lived in a society that understood covenant. Today, however, we're handicapped because we do not apprehend the true nature of covenant. But by examining David and Jonathan's relationship, we can learn many lessons about being people of covenant in our day.

The Meaning of Covenant

First, it is important that we know what covenant means. In 1 Samuel 18:3, we read: "Then Jonathan made [cut] a covenant with David because he loved him as himself" (NAS). "Cutting" covenant is meaningful because when covenant was made in the Old Testament, sacrificial animals were cut in half, the two parts representing the covenant makers, who were symbolically laying down their lives for each other.

When the two people walked between those cut animals they were saying, "I give my life to you; and you give your life to me." And afterward, the eating

of the sacrificed animal was regarded literally as eating each other's life so that the two would become united in a covenant of blood.

Because of their knowledge of covenant, David and Jonathan understood they weren't entering into some sentimental promise to one another; rather they related their covenant to the Lord. When they pledged their commitment to each other, David said, "Therefore deal kindly with your servant, for you have brought your servant into a covenant of the Lord with you" (1 Sam. 20:8 NAS). The covenant was not just between Jonathan and David; it was between Jonathan, David, and God.

Having the Lord involved in our covenantal relationships should naturally sober us. His involvement causes us to seriously assess the sincerity, integrity, and veracity of our commitments. And that's good. But dwelling only on the serious side of covenant tends to make us lopsided, because our nature has another side that laughs, claps its hands, enjoys, and

plays. And that's equally valid.

The Delight of Covenant

I have found in covenantal relationships with my brothers that we've had to walk through some bloody places together, but we've also had a lot of fun together. First Samuel 19:1 says, "Jonathan, Saul's son, greatly delighted in David" (NAS). David wasn't just loved by Jonathan; he was Jonathan's delight. They had a relationship, and they liked to be together. A covenant where men are knit together in God is not only designed for loyalty, integrity, veracity, and standing together in times of testing. It also is meant to extend into every aspect of life, including enjoyment and happiness with one another. Covenant is not all suffering and sacrifice, confrontation and blood. We need all the joy and the happiness and the relational fun there is in covenantal relationship, because, as we can see by looking further into the story of David and Jonathan, our covenant will, in fact, be tested.

The Test of Covenant

It was a time when Jonathan's father, King Saul, began to look for a way to kill David without letting Jonathan know. When David said to his covenantal friend, "There is hardly a step between me and death," here was Jonathan's reply: "Whatever you say, I will do for you" (1 Sam. 20:3-4 NAS).

Jonathan was speaking out of a situation where he was the son of Saul, the king. He was the heir to the throne—a celebrity in the nation. David, on the other hand, was on his way out—about to be exiled. And yet Jonathan understood that when he cut a covenant with David, it wasn't to be kept just when things were easy, but rather to the death.

Are we willing to maintain our commitment when the chips are down? It's fine to be in covenant when everything is going well, but when our brother is in a crisis, when he's in difficulty, do we stand with him?

Jonathan told David that if he found out that Saul was not really after David's life, he would send a messenger to David so that he could come back. But if he instead found a plot to harm David, he would put his life on the line by going to David and seeing to it that he escaped. And then Jonathan said:

"And if I am still alive, will you not show me the lovingkindness of the Lord, that I may not die? And you shall not cut off your lovingkindness from my house forever, not even when the Lord cuts off every one of the enemies of David from the face of the earth" (1 Sam. 20:14-15 NAS).

Extending the Covenant

Here we see their covenant extended and renewed. David and Jonathan have gotten along fine so far, and now the covenant can stand a little more weight. We too find that as covenantal relationships mature, we can put more weight on them. Jonathan wanted a pledge from David, as he would pledge to him, that if he died in protecting his covenantal brother, David would take care of his family; and if David got in trouble, he would take care of David's family.

I believe that the spirit of Acts 2 and Acts 4 is the perennial spirit of a sound covenantal Christianity, which says in the hour of crisis, "What I have is yours—we hold all things common." I'm not opposed to private enterprise. I'm not against us having our own bank accounts. But I am saying that

the spirit of covenant is "What's mine is yours and what's yours is mine. In a time of crisis there won't be even a split second of hesitation—I will share with you and you will share with me." Thus, out of their covenant, Jonathan could ask David to pledge himself to take care of Jonathan's family.

But Saul attempted to manipulate Jonathan and alienate him from David by reminding him of his right to the throne:

"For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore

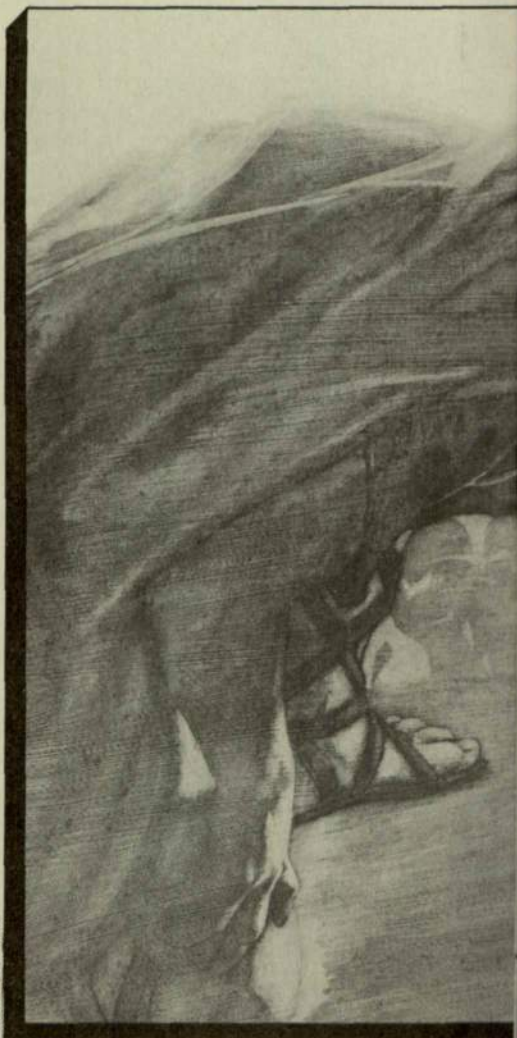


Illustration: J.A.M.

now, send and bring him to me, for he must surely die" (1 Sam. 20:31 NAS).

But Jonathan wasn't thinking of *his* throne—for now it was *their* throne. In covenantal relationships, it is no longer *my* ministry; it's *our* ministry. It's no longer *my* reputation; it's *our* reputation.

Laying Down Our Lives

Despite his father's persuasions, Jonathan continued in his covenant with David and went to warn him of Saul's plot to kill him. He found David, and as they parted, "they kissed each other

and wept together, but David more" (1 Sam. 20:41 NAS). David and Jonathan—these men of war and courage—displayed covenantal emotion. For a man to show emotion is often thought wrong. Men, society says, are supposed to be stoical and unmovable. I don't believe that. I believe there is a valid expression of emotion in our covenantal relationships, particularly when we go through trials and problems and difficulties. Men can weep together unashamedly and can mingle their tears, and can find the warm, strong wrap of a brother's arms imparting strength. There is nothing wrong

with expressing emotion in our relationship with God and one another. Emotions are a valid part of a covenantal relationship.

After David and Jonathan said their good-bys, they went their separate ways. This used to raise a perplexing question for me: Why didn't Jonathan go with David? I used to believe that Jonathan did everything but the one thing he should have done—gone with David. But I no longer think that. I believe instead they felt that Jonathan should stay in Saul's house, that he would be David's man in Saul's court. And I think that Jonathan, literally and in very



deed, laid down his life for David.

When we talk about covenant and laying down our lives, let's not mouth cheap words. We, too, may lay down our lives for one another someday. Jonathan laid

with his father because he had covenanted with David. And as David looked at this poor, benighted creature, lame in both feet, the remnant of Saul's line, he made yet another promise. This one was to restore Saul's

leader of one of them. One day I was trapped alone by a rival gang and, taking advantage of the situation, they soon had me down on the ground.

