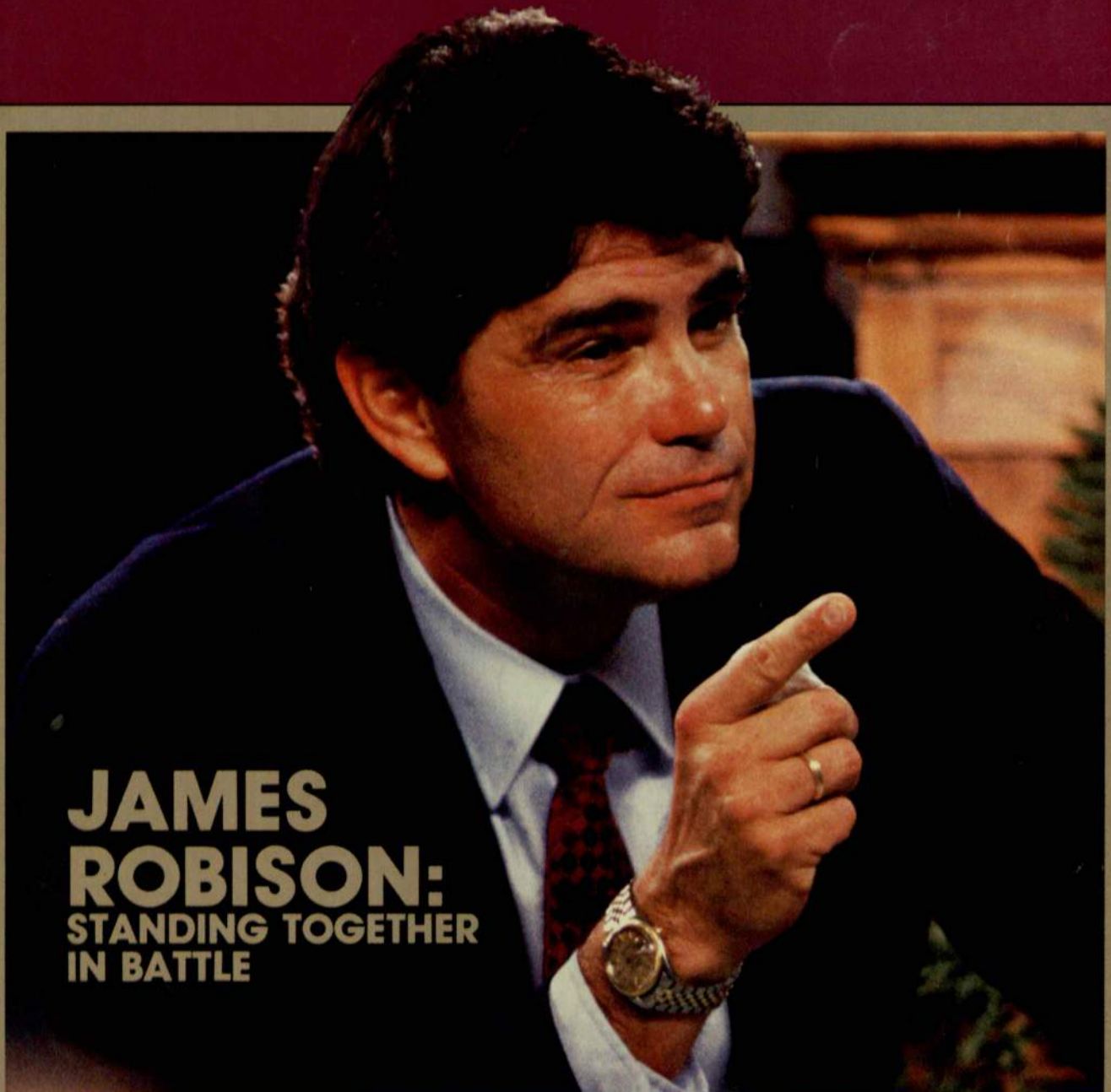


Integrity Communications
presents

also featuring: Deliverance! by Don Basham

March 1984

Magazine New Wine®



**JAMES
ROBISON:**
STANDING TOGETHER
IN BATTLE

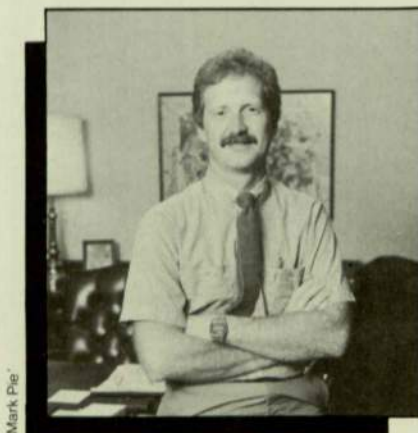
Our "afflictions" can often be from a source we haven't considered

The Price of Unawareness

BY DICK LEGGATT

Recently, Don Basham and I were discussing his article that appears in this issue, and he mentioned a passage of scripture, 2 Corinthians 2:11, which has to do with spiritual warfare: "...in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes" (NAS). After citing the passage, Don remarked that it is unfortunate that so many Christians are unaware of the enemy's tricks and fall prey to them. Later, as I reflected more on that passage, I realized how well that first phrase summarizes the consequences of unawareness in the lives of Christians—"they are *taken advantage of* by Satan." Though that phrase sounds rather harmless, the advantage Satan takes can run the gamut from minor hassling to opposition challenging our very survival. The tragedy is that often we endure those afflictions oblivious to their source or their intent. Sadly, we sometimes even credit the Lord with "dealings" that are actually coming from the enemy—all because, as the scripture tells us, we're ignorant of his devices.

Nothing we can do can remove us totally from the hasslings of the enemy—nor is it God's intention for us to duck many of the confrontations that we will inevitably face with Satan and his henchmen. However, it is our responsibility to



Mark Pig

take the first mandatory step in the unavoidable spiritual battle we face as Christians—we must be armed with sound scriptural information. Taking that step will help prevent the devil from taking advantage of us because of our ignorance.

We must not be "ignorant of his devices." And that is one of the reasons why we have focused a portion of this issue of *New Wine* on the topic of spiritual warfare. But in providing information about Satan's devices, our focus is not the enemy's cleverness, but rather the great victory available to us through our Lord Jesus Christ. This is one of the themes that James Robison highlights in his dynamic interview.

James tells how he was unknowingly badgered by the enemy, and how God helped him to become aware of the nature of his opposition and the victory

Jesus had won for him. It is a powerfully honest account of victory over oppression. The interview also touches upon one other way in which the enemy is taking advantage of Christians—by dividing them and causing them to walk in disunity. The insights James Robison shares on these and other topics will encourage you.

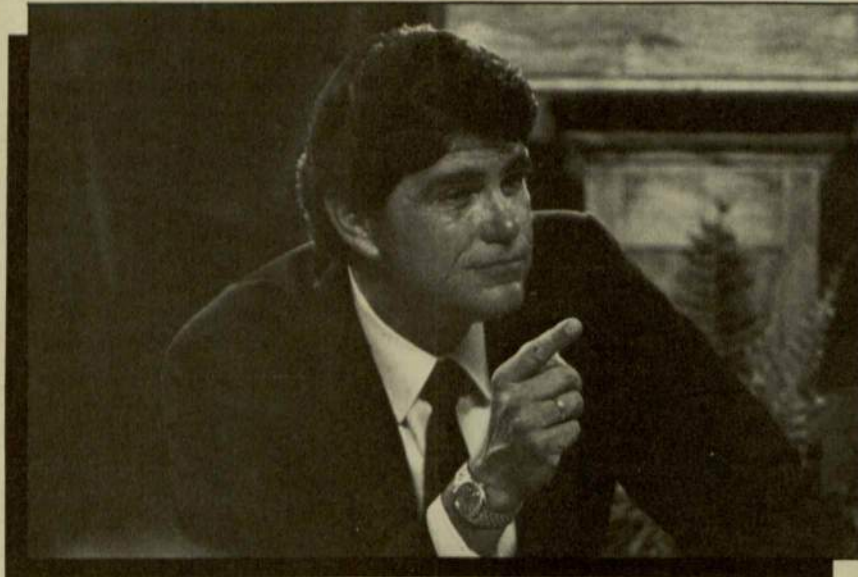
Following our feature interview is Don Basham's in-depth article. In it, he examines six lies Satan has used to keep Christians in darkness about his activities. With wisdom derived from years of helping Christians who have been mercilessly taken advantage of by the enemy, Don shares how we can experience the power of deliverance through Jesus Christ.