Somehow the word quickly got around, and as I was being pummeled, I looked through the the legs of my enemies and I could see this female running around the corner, skirt above her knees, beautiful red hair flowing out in the wind, eyes flashing, and face flushed. My sister moved in on those fellows and sent them flying in all directions. "The slain in the Lord were many!" When my enemies were all on the ground, she leaned over me, her eyes full of fire, and asked, "Did they hurt you, Dear?"

At home we regularly fussed with one another. But out there, I was her brother! If we must quarrel, let us quarrel at home, confronting one another within the confines of covenant. But out there, let us be brothers, saying, "I don't care what you've done, you're my brother—I'm going to fight for you."

Let us restore loyalty. Let us restore integrity and courage. Let us be men of God and cut covenant with one another. And when we cut covenant, let us remember whom we are cutting covenant with—each other and the Lord. Let us pledge with our very lives to lay down our lives, one for the other. □

Ern Baxter, a longtime 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 United States and abroad. Ern is a member of the Integrity Communications Board of Directors, and he resides in Mobile, Alabama, with his wife, Ruth.

Let us be brothers, saying, "I don't care what you've done, you're my brother—I'm going to fight for you."

down his life and died, so it wasn't a happy ending. But in a very real sense it was a happy ending, because the ending doesn't come with death. In eternity, Jonathan will stand in the day of God, holding his head high, standing beside the progenitor of our Lord, the great king of Israel, and David will look at him with favor.

Integrity and Loyalty

Even after Jonathan's death, David remembered his covenantal promise to look after Jonathan's house. In 2 Samuel chapter 9, we see David fulfilling that promise when he showed kindness to Mephibosheth, Jonathan's crippled son, saying to him: "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan (2 Sam. 9:7 NAS).

I think David said that with a sob in his throat as he thought of that tall, straight, manly young man whom he cut covenant with on that day long ago. It must have brought back vivid memories of that young man who risked his life, his reputation, his crown, and who eventually died on the battlefields

land to Mephibosheth and to have him eat at his table regularly (see 2 Samuel 9:7). That is covenantal integrity and loyalty!

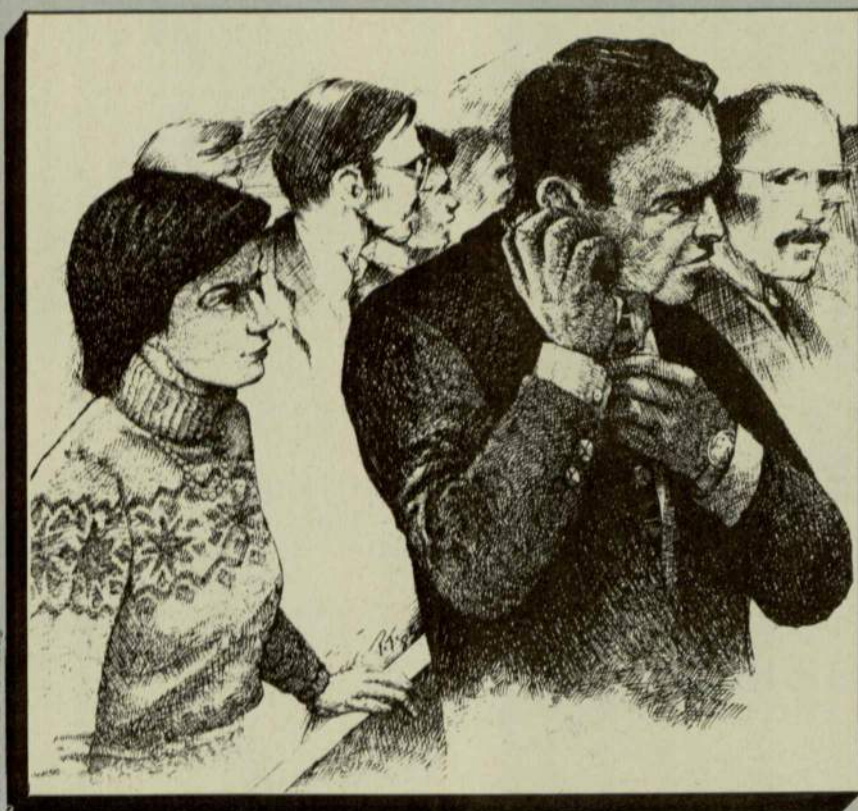
I would like to see the word *love* replaced in the Christian vocabulary by the word *loyalty*—at least for a while. God is calling us to loyalty. I believe there is a disloyalty among Christians that must make angels weep. Let us redeem loyalty. Let us put integrity back before the sons of men. Let men know that we do not publicly deride and expose one another, but that we will stand with our brother; that we may confront him in the house but fight for him in the field, rather than expose him before his enemies.

"You're My Brother"

I have a redheaded older sister. When we were kids, she was a fireball! At home, she would get into fights, as brothers and sisters will, but in public she was loyal to me.

Back in those days in public schools, at recess the girls were on one side of the playground while the boys were on the other. We had our gangs, and I was a

Illustration: Paul Turnbaugh



An Unexpected Healing

BY ARTHUR F. HARVEY

"I had accepted my problem but God hadn't."

One Sunday last June, Derek Prince came to Basingstoke, England, and ministered on healing in our church. What occurred was something we in Basingstoke had never seen before! The healing power of Jesus was manifested, and for nearly five hours, Derek and his wife, Ruth, called for-

ward those who were seeking healing in their bodies.

As many gathered around the platform in the front of the church, it never occurred to me to go forward for healing, even though I did have a bit of a problem with my hearing. A few years ago I had been too close to an explosion, and it left me quite

deaf. In particular, I could not hear notes of music lower than the C below the middle C, and that, for an organist, was a real problem! I accepted my condition, however—I had had an accident, and that was that.

But apparently the Lord wasn't so content with my problem. The healings had been going on for well over an hour, and we were singing "Worthy, oh worthy are You, Lord." Just then there was a click in my ears, and I realized that my hearing aid was *preventing* me from hearing instead of helping me. I took it out to see what was wrong. But there was nothing wrong—I could hear perfectly!

After I had returned to my home, I tried out various tones on the organ. Yes! I could easily hear the lowest bass note. *My hearing was perfect, and I hadn't even asked for it!*

Of course, I was soon able to testify to those with whom I work and who had become used to my deafness. I even discovered two co-workers who are Christians.

Very shortly after I had received my hearing, I felt the Lord saying: "Freely you have received—freely give." I have taken this to mean that He wants me to give assistance to my brothers and sisters in the Lord, helping them to live out Kingdom life in everyday affairs.

Through this experience what I have seen is that Jesus is the same today as He was yesterday. His power to heal is not restricted. I wonder if there were those when Jesus walked this earth who were healed even though they didn't seek it. That's what happened to me, and I give Him all thanks and praise. □

Arthur F. Harvey is a New Wine reader who lives in Overton, England.

Citizens of the Holy Nation

BY CHARLES COLSON

Is the Church willing to live up to its responsibility in society?