Next, Ron Milton shares an encouraging testimony of how God honored his commitment to the principle of tithing when it was regarded as a liability rather than an asset.

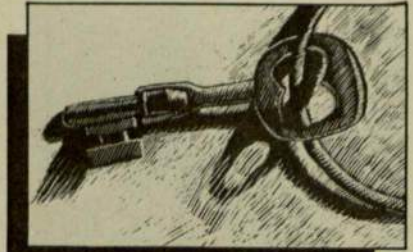
The forum with Charles Simpson, Don Basham, Bob Mumford, and Ern Baxter gives them the opportunity to share their insights on various challenges facing the Church. We're always grateful to hear words of wisdom from these seasoned men of God. Finally, Bob Mumford shares excellent insights on how Jesus handled the choice He faced between His own personal comfort and the will of God. The subtle temptation described in that article is something each of us must face, and Bob's words remind us again that we must be sensitive not only to God's will for us but also to the enemy's insidious opposition.

We trust this issue of *New Wine* will not only make us aware of such schemes from the devil, but even more, that it will cause us to know and experience the tremendous victory available to us through Jesus Christ. □

CONTENTS



James Robison shares his insights on the importance of unity in the body of Christ and our call to spiritual warfare. page 6



Many Christians are trapped by unhealthy attitudes about deliverance. page 10



We must choose to follow Jesus every day. page 24

FEATURES

-
- 6 STANDING TOGETHER IN BATTLE**
An interview with James Robison
-
- 10 DELIVERANCE!**
by **Don Basham**
To be free we have to face the reality of spiritual bondage.
-
- 16 THE TEN-PERCENT SOLUTION**
by **Ron Milton**
Because he was a minister who tithed, he couldn't get a loan to buy a house.
-
- 19 READY FOR RESTORATION**
New Wine teachers share their belief that our struggling world is ready to change.
-
- 24 PERSONAL ADVANTAGE**
by **Bob Mumford**
Two paths lie before us: the way of the Father or the way of self.

DEPARTMENTS

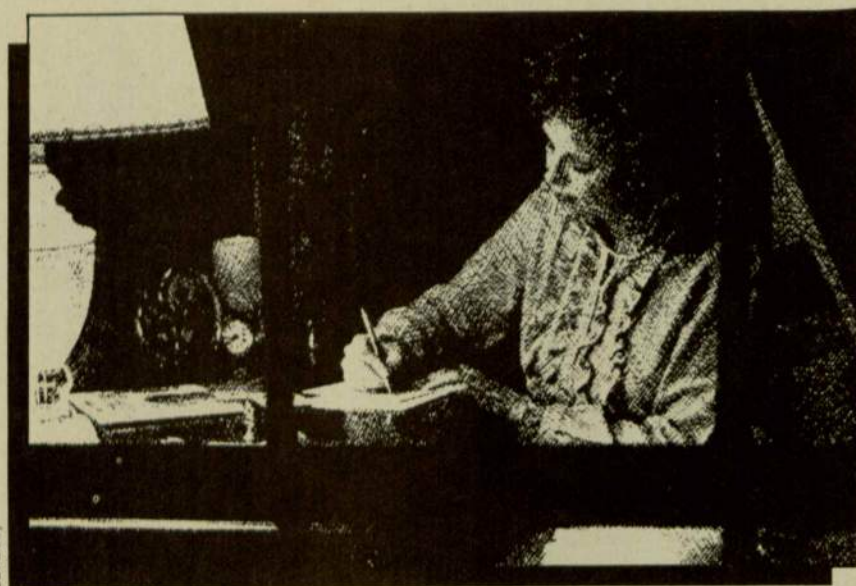
-
- 2 Editorial
4 Letters
21 Did You Know?
29 Tips for Fathers
30 Homespun
31 The Word
35 The Way I See It

Vol. 16, No. 3, March 1984

Cover Photograph:
James Robison Evangelistic
Association

LETTERS TO THE EDITOR

David Lay



Dear New Wine

Copeland Was Refreshing

The January issue with Kenneth Copeland on the cover is like a breath of fresh air. God is so faithful. I appreciate your being able to stand with those other brothers.

Bruce Meyer
East Lansing, MI

A New Admiration

I really enjoyed the interview with Kenneth Copeland. I haven't been a great fan of his, largely due to a misunderstanding of his teaching, but now I can say that I do admire him. Thanks for presenting the opportunity to change my mind.

Steven Haag
St. Louis, MO

Standing Together

Thank you for your recent interview with Kenneth Copeland. It is so exciting to see brethren in "different camps" demonstrat-

ing God's love by loving one another. I believe the days of smiling at one another face-to-face, but then backbiting one another are over, and the day is dawning where we will stand back to back fighting a common enemy to establish our Father's kingdom.

Mark D. Spencer
Longmont, CO

Don't Look at Differences

Thank you so much for the interview with Ken Copeland. I personally have become aware of my own faults in looking at doctrinal differences instead of the man who loves Jesus very much.

Dolores Dover
Elmhurst, IL

Copeland Is in Error

Kenneth Copeland teaches blatant error. The emphases of his teachings deny identification with Jesus' death and suffering

on the cross. Copeland only emphasizes material prosperity and what God can do for the believer.

If you are going to join together with the "hyper-faith/prosperity" doctrine, I no longer can support your ministry in prayer or otherwise.

S.A. Mefford
Crawfordsville, IN

Copeland Feature Is a Shame

If you had actually listened to Kenneth Copeland systematically over the years, you would know why many of us believe he is in gross error. Instead you have chosen to embrace and endorse what you do not know—like beasts and not men.

And at least Copeland admits that he never listens to *New Wine* folks. If he did, he would know there is a tremendous gap. And it is not a superficial one. (Unless you are as fleshly as he is.)

I am so disappointed. Your advertisement of Copeland is a real shame. I suspect this tolls the beginning of the end for *New Wine* as a spiritual tool for Jesus.

Bob Branton
Barnwell, SC

We Don't Have to Agree

It was so good to see you take the initiative to bring unity to the body of Christ by relating to Brother Kenneth Copeland. People do not have to agree on theological viewpoints in order to fellowship with each other.

Shane Beerman
Visalia, CA

Consecrating Myself

I've just finished reading your January issue of *New Wine*. It was a godsend! Over the past couple of years I haven't been all God wanted me

to be and not as happy as before then. In the past few months, the Father has been convicting me to recommit myself and to walk anew with Him. Dick Leggatt's editorial really hit home, and I'm now striving to do what the Father requires of me. Thanks so much for your help and encouragement. God bless you all.

Name Withheld

Reach Across Barriers

One of the recurring burdens of my heart over the years has been to see the fragmented body of Christ come into maturity, love, and unity in the Spirit. I appreciate very much seeing that your hearts are turned in that direction also, and the way in which you are trying to reach across barriers and facilitate the process of our coming into that unity and love.

I am one of those who was "burned" to a considerable degree by a form of "discipleship" teaching and practice. However, several years ago I happened to encounter a collection of *New Wine* Magazines and in reading them discovered that you didn't just have one subject of dissertation and that I could agree with and benefit from a great proportion of your ministry. I am quite sure there are areas where we do disagree, but the basis of relationship seems to me very much larger.

I think one of the tragedies of the Protestant Reformation is that the reformers of various strains ended up persecuting one another rather than seeing how very much they had in common.

I look forward to the increase of that unity in love in my own life and in our lives together as Christ's body, His Church, as we grow together toward maturity.

Florence Osborne
Gresham, OR

Touching the Face of God

I have received and read *New Wine* for more than four years. I am always pleased with the selection of articles and quality of the magazine. But no article has touched me more than your article "High Flight" in the December issue.

I have been an Air Force pilot for thirteen years. I have heard or read the poem "High Flight" at least a hundred times. Every pilot in the Air Force has a copy of that poem on a plaque in his house or on paper someplace.

When I received Christ five years ago and became a new creation, I also became a new pilot. That poem took on new significance for me, and I began to see more in the poem than just the words. As you said, even when I climb aboard a jumbo 747 and take off, I sense a closer relationship with God from the new environment I fly in. Many times since I gave my life to Christ, I have had the opportunity to fly solo in the performance of my duties. Each and every time I feel a new and fresh presence of God as I fly in those hallowed halls above. It is an experience one cannot adequately describe to the people who have never soared on "laughter's wings."

Thank you for your article on the most descriptive poem about my job. It has and will continue to have a tremendous place in my heart as my job gives me the opportunity to reach out and "touch the face of God" in His creation. Thank you from Christian pilots everywhere.

Major Gary M. Boystel
APO, NY

Please address all letters to "Dear New Wine," P.O. Box Z, Mobile, AL 36616.

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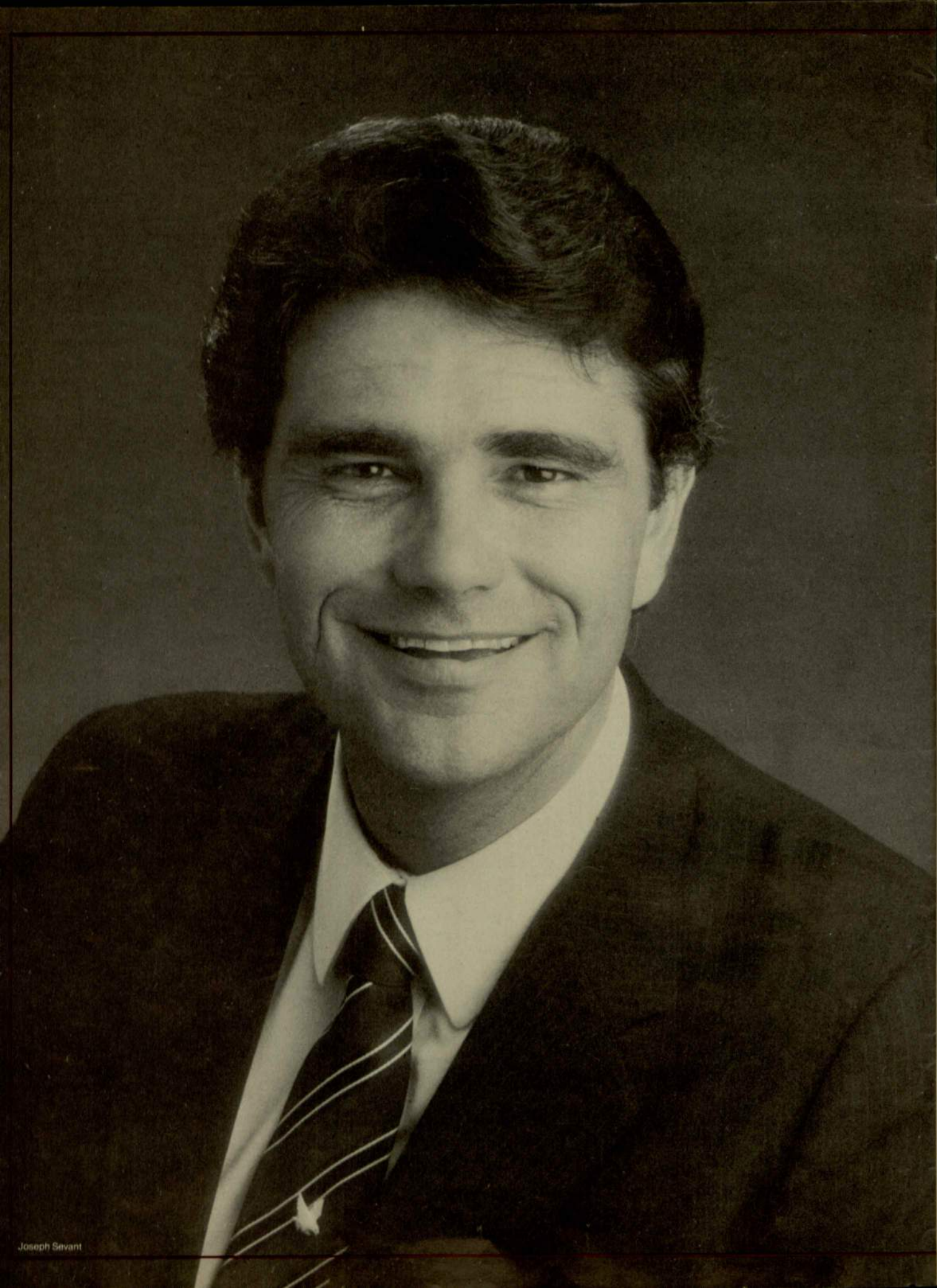
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All Scripture quotations are from the King James or New King James versions of the Bible unless otherwise noted.



Joseph Sevant

Standing Together in Battle

An interview with James Robison

God is emphasizing the importance of unity to leaders throughout the body of Christ, and evangelist James Robison is a man whom God is calling to preach that same message.

In this interview, he relates his powerful testimony of how God delivered him from Satan's oppression and the effect that deliverance is having in his ministry.

New Wine: What are some of the topics you've sensed God leading you to speak about in your recent public meetings?

James Robison: I've been sharing frequently on the importance of spiritual unity within the body of Christ. We're born into Christ, and therefore, we're born into a unity of the Spirit. As a result, we need to seek diligently to preserve that unity of the Spirit in the bond of peace, recognizing who we are positionally in Christ, loving one another in Him—loving one another with *agape* love.

Scripture says the world will know we are His disciples because we love one another. When we abide in love, we grow through the ministry of the Holy Spirit, through His gifts to the Church, through the building up of the Body. We then come into a unity where every part supplies as every member has need. As we live in the light of unity, the manifestation of His works will become obvious to all, and we will see love

abounding. We will see conversions; we will see supernatural manifestations of a sovereign God who still works miracles, signs, and wonders. I think that's the word God wants me to share today—and in reality, it is a word of revival and spiritual renewal for the Church.

NW: When we interviewed Kenneth Copeland recently, he was sharing that same strong word. God is speaking of unity to a number of Church leaders. How are people responding to it?

JR: Basically our appeal for unity is being overwhelmingly embraced by the body of Christ. It may be faulted by some persuasions, preachers, or denominations but most of the people seem to be just running toward the truth, and they're being set free by it. It's wonderful. I'm seeing a tremendous spirit of love and cooperation among believers—and among many preachers.

NW: We've heard about the dramatic change you've experienced. Would you share about it?

JR: I would describe the change I've experienced in my life as deliverance from bondage and captivity of the enemy—deliverance from appetites and attitudes that did not express the holiness of God. My mind was so full of thoughts I knew were not of the Holy Spirit. I knew there was somebody in my

garden bringing forth poisonous sprouts and weeds. But I didn't understand the nature of spiritual warfare—that the enemy could, in fact, gain ground in a believer's life.