T*his article is a condensation of commencement addresses given at Wheaton College in Wheaton, Illinois, and Covenant Seminary in St. Louis by Charles Colson, president of Prison Fellowship of Washington, D.C.*

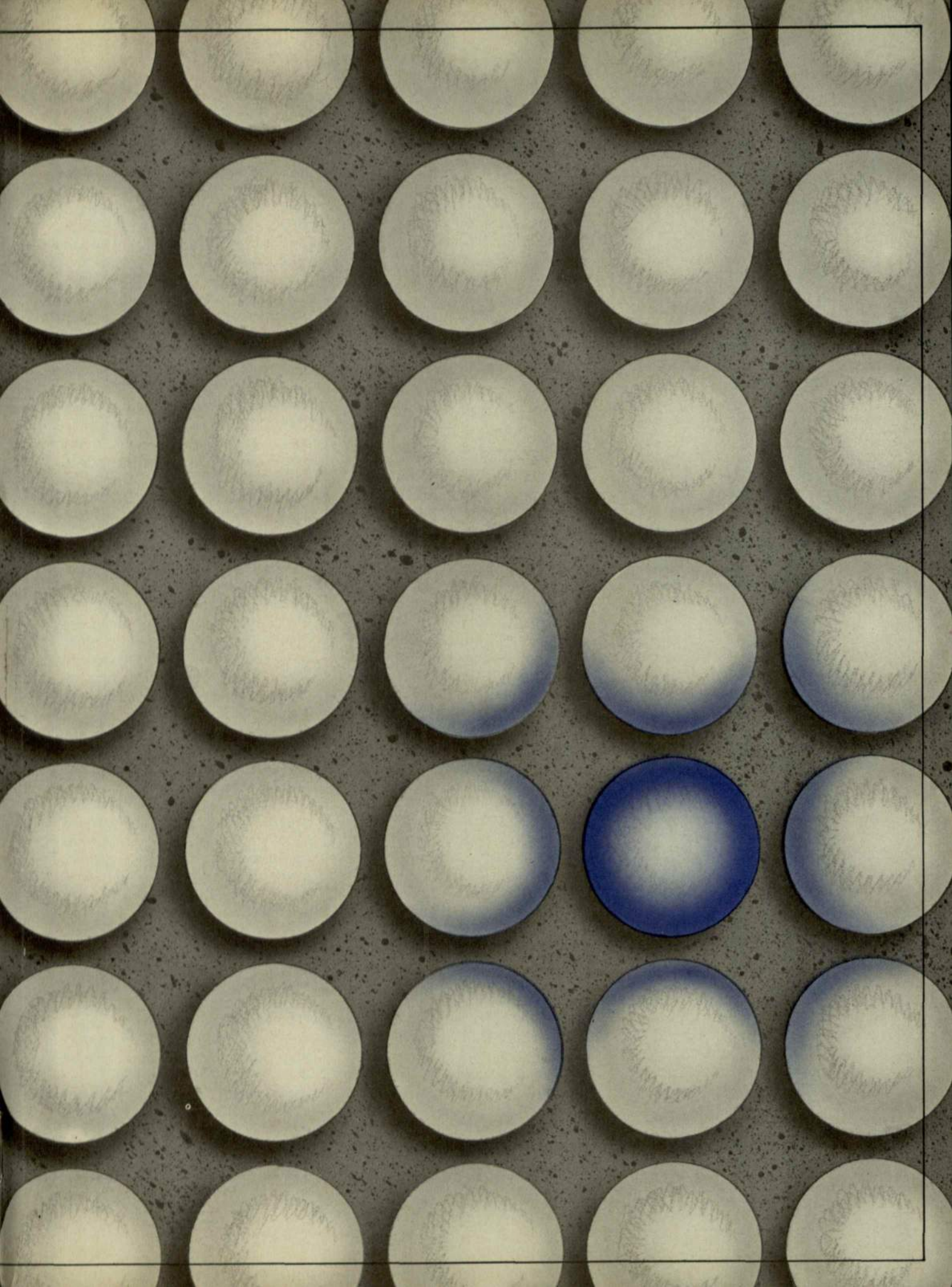
America is a nation in transition, in the eye of a storm which pollster Daniel Yankelovich calls a "sweeping irreversible cultural revolution... transforming the rules that once guided American life." Powerful forces are shaking the very substructure of American life.

Like all revolutions, the most profound struggle is going on in us. We are desperately seeking certainty in the midst of confusion, and hope in the face of disillusionment. We are a people wandering in a spiritual wilder-

ness, searching frantically for our roots and crying out for an understanding of the context in which we live.

The daily headlines would imply that the dominant issues in American society are inflation and economic policy, or defense spending and social security, or conflicts between conservative and liberal political philosophies. But these are surface issues. The deeper issues are, first, what values will we live by—the absolute truth of the holy Word of God or the arbitrary, relative whims of the humanist elite; and second, who will set the moral agenda—the Church or the bureaucratic social planners and vested economic interests of secular society.

America's moral leadership is up for grabs—and that is where you and I as people of God come in. The outcome of today's revo-



lution will be determined by how we respond to the cries of our people for moral direction and vision.

How Will We Respond?

The government budget cutbacks of recent years have put the challenge squarely before us. For fifty years, politicians led us to believe that government could provide answers to all social ills. Their recipe was simple: enact a law, add at least one government agency, pour in money, and stir continuously.

But the astronomical federal government deficits and stagnant national economy that resulted have shattered that myth. We are learning that there are limits to what we once thought was the endless abundance of the American economy.

Even so, the cutbacks hurt those most dependent on government aid, that is, the poor. If inflation is a moral issue, so too is society's concern for its disadvantaged and oppressed. We Christians know from the Old Testament prophets that a people who would sell the poor for a pair of shoes stand in fearsome judgment of Almighty God.

So the government's budget crisis raises a moral dilemma for our society, and a spiritual issue for the Church. How we respond will say much for the kind of people we are and hope to be. Whether the Church is willing and able to step up to its biblical responsibility is still to be decided. It may be the greatest question we face.

For if we fail even the simple test of responding to human needs in our own community, what possible claim will we have to assume a role of genuine moral leadership in society? We dare not fail.

Consider Our Citizenship

We are called to live and work

and serve in this world, but to give our total allegiance to an entirely different kingdom. We are commissioned to be leaders in what the Apostle Peter called the holy nation.

We live in an age in which the

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

Church seems to be beating a steady retreat in the face of the advancing forces of secular culture. If America is in the throes of a cultural and moral revolution, as pollster Yankelovich says, then we must realize that secular values are winning the battle. So it has never been more important—or indeed, more difficult—for American Christians to understand the difference between the holy nation and the nation-state. We must take our stand; let's consider what our holy citizenship means.

First, we must recognize that our eternal citizenship is in the kingdom of God. We are but sojourners in this nation, beloved though it is. We are clearly commanded by our Lord to seek first the kingdom of God. We must also realize that the decay of American culture demands our involvement. We believe there must be a Christian influence in every facet of society. So Christians must participate, vote, work from within and without to see that government is an instrument of social justice.

Bear Their Burdens

Second, as citizens of the holy nation, we necessarily and automatically become part of a community beyond ourselves. Many Christians think of conversion

as personal and private. But being converted is not just being separated—or “saved”—from one's sinful past, it is being jointed to a holy God and His people. That is the very essence of the covenant.

That sounds simple, but living it is not. We Christians must be different, prepared to live not by the self-aggrandizing rules of this culture, but by that commandment which tells us to bear one another's burdens and to lay down our lives for one another. Let me illustrate: Next to my conversion, the most powerful spiritual experience of my life was when, in prison, I learned that a member of my prayer group, who happened then to be the eighth-ranking Republican in the House of Representatives and who later became governor of Minnesota, had asked the President if he could serve my remaining sentence in my place so I could be with my wife and kids, who were experiencing serious problems. That is citizenship in the holy nation.

Since we are part of a corporate body, we bear corporate responsibility for what happens around us.

Third, as members of the holy nation, we worship the unseen God, who through His Son dwells in each of us. We are to respect and follow those in whom God reposes spiritual authority, but we must remember that ours is a jealous Sovereign. The first four of the Ten Commandments deal not with our sins against our fellow man but with the requirements of exclusive worship and reverence for our Creator, God.

Americans have come to worship fame for fame's sake. To be the object of adulation in America, one needs only to appear frequently enough on television to be generally recognized; it has nothing to do with why the person is famous. What is it about

us that causes us to withhold from God the reverence we lavish on human idols?

Live by the Word

Fourth, as citizens of the holy nation, we take our stand not on the shifting sands of secular relativism but on the holy and inerrant Word of God. Decisions in the world are made on the basis of expedience and changing sociological factors. But the Word is unchanging, immutable, and without it we Christians have nothing.

As leaders in the holy nation, we must challenge presuppositions—not only of society as a whole but of the evangelical subculture as well. The truth is revealed in God's holy Word; life can be lived only in absolute and disciplined submission to its authority.

Fifth, we are commanded not only to seek first the kingdom of God, but also His righteousness. Righteousness or holy living is often seen by Christians as maintaining chaste sexual standards, tithing, faithful church attendance, and being friendly to those around us. Well, those are indeed Christian responsibilities, but only the beginning of holy living.

God's definition of righteousness is based on justice for all people, especially the unfortunate; you shall not sell the poor for a pair of shoes, nor take away the coat of a man who borrows from you; you shall pay your employees a just wage; you shall care for widows and orphans; you shall hate evil and do good.

Justice is not achieved in God's eyes until a society is as concerned with the rights and dignity of the man in a prison cell as it is with the man in the executive suite. If we're honest, I suspect we will agree that we're as far away from that standard today as the holy na-

tion was in the time of Amos, when Israel was denying justice to the oppressed and rejecting God's absolutes for society. But that standard is what we must work for.

Take a Stand

Sixth, we must be prepared as a citizen of the holy nation to take our stand in faithful obedience to our Lord and to make a difference with our lives. That will probably mean standing against the culture in "a bold and majestic witness to the holy commandments of God," as American theologian Carl Henry has put it. That does not just mean contributing or paying dues to some moralistic crusade. It means standing in the gap—if need be, alone.

I guarantee we will have many opportunities, small and large, to take a stand. If not, we need to question our commitment. Conformity is the high priest of American culture, and has infiltrated the holy nation. So it is not easy, but we must dare to be different, living as a citizen of the holy nation.

Seventh, and finally, citizens of the holy nation must participate in the human drama. Much of the Church today has withdrawn, seeking refuge on the high—and often affluent—ground. Our multi-million-dollar church complexes are as remote and protected as walled medieval fortresses protected from the swirling and polluted waters, where most of the sick, hungry, and hurting people are. So they cannot identify with us and will consequently never hear our message. But imagine what would happen if the poor and needy could see us where they live as we meet them at their point of need. The Apostle Paul called it the fellowship of suffering. It is a spiritual mystery—suffering with others draws us

closer to our Christ, who suffered for us.

Being in prison has given me this insight. For the most meaningful communions I have had with my Lord have not been in the great cathedrals of the world I've been privileged to preach in, nor in the parliaments where I have spoken, nor in the most influential gatherings of Christian leaders. They have been instead on my knees on the grimy, concrete floor of a rotten prison cell with my hand on the shoulder of a tough, burly convict who sobs with joy as we meet Another who was in prison, who was executed, and who rose from the tomb for us—His name is Jesus.

My friends, let us take our posts. We have been called out by the most high and holy God to serve Him in the building of His holy nation. We are called not to be successful or to meet any of the other counterfeit standards of this world, but to be faithful, and to be expended in the cause of serving the risen and returning Christ. □

Reprinted by permission of Prison Fellowship



Charles Colson, who was a special counsel to former President Richard Nixon, received Christ shortly before serving seven months in federal prison for his involvement in Watergate. Following his release, he established Prison Fellowship, a ministry to inmates and their families. He and his wife, Patty, live near Washington, D.C.

Today With Derek Prince

A STAFF REPORT

Daily radio program is now on seventy stations worldwide.

In February 1979, Derek Prince was meditating upon the words in Acts 1:8; "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"It seemed to me," he said, "that my ministry had been effective in my 'Jerusalem'—that is, the places closest to me—and in my 'Judea'—the charismatic movement. But I had not yet reached my 'Samaria'—the whole evangelical Christian world—with the truth God had been teaching me during forty years of walking with Him.

With the goal of reaching evangelical Christians, he began the *Today With Derek Prince* radio program. The broadcast is now heard on nearly seventy stations around the world, and the phenomenal number of letters received by Derek Prince Ministries in Fort Lauderdale, Florida, from people of all denominational backgrounds leaves no doubt that the evangelical world is responding. But with a potential listening audience of more than two billion people in the continental United States, Central and South America, the Carib-



bean, Australia, New Zealand, China, India, and portions of Africa, the program seems to be headed toward the "uttermost part of the earth" as well.

In the past year, sixteen stations have been added in U.S. cities, including Los Angeles, Seattle, Minneapolis-St. Paul, Atlanta, and Baltimore. Of the twenty most populous cities in the United States, Cleveland and Denver are the only two where the program is not aired.

Elsewhere, an English broadcast to South America through shortwave transmission began in August. Now the program

reaches most of the South American continent and the eastern Caribbean, as well as much more of North America. A program in Spanish is being considered for South and Central America. And in Hong Kong, translators are now working on a Mandarin Chinese edition of *Today With Derek Prince*. This broadcast, which is scheduled to begin in early 1984, is the first foreign language version of the program.

Today With Derek Prince is having an obvious impact in the areas now reached. Intercessory prayer groups pray for hundreds of requests each month and receive countless reports of answers to those prayers. Each week the counseling staff responds to the questions contained in many of the hundreds of letters received. New stations have been added as individuals, prayer groups, and churches have responded with their prayer support and financial contributions. Persons interested in supporting *Today With Derek Prince* or desiring more information about this international radio ministry may write to Derek Prince Ministries, Box 300, Fort Lauderdale, FL 33302. □

From Coast to Coast...



HEARD DAILY ON THESE STATIONS

ALABAMA			
53. Mobile	WMOB	1360	9:15 AM
ARKANSAS			
26. Little Rock	KSOH	1050	7:00 AM
CALIFORNIA			
35. San Francisco	KFAX	1100	4:45 PM
61. Santa Rosa	KSON	91.5 FM	8:30 AM
			Cable 11:30 PM
72. Los Angeles	KGER	1390	10:15 AM
COLORADO			
33. Colorado Springs	KPIK	1580	9:30 AM
FLORIDA			
28. Daytona Beach	WMFJ	1450	10:45 AM
58. Ft. Lauderdale	WEXY	1520	8:15 AM
38. Lakeland	WCIE	91.3 FM	7:45 PM
65. Miami	WVCG	1080	8:15 AM
3. Orlando	WAJL	1440	11:30 AM
			9:45 PM
12. Tallahassee	WCVF	1330	7:00 AM
68. Tampa/St. Petersburg	WTIS	1110	8:00 AM
GEORGIA			
56. Atlanta	WAEC	860	7:45 AM
63. Jesup	WSOJ	98.3 FM	11:45 AM
IOWA			
48. Cedar Rapids	KTOF	104.5 FM	12:00 Mid
29. Des Moines	KDMI	97.3 FM	7:00 AM
ILLINOIS			
22. Chicago	WYCA	92.3 FM	9:45 AM

INDIANA			
55. Ft. Wayne	WFCV	1090	10:45 AM
LOUISIANA			
32. Shreveport	KJOE	1480	7:00 AM
MARYLAND			
54. Baltimore	WTOW	1570	9:45 AM
MASSACHUSETTS			
37. Boston	WEZE	1260	11:30 AM
MICHIGAN			
5. Battle Creek	WDFP	95.3 FM	6:00 PM
19. Charlotte	WGUY	1390	7:15 AM
			1:15 PM
23. Detroit	WMUZ	103.5 FM	6:45 AM
13. Grand Rapids	WYGR	1530	12:30 PM
4. Kalamazoo	WKPR	1420	9:00 AM
47. Three Rivers	WLKM	1510	8:15 AM
MINNESOTA			
66. Minneapolis	KUXL	1570	6:15 AM
71. Blue Earth	KJLY	100.9 FM	9:30 AM
MISSOURI			
6. Kansas City	KCNW	1380	8:00 AM
44. St. Joseph	KGNM	1270	10:45 AM
20. St. Louis	KXEN	1010	12:15 PM
NEBRASKA			
15. Omaha	KCRO	660	6:15 AM