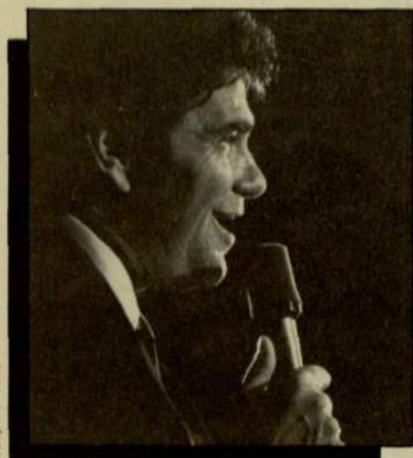
I had been taught to ignore evil spirits and demonic influences ever since I became a Christian; that I couldn't be bothered by the evil one. Yet Jesus taught us to pray for deliverance from the evil one. We're told in Scripture to resist the devil. We're told to test the spirits and to rejoice not only because the spirits are subject to us but also because our names are written in heaven and we have access to God's grace. And through His grace we have overcome the enemy.

Before my deliverance, I knew there was a devil but I didn't realize what the term *stronghold* meant. I knew I obviously had some strongholds within me but I didn't realize how they got there.

Now I know our fight is not with flesh and blood but with the spiritual powers of darkness. We're in a fight with the devil and all his forces. Yet most people have never been taught about the fight. They've never been taught to suit up with the whole armor of God. They've never been taught where the battlefield is. They think the field is outside, but the field is the human vessel, which is to be possessed with honor and to bring forth fruit a hundredfold; fruit that resembles Jesus—love, joy, peace, and pa-

tience. The enemy was in me because God allows the hedge around us to be torn down when we don't bring forth fruit, when we don't abide in the Word.

I didn't realize that I had been so strongly assaulted and harassed by the enemy that he had actually brought portions of my life into captivity. And I had to be delivered. I didn't even believe in deliverance. After all, who would have ever thought that a nationally-known evangelist who had led a million peo-



Joseph Savant

James Robison says that through deliverance the Lord has set him free.

ple to Christ needed to be delivered? But I did. I needed to be delivered! If Simon Peter could be influenced by Satan to the point that he savored the things of men rather than of God, and Jesus had to rebuke Satan in him, well, we can certainly be influenced by Satan as well. And I was. I was tormented, and in some areas of my life I was defeated by him.

NW: What happened after you better understood spiritual warfare and deliverance?

JR: The Lord set me free and moved me into new life in the Word, so now the Word is not

something I go to just for sermons—it's where I go for life and food. And I come away with the life of God and the likeness of Jesus. If we don't come away with that, I suspect we're approaching the Word of God improperly, if not impurely. But when we go to the Word, we should get life—we should get food. So this is the great change that has occurred in my life.

Another change the Lord has emphasized to me is the absolute importance of ministering to the total body of Christ and not just part of it—not just to the Baptist part, or to the Pentecostal part, or to the Charismatic part—but to the total Body. I believe I'm called to minister to the whole body, to share the whole counsel of God. I'm to keep back nothing that is profitable. I believe that people in all different camps need the word of God that has been imparted to me just as I need the words God has imparted to them. We need each other to come into the fullness of His truth and His grace.

NW: What's been the reaction to these changes in your life?

JR: I've been criticized more for sharing what the Lord's done in my life in the last year than for anything I've ever spoken about. And most of the criticism has come from the mouths of religious leaders. I've not been stoned with stones; I've been stoned with words because they do not understand. But someday they will. I'm not going to strive with them, or criticize, or fight back. I love every one of them. I love every one of my critics. And I know that if they're sheep and that if I'm a sheep and we hear the Shepherd's voice, then we'll follow Him.

But some people have been very critical of what I've begun preaching—as if I were preach-



John Mikkelsen

Robison is encouraging Christians to seek diligently to preserve unity of the Spirit, loving one another with agape love.

ing something obscene. I would honestly be more accepted in some circles if I had committed adultery than I am since I've started to pray for the sick and oppressed.

But healing is taught throughout the Old Testament, and throughout the New. One half of the verses in three of the gospels deal with healing and deliverance. And when we tell people healing and deliverance are still available, that Jesus is the same yesterday, today, and forever, that these things did not, in fact, pass away, that Jesus would not have deceived us and told us to teach people to "observe all things" He had commanded if He hadn't intended for us to teach them to observe all things, many receive healing and deliverance! He didn't say some gifts for some period of time but rather all power for all time. And Jesus never told anyone to do something that wouldn't work.

So since I have begun telling people that healing is available,

they have come and gotten healed. People just sitting in the services have gotten healed. Bob Lilly, the great former football player, was healed in one of our Bible studies taught by Milton Green, a layman who works with us. Bob was just sitting there, and he was healed. This has been the case with thousands of people who listen to our messages on television. People have left mental institutions and gone home. I'm just telling people what the Bible says and most are receiving it and it's changing their lives. I praise God when people who hurt so bad find healing!

NW: Many readers of *New Wine* are active intercessors. Would you share with them something in your ministry they could be praying for?

JR: First, I want to say that I don't desire to in any way manipulate or promote. I only want to preach and edify the whole Body. I believe the Lord has granted to me a gift of communicating truth

in power—an anointing and an unction to do that. I preach with as much power and as much assurance as I can, telling people that our faith should not stand in the wisdom of men but in the power of God.

So I would ask people to pray that God would supernaturally grant provision enabling us to preach that message.

NW: What do you see as the biggest challenges facing the Church?

JR: The greatest challenges are recognizing the deception of the enemy and how effective he has been, renouncing the works of darkness, and putting on the whole armor of God so that we can do the works of God. I think those are the real challenges. Those mean we must resist the powers of darkness, resisting every lie from the father of all lies, the devil; then, abide in love and walk in the spirit of unity.

Jesus prayed that we would be one, as He and the Father are one.

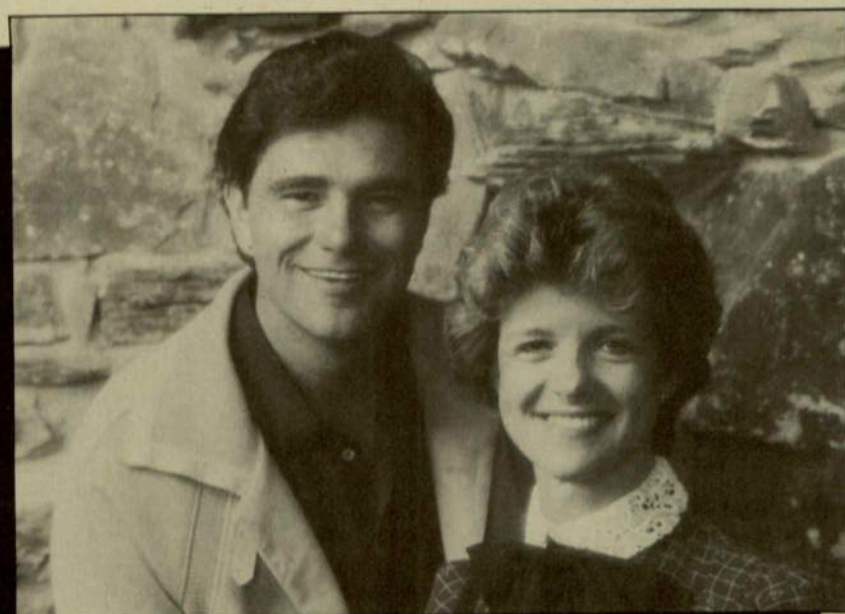
He also prayed for those who would believe in Him because of the testimonies of the disciples in the world at that time. So He was praying for us that we would be perfected in unity, that we would be one, as He and the Father are one. I want to be a part of the fulfillment of that prayer.

I believe that prayer must be answered before Jesus comes back. And in that unified Body will dwell the glory of Jesus—the manifest presence and power of the very personality of Jesus. And I believe that is an imperative word that we must fulfill—to diligently seek to be a fulfillment of that prayer of Jesus and in no way hinder the answer to that prayer.