NEW MEXICO			
41. Albuquerque	KLYT	88.3 FM	12:00 Mid
			5:45 AM
24. Roswell	KRIZ	97.1 FM	9:30 AM
42. Santa Rosa	KSYX	1420	11:45 AM
			8:15 AM
NEW JERSEY			
8. Hackensack (New York City Area)	WWDJ	970	7:15 AM
NEW YORK			
70. Syracuse	WOIV	105.1 FM	7:15 AM
	WSIV	1540	7:15 AM
NORTH CAROLINA			
17. Charlotte	WAME	1480	8:30 AM
57. Lexington	WLXN	94.1 FM	8:45 AM
7. Raleigh	WPJL	1240	12:45 PM
OKLAHOMA			
31. Oklahoma City	KBYE	890	1:15 PM
74. Tulsa	KAKC	970	10:30 AM
OHIO			
40. Columbus	WCVO	104.9 FM	12:15 PM
39. Jefferson	WCVJ	90.9 FM	7:30 AM
			8:00 PM
45. Zanesville	WCVZ	93 FM	12:15 PM
PENNSYLVANIA			
16. Philadelphia	WZZD	990	7:15 AM
30. Pittsburgh	WPIT	730	10:45 AM
SOUTH CAROLINA			
60. Greenville	WLFJ	89.3 FM	9:45 PM
TENNESSEE			
64. Nashville	WNAH	1360	8:30 AM
73. Cookeville	WWRT	1600	10:45 AM
TEXAS			
43. Abilene	KGNZ	88.1 FM	1:15 PM
21. Dallas/Ft. Worth	KWJS	95 FM	12:45 PM
10. Houston	KJOJ	107 FM	11:45 AM
			8:00 PM
50. Midland	KKKK	99.1 FM	11:45 AM
25. San Antonio	KMAC	630	9:00 AM
VIRGINIA			
36. Spotsylvania	WJYJ	90.5 FM	6:15 AM
WASHINGTON			
69. Seattle	KXA	770	7:15 AM
WASHINGTON, D.C.			
1. Arlington, VA	WABS	780	12:30 PM
WISCONSIN			
49. Milwaukee	WYLO	540	8:00 AM
PUERTO RICO			
18. Vieques Islands	WIVV	1370	11:45 AM

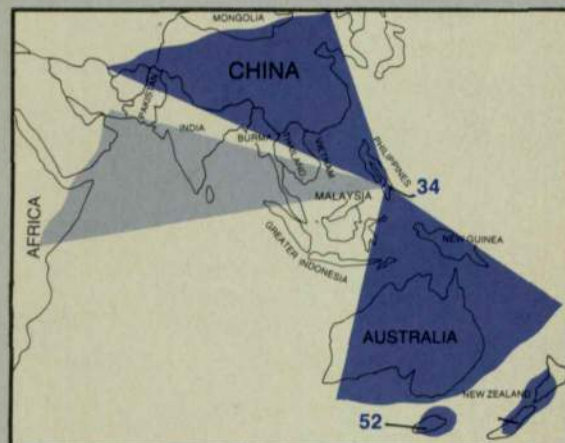
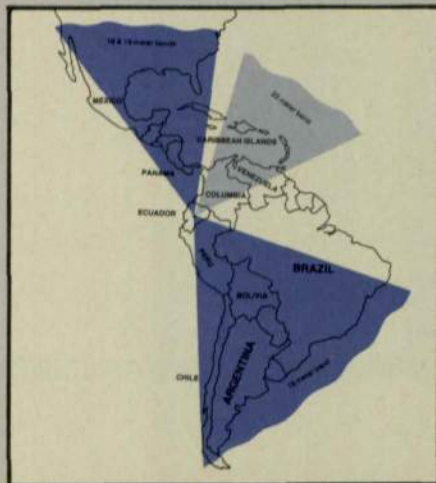
...And To The Uttermost Parts Of The Earth!

SOUTH AMERICA
HCJB
transmitted from Quito, Ecuador
19 meter band
at 1215 G.M.T. (7:15am EST)

CENTRAL AMERICA
HCJB
transmitted from Quito, Ecuador
16 & 19 meter bands
at 1215 G.M.T. (7:15am EST)

EASTERN CARIBBEAN
HCJB
transmitted from Quito, Ecuador
25 meter band
at 1215 G.M.T. (7:15am EST)

NORTH AMERICA
HCJB
transmitted from Quito, Ecuador
16 & 19 meter bands
at 1215 G.M.T. (7:15am EST)



52. AUSTRALIA
New Town, Tasmania
7HFC 103.3 FM 6:35 AM
9:05 PM

34. CHINA
Far East Broadcasting Co.
13 + 25 Meter bands
at 0640 G.M.T.

34. INDIA
Far East Broadcasting Co.
transmitted from Manila
13 + 19 meter bands
at 0340 G.M.T.

51. NEW ZEALAND
Christchurch
3xG 1503 6:15 AM
10:30 PM



Chris Poole

Knowing who we are in God's sight gives us

Confidence in Prayer

BY BRUCE LONGSTRETH

The final hour was approaching. As Jesus gathered with his disciples for the last supper, He was aware that He was about to be betrayed by an associate, denied by a close friend, and crucified by some of the same crowd He had fed the week before. How did He respond at such a crucial moment? He calmly wrapped a towel around His waist and

washed His disciples' feet.

What was the key to Jesus' posture of humility and stability at this time of tremendous stress? The answer is found in two words: "Jesus knew." Scripture says:

Jesus knew that the time had come... that the Father had put all things under his power, and that he had come from God and was returning

to God (Jn. 13:1,3 NIV).

Knowing who we are from God's perspective is the key to our confidence and to meaningful fellowship with Him in prayer. If we continually view ourselves as wretched, miserable, and worthless, then our approach to God the Father will be timid and tentative at best.

But if we know our origin and destination in God, prayer for us becomes an opportunity for fellowship rather than a dreary assignment. Knowing who we are causes us to answer the invitation to prayer with a renewed sense of excitement and confidence.

Who We Are

Isaiah helps us understand who we are in God's eyes in the first two verses of chapter 43:

But now, this is what the Lord says—he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by name; you are mine. When you pass through the waters, I will be with you" (NIV).

This passage gives us an idea of how important we are in God's sight. We have been created, formed, redeemed, named, accepted, and united. Because of who we are in God, we have a tremendous opportunity to have fellowship with Him in prayer. We are a product of God's creative design for the universe, and we have opportunity to talk with the designer! We can get further insight into who we are in God by briefly examining each of these six expressions from Isaiah 43.

First, God has created each of us. Even as God said, "Let there be light" and there was light, He has created each individual in the body of believers that makes

up the Church.

When I come before the Lord, I realize there has never been, nor is there at present, nor will there ever be again, another person exactly like me. I am unique in my expressions before my maker, and the Father is delighted in me as His unique creation. Therefore, I don't try to disguise myself as someone else. I come as myself, and God is pleased.

Formed for a Purpose

What God spoke into existence He also shaped for His purpose. In Philippians chapter 3, Paul talks about forgetting the things that are behind and moving into the fuller purposes of God for his life. But the fact is, all that was behind him formed him into the person God was to use in His Kingdom.