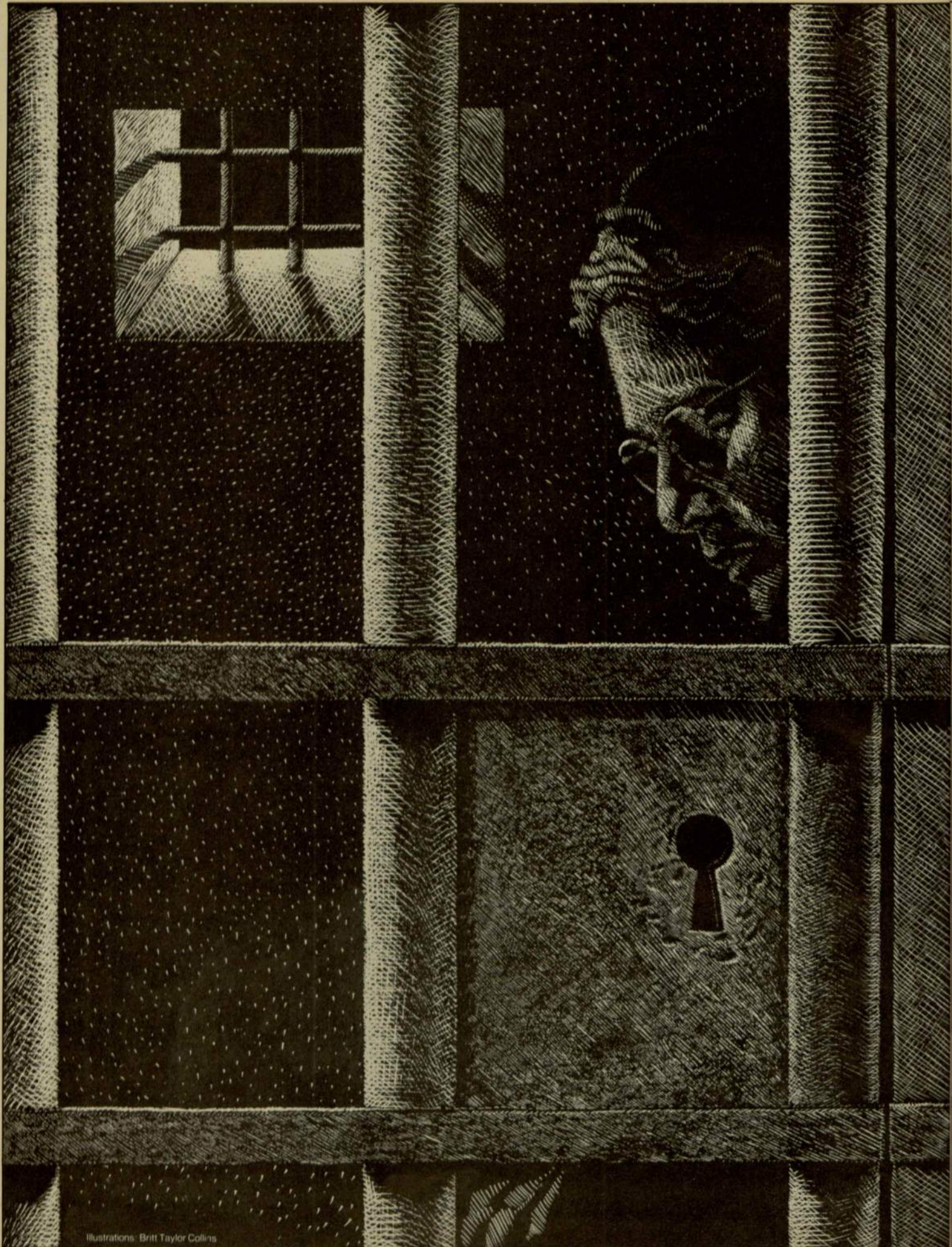
NW: What's the most encouraging thing you see happening right now among Christians?

JR: One thing I see is true disciples being made—people who look like Jesus. When I see lay persons bringing forth fruit that looks like Jesus, that's encouraging. The fruit is people who only love Jesus. They don't bow their knee to traditionalism, denominationalism, or to men. They're not men-followers, nor men-pleasers; neither do they trust in "the arm of the flesh." They trust in the Lord, acknowledging Him in all their ways.

I see the Lord establishing them unshakably on the rock of His Word. That is so encouraging. In the last year, I've seen more people who look like Jesus than I've seen in all of my more than twenty years of preaching. These are people who really look like Jesus—it's marvelous. When you've seen that, you've seen the glory. And you can't settle for anything less. You can't settle for something that is dying in deception and darkness. You want to see increasing glory. And that's what we're seeing. □



Robison and his wife, Betty, reside in the Fort Worth, Texas, area with their three children, Rhonda, Randy, and Robin.



WALKING IT OUT

Deliverance!

BY DON BASHAM

To be free we have to face the reality of spiritual bondage.

When James Robison remarks in this month's interview about how vehemently some Christians object to any teaching on deliverance, he is voicing a frustration experienced by many people engaged in the ministry of casting out demons. My fifteen years in the deliverance ministry cause me to sympathize with James Robison's frustration. I have faced the same strange and furious objections on many occasions myself.

I remember meeting with a committee of leaders in a certain locality to discuss the various subjects to be taught in an upcoming Bible conference. Some members were familiar with my ministry and suggested I speak about casting out demons. At the mere mention of the subject one couple became irate. The husband said he wouldn't have anything to do with religious fanatics, and his wife wailed that she wouldn't even stay in the same room if we started talking about "those filthy demons." Bursting into tears, she rushed from the room followed by her husband.

My personal conviction is most such outbursts are themselves an indication of a need for deliverance. As Corrie ten Boom wisely observed in her little book *Defeated Enemies*, "The fear of demons is from the demons themselves."

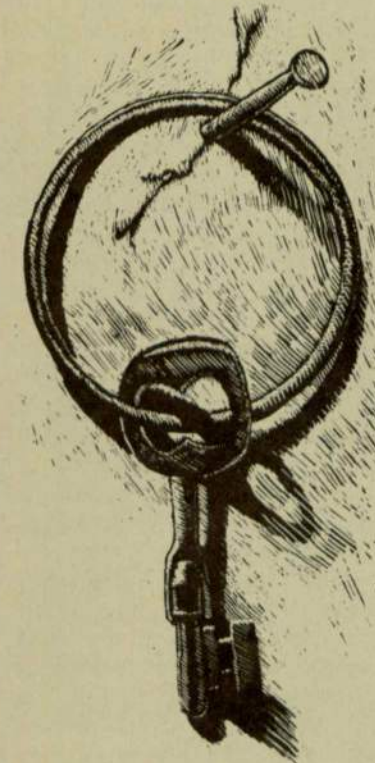
A New Perspective

In this article we want to put to rest as much fear and suspi-

cion as possible and encourage Christians everywhere to welcome and rejoice in this powerful ministry. After all, it was Jesus Himself who said, "Go preach the gospel, heal the sick, cast out demons..." (see Matthew 10:7-8). We need have no fear of exercising any ministry our Lord commands. Nevertheless, I repeatedly find myself having to remind anxious Christians that the same supernatural grace that saves sinners and heals the sick is available to set people free from Satan's torment.

I believe we need to look at the subject of deliverance from evil spirits from a new perspective. That is, there are at least six unfortunate and unhealthy attitudes—all inspired by Satan himself—that Christians reflect in regard to the ministry. All are based on lies by Satan. There is a progression to the list based on Satan's shifting strategy. As each lie is exposed he retreats to the next, giving ground grudgingly, never ceasing to make the most of our fear and reluctance. Here are the six attitudes:

1. The devil and demons do not exist.
2. The devil is real but he's too powerful to challenge.
3. Even if there are demons, we cannot cast them out today.
4. If there is a ministry of casting out demons, it is not for Christians because a Christian cannot have a demon.
5. If Christians do need deliverance, it should never be done publicly; only in private and only by experts.



6. If a Christian has been delivered from demons, his testimony to that fact only glorifies Satan; he should say only that he's been healed or blessed.

We must understand each of these six unscriptural and unhealthy attitudes so that we can have a biblical perspective of the spiritual warfare that confronts every Christian whether he knows it or not.

LIE 1: *The Devil Does Not Exist*

The first lie—the devil and demons do not exist—is believed mostly by Christians indoctrinated by liberal theologians and ministers who reject the authority of Scripture. Most of them also reject the virgin birth of Jesus, His bodily resurrection, and all the biblical miracles. After thirty-three years in the ministry, I'm still astounded by the arrogance of men who claim to be ministers of the gospel but deliberately reject the biblical basis for their ministry.

Tragically, rejecting the clear teaching of Scripture cruelly leaves needy Christians beyond the reach of effective biblical ministries. While we are all immensely grateful for medicine and psychiatry, they have their limitations. On more than one occasion I have seen—in a single hour of ministry—people set free from years of demonic torment; miserable, debilitating years during which they had spent thousands of dollars for ineffective psychiatric care. The price of rejecting valid biblical ministries can be exceedingly high.

LIE 2: *The Devil Is Too Powerful to Challenge*

The second lie—the devil is real but he's too powerful to challenge—is Satan's attempt to scare and intimidate Christians who believe the Bible. He seems to suddenly rear up and scream

at us, "Yes, I'm real! But if you don't stay out of my way, I'll tear you to pieces!"

When people are already wrestling against fear, they will tend toward any excuse that reinforces their reluctance to confront the devil. They fall back on old adages, such as "Leave the devil alone, and he'll leave you alone." Some people quote that saying as if it were Scripture! But the Bible gives no indication that our attitude toward the devil is to be passive. To the contrary—we are commanded to resist! First Peter 5:8-9 says, "Your enemy the devil prowls around like a roaring lion looking for someone to devour. *Resist him*, standing firm in the faith" (NIV, italics mine).

In light of that scripture—and many others—I am both surprised and distressed that so many mature Christians remain so willfully naive, and often hostile, toward any ministry aimed at taking authority over Satan and evil spirits.

Pretending he doesn't exist, or accepting his existence but avoiding him, won't get the job done. As a young minister said, "We need to know how to engage in successful spiritual warfare. I've learned that Satan attacks every chance he gets, whether you ignore him or not!" He was right!

LIE 3: *Demons Cannot Be Cast Out Today*

Satan's third deception—even if there are demons, we cannot cast them out today—reflects a theological heresy that

has emasculated the Church for centuries; that is, the dispensational claim that all miracles ceased with the close of the New Testament age. In seminary I was taught that the miracles in the New Testament were temporary phenomena used by God to help get the Church off to a good start. Then God took the power away.

Of course, the widespread resurgence of miraculous gifts and ministries in recent years has clearly refuted such unscriptural teaching. Nevertheless, many Christians still resist or conveniently ignore the ministry of casting out demons.

While not doctrinally opposed to the ministry, some are reluctant to acknowledge or use it practically. They may speak in tongues and prophesy, or eagerly pray for the sick, or even rebuke Satan in a safe general way, but they stop far short of actually claiming the authority of Jesus against demonic powers. So in the lives of such people and those to whom they minister, demons and their torment remain ignored and unchallenged.

LIE 4: *Christians Cannot Have Demons*

The fourth unscriptural belief—even if there is a ministry of casting out demons, it's not for Christians because a Christian cannot have a demon—is one of Satan's most effective lies. When I first became involved in casting out demons fifteen years ago, the greatest shock I experienced wasn't the struggle against the demons, it was the fury and vehemence

with which many Christians rejected the ministry on the grounds that "a Christian can't have a demon." I became so weary from having to defend the ministry against that particular attack that I wrote a book titled *Can a Christian Have a Demon?* (For a more complete discussion of this particular question, I recommend reading that book.)

I have discovered that even a dramatic demonstration of casting out demons may fail to break a strong prejudice. At the close of a service in a large Pentecostal church, a number of people gathered at the altar for ministry. One woman kneeling near me was quietly worshipping Jesus with her arms lifted above her head. Suddenly, as her minister and I watched, a demon manifested itself. Her face twisted into an ugly mask and horrible curses began to spill from her lips. Her minister turned pale and grabbed me by the arm. "My God!" he cried. "That woman is one of our most faithful deaconesses!"

I commanded the demon to come out and moments later the woman was weeping and praising God again, this time for a new victory in her life. Yet I later learned that within a week that minister was publicly condemning me for "praying for Christians as if they had evil spirits."

Without trying to sound defensive, let me observe that the people Jesus cast demons out of weren't pagans; they were believers in the one true God, worshipping, God-fearing sons and daughters of Abraham. And all the torments they endured—which are described as demonic afflictions—Christians suffer from today. The devil doesn't cease his attacks simply because we become Christians. But once we do become Christians, we have access to supernatural

REMEMBER: FRIDAY, MARCH 2, IS A NATIONAL DAY OF PRAYER AND FASTING.

weapons to fight him with. One of these is deliverance.

Critics who claim Christians can't have demons often say we're trying to cast out the carnal nature or what the Bible refers to as the "old self" (see Romans 6:6). Admittedly, most of our problems and weaknesses involve our old self rather than demons. As the comic strip character Pogo said, "We have met the enemy, and he is us." Every Christian struggles against his own fallen, sinful nature, and Scripture explains how to crucify the flesh.

But beyond "the flesh," some problems that plague us are from demons, which often attack us and even infiltrate our personalities. Those evil spirits cannot be crucified or put to death as if they were part of the carnal nature; they can only be cast out. Correct diagnosis must precede correct treatment.

Another question from those who claim Christians cannot need deliverance from demons is, "If a Christian is full of the Spirit, how can there be room for a demon?" The logic of the question is flawless. The problem is, no one is totally filled with the Spirit all the time. If they were, they would not only never be afflicted by a demon, they would never sin or never be sick. But

every Christian I know does sin, at least on rare occasions; and sometimes they suffer illnesses. Obviously the sin and sickness don't come from God but from the enemy. In like fashion, sincere but imperfect Christians can suffer demonic afflictions.

A woman once asked the famous evangelist D.L. Moody, "Why do you testify to having had so many infillings of the Holy Spirit?"

"The answer is quite simple," Moody replied. "I leak."

And so do we all.

LIE 5: *Deliverance Must Be by Experts*

The fifth wrong attitude—if Christians do need deliverance, the ministry should only be conducted by experts and in private—is just another of Satan's lies.

The first part of this one falsely says that deliverance must be performed by someone who is especially called and anointed to this ministry. But the command of our Lord to preach the gospel, heal the sick, and cast out demons is given to every believer.

Therefore, any person who can testify to his faith or offer a prayer for healing has both the ability and responsibility to rebuke Satan and cast out demons when the need arises. Everyone I know in this ministry began not as an expert but as an ordinary Christian who suddenly was confronted with someone in dire need of deliverance. That's the way I began.

It is quite true that there are specific gifts and ministries given by God, and I realize God has emphasized the ministry of casting out demons in my own life. While I do not feel called to a ministry of healing, at times I do pray for the sick and on occasion have seen remarkable answers. In the same way, any faithful Christian may be used by God on occasion to cast out demons.

The second claim of the fearful is that the ministry of deliverance should only be exercised in private. This implies, of course, that there is something shameful or ugly about casting out demons, something not quite respectable. The truth is that sometimes noisy and unsightly manifestations of demonic activity occur when people are delivered; even in Jesus' presence the demons did not behave. The Bible does say that in worship services "everything should be done in a fitting and orderly way" (1 Cor. 14:40 NIV). Nevertheless, when we again look to the ministry of Jesus as

his ministry of casting out demons in public. Indeed, the first occasion in which he cast out a demon took place on the Sabbath and in a synagogue (see Mark 1:21-25).