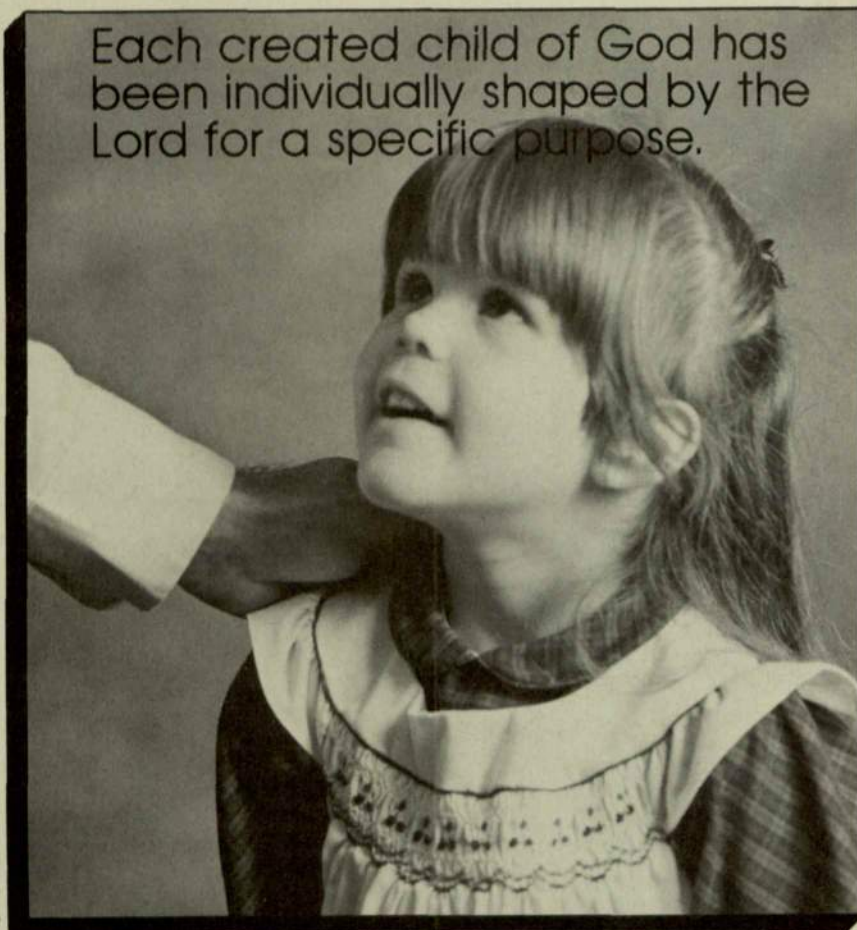
As I have asked people to tell me their testimony, I have found as many different stories as there are people. Each created child of God has been individually shaped by the Lord for a specific purpose. When I come to the Father in prayer, not only do I acknowledge that He created me, but I also affirm that the influences that have shaped my life have been part of His plan for me. God has gone to great lengths to "cause us to walk in His ways."

A third aspect of who I am in God that enhances my prayer life is the fact that when I went astray from Him, He bought me back. For me, redemption is not just an act of God once and for all on my behalf. I believe redemption is God's attitude toward me my whole life long.

Many times the Lord has had to redeem me—even as He did Jonah from the belly of the whale—when as His child, I have decided to go my own way. As Israel was captive in Babylon and redeemed back, so

Each created child of God has been individually shaped by the Lord for a specific purpose.

Chris Poole



have I been bought back from captive situations resulting from my own rebellion against His purpose for my life.

What a privilege to come to the Father as a redeemed man! Recognition of His redemption in my life removes any presumption or arrogance from my speech and leaves only gratitude for His redemptive acts and attitude toward me.

Named With His Name

Our confidence in our identity in God is further established as we read in Isaiah 43: "I have called you by name." God not only knows us by name—He also gives us His name. Revelation 3:12 says: "Him who overcomes . . . I will also write on him

my new name" (NIV).

Israel was the new name God gave Jacob after the wrestling match at Peniel (see Genesis 32:28). Prior to that time, Jacob was characterized as a deceiver, conniver, and manipulator—one who contended with the "flesh" or human concerns. His new name meant that he was a "wrestler with God," and from that day on the struggle for him and his nation was not to be in the flesh but in the Spirit.

I believe God has named a people with His own name so that we can wage war in the spiritual realm. "Not by might nor by power, but by my Spirit," says the Lord Almighty" (Zech. 4:6 NIV). We are named after the Spirit and not after the flesh.

That is important for us to realize as we come to the Father in prayer. Because God has given us the "family name," we also have the opportunity in prayer to enter into the "family business" in the spiritual realm, where we wrestle not against flesh and blood but against spiritual powers (see Ephesians 6:12).

"You Are Mine"

Another important realization for us is that nowhere in this life can we find a place of such total acceptance as we do in the time we spend in prayer, for God has said in Isaiah 43: "You are mine."

Prayer is the place where I am received for who I am. That place is a welcome respite from the world's system, where people are always sorted into categories of "rejects" and "accepts." Often, because God has not chosen the "strong and mighty and wise," we find ourselves feeling like "rejects." But as soon as we enter the place of prayer, we hear,

If we know our origin and destination in God, prayer for us becomes an opportunity.

"You are mine." It's unfortunate that for some ungodly reason most of us choose to spend more time in the place that continually expresses its rejection of us than the one place where we hear God expressing words of acceptance—the place of prayer.

The final aspect of understanding who we are in prayer is probably the best of all. In the place of prayer we see the steadfastness of the Father's covenantal love for us. He says to us, "No matter what your situation, I'll go with you."

God's commitment to us can be compared to the designer of a submarine who, after he creates, shapes, and puts his name on

the product, says, "I am so confident in what I have made that when you put out to sea, I'll be on board."

Through It All

The final word we hear as we get out from the presence of the Father in our prayer time is, "I'm with you wherever you go. The flood, the fire, the storm, the trial—you name it—I'll be with you through it. I have confidence in my product. I have designed you for this moment in history. You will make it, because I'll be right there."

I have been blessed by knowing my unique place in God's eternal purpose. He made me—I'm one of a kind. He shaped me for this present moment in history. He bought me back from my captors when I strayed in my wilful rebellion. He gave me the family name. He says loudly to my often-bruised spirit, "You're Mine—I love you." And in the place of prayer, He promises to go with me through every trial, no matter how severe. As I recognize and walk in all these wonderful truths, I pray that it will be said of me: "Bruce, knowing who he was in God, was often in the place of prayer because of the wonderful opportunity it gave for fellowship with the Father." □

Bruce Longstreth is a pastor in Mobile, Alabama. He is also the editor of Fathergram, a newsletter ministry to fathers. Bruce resides in Mobile with his wife, Janet, and their two daughters.



James Robison on spiritual warfare

NEXT MONTH IN NEW WINE

James Robison shares his insights on the importance of unity in the body of Christ and our call to spiritual warfare.

Don Basham, author of several books on spiritual warfare, talks about the unseen battle Christians face daily.

Bob Mumford says that there comes a time when we have to make a difficult choice: doing God's will or our own. It's a choice that we have to make every day.

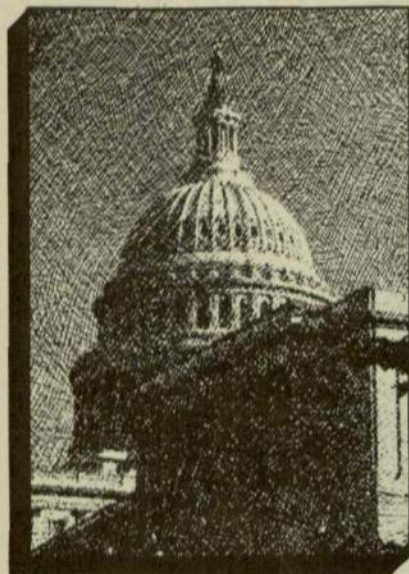
All in the March **New Wine**

INTERCESSORS REPORT

The mission of the movement

A History of IFA

BY JOHN BECKETT



Since 1975, *New Wine* has carried a regular "Intercessors Report." Because we believe that the purposes of God will not be established apart from prayer, we would like to refresh your understanding of intercession and the Intercessors for America (IFA) organization.

The following account of the history and goals of IFA is excerpted from a recent article by John Beckett, IFA president.

On November 24, 1973, a group of six men gathered in Fort Lauderdale, Florida, and in a sovereign move of God, established Intercessors for America. The six, in addition to myself, included Jay Fesperman, Franklin, North Carolina; George Gillies, Palo Alto, California; John Heard, Houston, Texas; Derek Prince, Fort Lauderdale; and John Talcott, Plymouth,

Massachusetts.

Actually, we were together for a large teaching conference. Two of the speakers, Ern Baxter and Derek Prince, had both been impressed by the Lord to speak on the subject, "Praying for Our Nation." Derek, just months before, had completed a book, which grew out of a study of the Christian heritage of America, entitled *Shaping History Through Prayer and Fasting*. The two men, as they met for the first time, were awed by the common burden God had placed on their hearts.