It is one more wily aspect of Satan's strategy to discredit the ministry of deliverance when he tries to have it banished to some secret corner. That he frequently succeeds is sad testimony to how hypocritical and "proper" we have become. Many Christians—even many ministers—seem more concerned about tradition and reputation than they are about releasing God's power for the benefit of their people. Surely the day must come when we will rejoice and praise God as freely over people being set free from Satan's torment as we now rejoice over the saving of a soul or a miracle of healing. On that day, deliverance services will be as welcome as evangelistic and healing services.

LIE 6: *Don't Testify About Deliverance*

The sixth unscriptural thought—if a Christian has been delivered from evil spirits, his testimony to that fact only glorifies Satan; he should rather

downplay the deliverance ministry and its effectiveness. That is really just a nice, religious-sounding excuse by which Christians obscure the reality of God's call for us to engage in spiritual warfare.

Fully one fourth—and some scholars say as much as one third—of Jesus' public ministry was given either to teaching about Satan and demons or to actually setting people free from demonic torment. By contrast, it is doubtful that in the Church in America today even two percent of ministry deals with this crucial subject. And for critics who cry "Let's not glorify Satan!" even that is too much!

The fact is, it never glorifies Satan when we testify to his defeat; it never glorifies Satan when we encourage embattled Christians to exercise the authority they have in the mighty name of Jesus; it never glorifies Satan when we gratefully testify to being set free. All such teaching and testimony in reality gives the glory to God. Yet apprehensions and prejudices are so deeply ingrained that people who have been marvelously set free remain reluctant to testify

Just a few weeks ago, I taught on deliverance and prayed for some seventy or eighty people at a midweek service and several people received dramatic, remarkable help, leaving the meeting with tears of joy. Yet the following Sunday morning when the minister gave opportunity for public testimony, not one person came forward. But I believe that had those miracles of deliverance been miracles of healing, they would have lined up to testify! Because of fear and prejudice, it takes real courage to testify to deliverance from demons.

In Florida a few years ago, a young man I prayed for received dramatic deliverance from sever-

The devil doesn't cease his attacks simply because we become Christians.

our pattern, we find that he conducted his healing ministry and

say he's been healed or blessed by God—is repeatedly used to

al ugly spirits that screamed and threw him to the floor before they came out. The ministry had taken place in a house prayer meeting filled with his friends. Yet the following week, when he stood up to share with that same group of friends what God had done for him, he could not bring himself to say, "I was gloriously delivered from demons last week!" Instead he said, "I received a real blessing last week. I had some severe—uh—problems, and God really helped me." How reluctant we are to be honest, even after God graciously grants a miracle!

and describing the dramatic change in her life. "Please use this letter in any way that will further your ministry," her letter concluded. But a short time later she had a change of heart and wrote again asking me not to use her testimony. "But I'll always be grateful to God that He set me free," her second letter added.

To be miraculously healed is glorious in the eyes of everybody. But to be miraculously delivered from demons, in the opinion of many, is not nice enough to be talked about in public. How often Satan manages to get in

17 NIV). Somewhere, somehow, we seem to have lost the exuberant joy those disciples felt as a result of being able to put Satan to flight.

Jesus said:

"I saw Satan fall like lightning from heaven. I have given you authority to trample on snakes and scorpions, and to overcome all the power of the enemy; nothing will harm you" (Lk. 10:18-19 NIV).

God, hasten the day when all of us, like those early disciples, will enter into spiritual warfare in the full confidence that we serve a Lord who has totally defeated the enemy and has granted us the marvelous power and privilege not only to preach the gospel and heal the sick but to cast out demons as well. Help us, Lord, to believe Your Word! □

Don Basham holds bachelor of arts and bachelor of divinity degrees from Phillips University and its graduate seminary in Enid, Oklahoma. He is chief editorial consultant for New Wine and the author of several books, including Face Up With a Miracle and Deliver Us From Evil. Don resides in Mobile, Alabama, with his wife, Alice, and their family.

The same supernatural grace that saves sinners and heals the sick is available to set people free from Satan's torment.



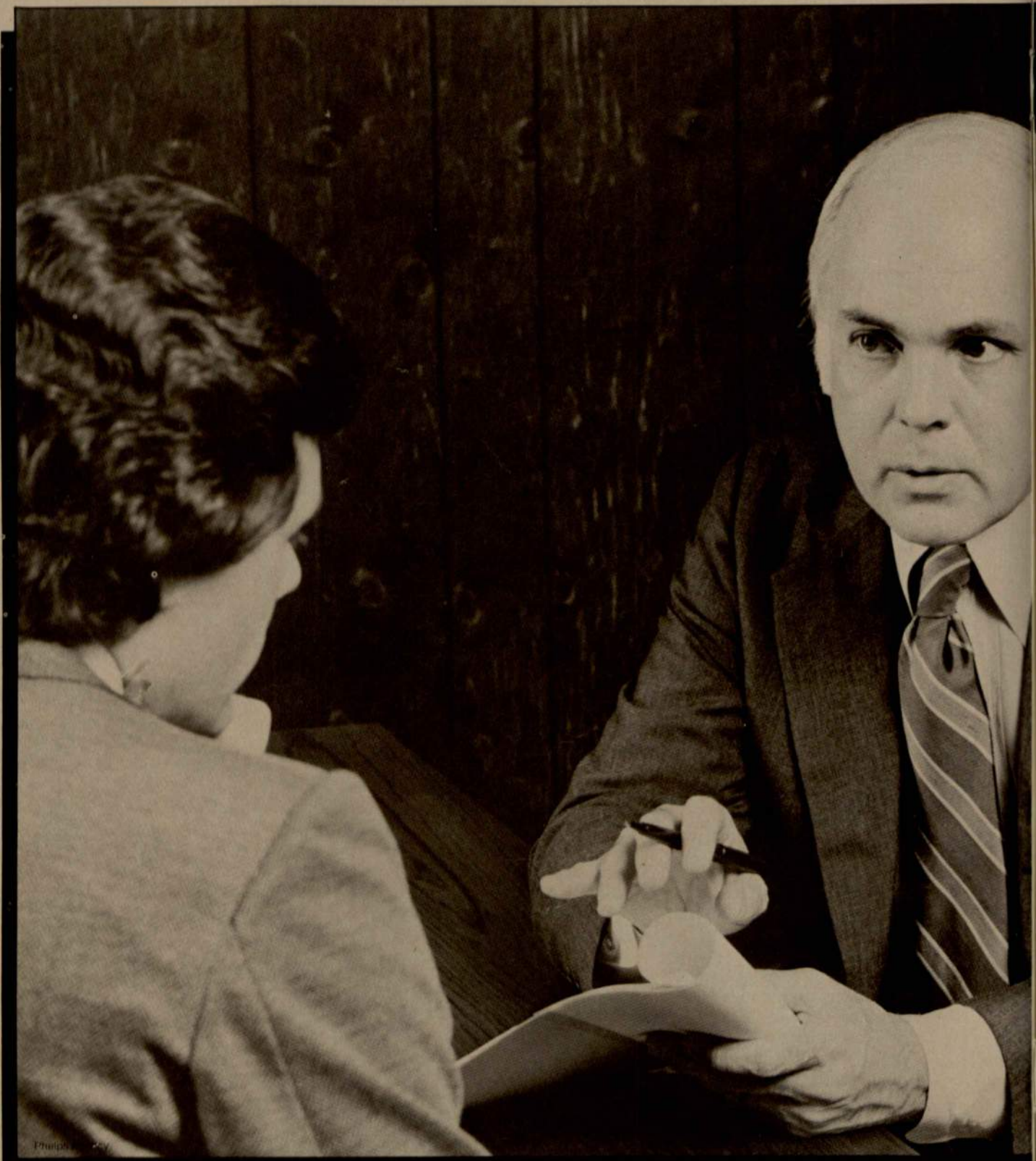
Satan gives ground most reluctantly, almost inch by inch. Even after suffering a humiliating defeat, he's still able to rob God of the glory due His name by preventing an honest testimony. We rejoice in being healed but our sense of religious propriety—which is simply another name for pride—prevents us from admitting we've been tormented by demons, even after we've been delivered.