Our vision at that time was to undergird our nation with a mounting crescendo of prayer, culminating in a major prayer emphasis in 1976, our bicentennial year. John Talcott and his wife, Rosalin, with considerable help from Gary Bergel (now IFA's research director), published our first newsletter in March 1974 and then bimonthly thereafter through 1975.

In the fall of 1975, the Lord challenged me to devote a major portion of the bicentennial to intercessory prayer activity. So the IFA operation was moved to Elyria, Ohio, where I live, and I took a partial leave from my business to be more involved. Immediately we began to see God's blessings unfold. In the first few months of 1976, newsletter circulation increased tenfold to over fifty thousand. A remarkable surge of prayer was under way.

It was soon apparent that God was lifting our vision beyond 1976, and at that time, Guy Kump agreed to take a full-

time position with IFA, assisted by his wife, Kathie. Later, Gary Bergel's involvement increased, and he moved to Washington, D.C., where he could maintain closer contact with other ministries and organizations which seek righteousness and healing for America. In the ten years since we began, we've mailed out over five million newsletters and distributed nearly one million copies of the pro-life booklet *When You Were Formed in Secret*.

From the perspective of these years of experience and recent times of seeking God, we believe the mission of the intercessory prayer movement can be summarized as follows:

1. To establish and safeguard the interests of the Lord as regards His purpose for the Church and nations
2. To be a prophetic instrument and thus bring the kingdom of God to bear on earthly situations
3. To be watchmen by staying awake and on the alert, watching the movements of the King and the enemy, and sounding the trumpet
4. To stir up the Church to mobilize and function in prayer warfare

As we face the years ahead, we are more committed than ever to helping raise up "an army of intercessors," who can, together with Christ, rule and reign in heavenly places. We're convinced that the prayer of God's people will do more to retard evil and bring forth righteousness than anything else we can do. □

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A daughter's curiosity causes Mom to see the Church in a new way

Bride-to-be

BY BONNIE BOOKO

"**M**om?"
 "Yes, Dear?"
 "Did Jesus ever get married?"

"No."
 "Why not?"

This sort of conversation was not unusual for me and my daughter Hannah, who at three and a half has an unquenchable curiosity about, of all things, marriage. She always has to know who is married to whom and how many children they have.

"Are they married?" she once asked after seeing a television commercial that showed a man with his arm around a woman.

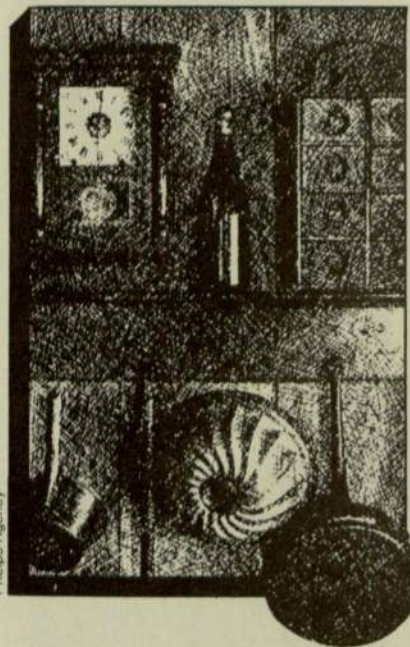
"I don't know, Pumpkin," I answered.

"Well, they better be! Maybe they're on their way to buy a pretty wedding dress!" she resolved.

But she had no explanation of her own for her latest question—"Why didn't Jesus ever get married?" And, frankly, I was a little stumped too. But after giving it some thought, I said, "Well...if He had married, he couldn't have spent so much of his time loving all the people in the world like us." I saw the little wheels turning in her head and knew that answer wasn't going to be enough.

"But why didn't He want to get married?" Her eyes searched my face for an answer.

Good question, I thought. After all, didn't Jesus see the importance of family life and the



Phelos Agency

witness of having a "good marriage"? And what about children to carry on His name? He was a man, and didn't God create woman to be a blessing and a helpmate? Now my wheels were turning.

But suddenly the answer to both Hannah's and my perplexing questions came to me in one clear thought. For in my mind, I envisioned the Lord Jesus as a man prepared to meet a bride—His bride—the Church! I knew this answer would be more acceptable to Hannah, but how could I explain it to one so young?

"Actually, Hannah, Jesus wants very much to be married."

As I spoke, I felt a stirring in my heart, for I was seeing the Lord in a fresh way.

"Who will His wife be?"

"His bride will be all the people who love God and who want to live for Him."

"Mom, that's me!"

"I guess so, Sweets. You and me and Daddy and—"

"Oh, Mom, when will we get married?"

"As soon as His Father decides it's time. Until He does, we are to get beautiful, like a bride, inside our hearts by obeying God."

"How do I do that, Mom?"

"Well, one thing God wants you to do is obey your father and mother." I glanced over at her toys strewn across the living room floor. "Like picking up your toys, as we have already asked you to do."

Quickly she went about the task. I watched, hardly believing my eyes. That chore normally would have been done with much moaning and sluggishness, but now there was an immediacy in her labor. Soon she was finished.

"Mom, I'm ready."

"For what?"

"To get married."

"Oh, Honey, it might not happen right away."

"Why?"

"Because He wants all of the Church clean and beautiful, as you are."

She smiled, looking as if she could sense something of God's approval of her, and then pranced away, twirling around as though she were wearing a beautiful wedding gown. I wish we could all respond like Hannah with such an eagerness to prepare ourselves to be the Bride whom Jesus wants to marry! □

Bonnie Booko is a New Wine reader who resides in Three Rivers, Michigan.

Music can have a positive influence in our homes but . . .

Who Writes the Songs?

BY BRUCE LONGSTRETH

I have about decided that the father of modern music was Jubal, son of Lamech, one of Cain's descendants. The Bible calls him "the father of all those who play the lyre and pipe" (Gen. 4:21 NAS). I can imagine he played a number-one hit in his day that his father had written and titled "Ten Times Tougher Than God."

The song, dedicated to Lamech's two wives, extols bigamy, murder, and meanness, and the main line of the chorus is, "If you think that God was tough on Cain, Lamech will do ten times as bad to anyone who crosses him." That song typifies the total disregard Cain's offspring had toward God's laws and covenant, and it has a spirit much like that found in a great deal of today's music.



David Lay

The strange similarities between the songs of Cain's descendants and present-day music cause me concern as a father. Here are three of today's top hits: "Love Is a Battlefield" (just look at the divorce rate), "Union of the Snake" (he's got a headache but he's still around), and "Church of the Poison Mind" (it's not really a new denomination).

In listening to some of these songs and reading the lyrics, my overall impression is that someone is setting the world's confusion and misery to music.

A few years ago there was a popular song that said, "I write the songs that make the whole world sing." I'm beginning to wonder, *Who is this guy who writes the songs the "whole world sings"?* The more I think about it, the more I have the uneasy feeling that Jubal, descendant of Cain, is still alive and kicking, setting misery to music and selling it to the whole world to sing.

We know that the Apostle Paul said, "Be filled with the Spirit, singing . . ." But just hum a few bars of "Union of the Snake" and you'll be filled with the spirit all right—though probably not the one you thought. As a father, I'm concerned about "what's hummin'" around my house. I'm not on a record-

burning crusade, but I care greatly about the influence that music has in my home.

The positive side is that, because music has always accompanied the work of God, our homes need to be filled with music that encourages a redeemed way of life. If it speaks of or conveys the fruits of the Spirit—love, joy, peace, long-suffering, meekness, temperance, faith—I'll buy and play it so that my family may be encouraged.

Recognizing then that music can and should play an important role in our homes, what should a father do? Here is what I've started to do around our house with music:

1. *Begin the day with music.* I start the day singing and playing music that exalts the fruits of the Spirit and a victorious life in Christ.
2. *Set times for singing.* We sing in the car while taking the kids to school, and we sing at the dinner table before we eat.
3. *Listen to the lyrics.* I try to pay careful attention to the music I listen to and spend time talking about the lyrics with my children.
4. *Develop musical skills.* We encourage our children to get involved in music programs that will develop their skills in singing and in using a musical instrument.
5. *Purchase good music.* We have a "music budget" that will allow us to enjoy good music as a family.

As fathers, we don't have to let members of Cain's household address ours. Instead, we can enjoy and participate in a new song that proclaims the kingdom of God. □

Bruce Longstreth is the editor of Fathergram, a newsletter ministry to fathers. If you would like to receive Fathergram, write to P.O. Box Z, Mobile, AL 36616.

THE WORD

February 1984

I Believe That God...

- I. Created Man in His Image
 - A. In His image..... Gen. 1:26-31; 5:1-2; 9:4-7 Feb. 1
 - B. "Your hands shaped and made me"..... Ps. 8:1-9; Job 10:1-12 Feb. 2
 - C. Fearfully and wonderfully made..... Ps. 139:1-24..... Feb. 3
 - D. The image and glory of God..... 1 Cor. 11:1-10; Jas. 3:9..... Feb. 4
 - E. The image of God renewed..... Eph. 4:20-29 Feb. 5
 - F. The image of his Creator renewed..... Col. 3:1-11 Feb. 6
- II. Banished Man From His Presence Because of Sin and Disobedience
 - A. "So the Lord God banished him"..... Gen. 3:1-24 Feb. 7
 - B. "I am grieved that I have made them"..... Gen. 6:1-13 Feb. 8
 - C. God's glory turned to shame..... Ps. 4:1-3 Feb. 9
 - D. Wicked from birth..... Ps. 14:1-3; 58:1-5..... Feb. 10
 - E. "We have sinned as our fathers did"..... Ps. 106:1-48..... Feb. 11
 - F. The whole head is sick..... Is. 1:1-9 Feb. 12
 - G. All have sinned and fallen short..... Rom. 3:23 Feb. 13
- III. Promised Man Salvation and Full Restoration
 - A. To Adam, Noah, and Israel..... Gen. 8:20-22; Hab. 2:14..... Feb. 14
 - B. To Abraham—all nations will be blessed..... Gen. 22:1-18 Feb. 15
 - C. To David—a son and an eternal throne..... 2 Sam. 7:1-29 Feb. 16
 - D. To the Israelites—a ruler from their nation..... Is. 9:1-7; Mic. 5:2..... Feb. 17
 - E. To Jeremiah—every man will know the Lord..... Jer. 31:31-37 Feb. 18
 - F. To Ezekiel—God's Law in their hearts..... Ezek. 36:22-38 Feb. 19
 - G. To us—a Savior, Christ the Lord..... Lk. 1:46-55, 67-79; 2:29-32 Feb. 20
- IV. Restored Man Fully in His Image in Christ
 - A. Incarnation—restored in Christ..... Heb. 1:1-14 Feb. 21
 - B. Reconciliation—brought back to God..... Rom. 5:1-11 Feb. 22
 - C. Re-creation—beginning a new order..... 2 Cor. 5:16-21; Col. 11:15-23 Feb. 23
 - D. Affiliation—called to be sons..... 1 Jn. 3:1-24 Feb. 24
 - E. Regeneration—born into God's family..... Rom. 8:1-17 Feb. 25
 - F. Repatriation—brought to glory..... Heb. 2:1-18 Feb. 26
 - G. Substantiation—eternally joined to Him..... Rom. 8:28-39 Feb. 27
 - H. Illumination—walk in the light..... 1 Th. 5:1-11 Feb. 28
 - I. Association—communicate as friends..... Jn. 15:1-17 Feb. 29

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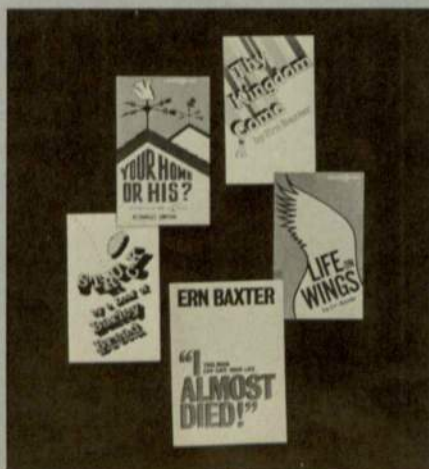
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Can faith arise out of unbelief?

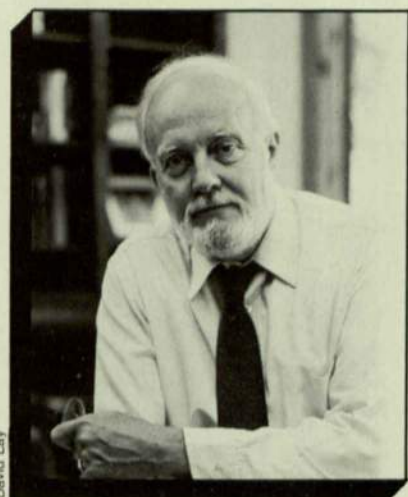
To Believe or Not Believe

BY DON BASHAM

Years ago, when I pastored a church in Canada, a young housewife on crutches from a paralyzing disease was miraculously healed in our weekly prayer meeting. Because few people in our congregation believed in miracles, we had quite a stir the following Sunday morning when Lilian walked proudly and gratefully to the front of the church to testify to what God had done for her. Exclamations of surprise and unbelief exploded all around. Some, who cried, "I can't believe it!" were overjoyed and rushed to give her a hug. Others, who cried, "I can't believe it!" stood aloof and muttered darkly, "She'll be back on crutches by morning!"

Those responses, though contrasting in some ways, were both simply expressions of two kinds of unbelief. We can have an unbelief that longs to believe (as expressed in those who hugged Lilian) and rejoices when faith fulfills its promise. But there is also an unbelief that *refuses* to believe and scornfully rejects even the clearest evidence of God's divine intervention. One kind of unbelief God can use; the other he cannot.

One is that struggle against the carnal nature, which is a part of every effort we make to trust more in God than in our circum-



David Lay

stances. This unbelief is epitomized in Scripture by the father of the epileptic boy described in Mark chapter 9. While Jesus was on the Mount of Transfiguration, the father brought his son to the disciples, who were unable to free him from his torment. When Jesus returned, He said to the father, "If thou canst believe, all things are possible to him that believeth" (Mk. 9:23).

The father's response was totally honest, "I believe; help thou mine unbelief" (Mk. 9:24). Although the father's faith was mixed with unbelief, when that imperfect faith made contact with the perfect faith of Jesus, it was sufficient; the boy was set free.

The Bible also tells us about

another kind of unbelief that even Jesus could do nothing to change. The last few verses of Matthew chapter 13 describe a heartbreaking visit by Jesus to his hometown. Not only were the people of Nazareth skeptical as He taught in the synagogue; they were actually offended when He began to pray for the sick. "And they took offense at Him... And He did not do many miracles there because of their unbelief" (Mt. 13:57-58 NAS).

The people in Jesus' hometown didn't just suffer from ordinary unbelief; theirs was a *scornful* unbelief; a calculated, *unbelieving* unbelief. Because of that unbelief, the people of Nazareth deliberately turned their backs on the Son of God and forfeited the grace that could have been theirs.

We should be encouraged to know, however, that God doesn't require a great faith or a perfect faith for wonderful things to happen. The father of the epileptic boy had only a tiny faith, no larger than a mustard seed, as indicated by what Jesus said to His disciples after the boy was set free (see Matthew 17:19-20). And by the father's own admission, his tiny faith was still mixed with an unbelief that longed to believe. Nevertheless, when it was joined to the perfect faith of Jesus, it wrought a miracle.

If we can only believe that truth—that's the way it can be with us. We needn't despair that our tiny mustard seed faith is still linked to an unbelief that longs to believe, for once it is joined to the perfect faith of Jesus, all kinds of miraculous things are suddenly within our reach. At least, that's the way I see it. □

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