A society matron in a large city once received a remarkable deliverance in a meeting of mine. A few days later she sent me a beautiful, enthusiastic letter of testimony detailing the miracle

one last cruel lie against the One who defeated him.

God Is Not Discouraged

Thankfully, our reluctance to admit we've been victimized by Satan and our awkward attempts to "pretty up" our testimony do not discourage the Lord. He continues to set the captives free. We read in 1 John 3:8, "The reason the Son of God appeared was to destroy the devil's work" (NIV). And in Luke chapter 10, we read how Jesus sent out seventy-two disciples who "returned with joy and said, 'Lord, even the demons submit to us in your name'" (v.



Philip J. ...



The loan officer said his tithe was the problem, but then it became

The Ten-Percent Solution

BY RON MILTON

This testimony is the first article in a two-part series by Ron Milton on economics and our approach to it as Christians.

Scripture gives us a wealth of information about our responsibility to honor God with our finances and more specifically our need to tithe—which literally means returning to God a tenth of our income. But in addition to what I have learned from the Bible about tithing, experience has also confirmed to me the validity of this vital scriptural requirement.

Several years ago, when I attempted to buy a house, I was reminded in a dramatic way of the simple truth that “no matter what your circumstances, you can’t afford not to tithe.”

At the time we were looking for the house, I was well aware of certain biblical truths about tithing. I was familiar with the passage from Malachi 3, where God speaks about its importance, and where He tells us:

1. The tithe belongs to Him, and when we don’t pay it, He considers that robbery (v. 8).
2. When we don’t tithe, we and our finances are “under a curse” (v. 9).
3. The tithe is to be brought “into the storehouse” or where we are fed spiritually (v. 10).

4. If we faithfully tithe from all of our increase, He will bless us so much that we cannot contain it all (vv. 10-11).

I already knew these statements were true, but my house-buying experience showed me just how faithful God really is to bless us when we obey the principles He establishes.

Ready to Settle Down

My wife and I had some particular characteristics in mind for the house we were seeking. Besides raising our own three children (and expecting another one), we had for the past four years had people living with us and had entertained a regular stream of houseguests. We felt we were ready to settle down into a nice house just the right size for our immediate family—one that didn’t need a lot of costly renovation. So that’s the type of house we set out to find.

But when we found the house, it was quite the opposite from our specifications—it was big, it needed a lot of work, and it cost more money than we had imagined spending. But the more we walked through it, the more I was sure this was the right house, and I could tell by the look on my wife’s face that she felt the same. We knew that it was the one God wanted us to buy.

Confident that we were right in step with God's will, I applied for a Veteran's Administration (VA) loan. Qualifying for the loan would surely be no problem, because at the time we did not owe any money and we had a sufficient income for our fixed

expenses to speak to this man so that the situation would be rectified.

The next morning when I phoned, I became very excited because the man who answered my call was the head of the loan department. I had expected a certain amount of red tape before ac-

cess to speak the right words, but they never seemed to come. No argument of mine worked. He was unmovable. Our conversation began to go in circles:

"Do you pay the tithe?"

"Yes."

"Will you stop paying it?"

"No."

"OK, then it's a debt."

Finally, in frustration and with a certain sense of defeat, I had to accept the truth—he was right—my tithe was a debt; it belonged to God, and I owed it.

But with that admission, I unknowingly found the approach that God wanted me to take. I said, "All right, you say that you are a good Christian, and I believe you. Then you know what the Scriptures have to say about tithing—that if you tithe ten percent of your income, then God will bless the other ninety percent, making that ninety percent go further than the entire one hundred percent. Therefore, you shouldn't count tithing against me, but in my favor!"

The whole spirit of our conversation changed, and in a tone of voice totally different from before, he said, "You're right. Resubmit the loan."

Though I did not realize it as I spoke, I knew by this man's response that these were the words God had promised. In one brief moment the situation that had seemed so hopeless completely turned around. I resubmitted the loan and in a remarkably short time received an approval.

Whenever I look back at that experience, I am reminded of how faithful God is to His promises, reconfirming the truth that "no matter what your circumstances, you can't afford not to tithe!" □

Ron Milton is a pastor in East Lansing, Michigan, where he resides with his wife, Elizabeth, and their four children.

I had to accept the truth—he was right—my tithe was a debt; it belonged to God, and I owed it.

monthly bills. And after all, this was the house God wanted for us.

What a shock it was to us when the VA rejected our loan application. The reason, we were told, was that because I was a minister, the VA assumed that I tithed on all my income, which I did, and therefore they considered the tithe a debt that I owed. This pushed us over the indebtedness limit, and we were disqualified. I couldn't believe it! It seemed so unreasonable and unfair. I knew (or at least thought I knew) that God wanted us to have this house, and suddenly it seemed that because we tithed we couldn't have it.

The Real Reason

A friend and I discussed the situation and prayed about it. We both felt that a key factor in the opposition we were encountering was some kind of prejudice against ministers on the part of the loan officers. As I was praying later that night, I sensed that the Lord wanted me to call the VA loan department first thing in the morning and talk to the person in charge. I also felt that God would give me a specific word to

actually being able to talk to him. I began our phone conversation by saying, "My name is Ron Milton, and I applied for a loan, but it was turned down."

"Yes, that's true, *Reverend Milton*, and I want you to know that I am probably just as good a Christian as you are."

Those were the first words the man said to me, and it confirmed my suspicion that for some reason he was prejudiced against ministers.

I said, "Yes, I'm sure you are, but I would like to know more about why you turned me down."

"Well, you're a minister, right?"

"Yes."

"Do you pay a tithe?"

"Yes, I do."

"Well, I had to count that as a debt and that took you over the limit, so you didn't qualify."

"That's not fair!" I said, and we then entered into a long, frustrating discussion with me trying every angle to convince him to change his mind.

At a Standstill

As we talked, I remembered sensing that God would help me

New Wine teachers' views on a struggling world that is

Ready for Restoration

Occasionally we interview the men who are responsible for New Wine to find out what they as a group see God doing among His people. In this interview, Charles Simpson, Don Basham, Ern Baxter, and Bob Mumford (Derek Prince was in Israel at the time of the interview), share what they sense God is emphasizing both in the Church and their individual ministries, and they share as well their vision and hope for the future of God's people.

New Wine: How would you describe the relationship that exists between the five of you—Derek Prince, Ern Baxter, Don Basham, Bob Mumford, and Charles Simpson?

Bob Mumford: We came together with the burden described in Ephesians 4—equipping the saints for the work of the Kingdom. That sounds almost shopworn after all these years, but it's still true. Our desire was to help the saints mature, to bring God's people into a place where each could find his place and function in the body of Christ. That has been one of our primary motivations ever since, both in our individual ministries as teachers and our joint publications and tape distribution ministries—to prepare the individual Christian to function in the body of Christ.

Don Basham: What strikes me is that we were all beginning to teach on unity of the Body be-



New Wine teachers—from left, Don Basham, Ern Baxter, Charles Simpson, and Bob Mumford—agree that the stage is set for the greatest outburst of evangelism and revival that this generation has ever seen.

fore God joined us together. There was such sovereignty in the way we were brought together, as if God demonstrated to us that while what we were teaching was true, it could only be demonstrated out of a corporeity that we didn't have before. We didn't have any idea at the time what would result from our covenant, but when we look back over recent years as to what's formed around us as a result of our being joined together, it's clear to me that there is in the heart of God a deep desire for corporeity.

Ern Baxter: Two things attracted me in this direction some

ten years ago. First, I was attracted to the shepherding concept. For years my concern had been that while I probably held my large church together with strong preaching, I was lacking the kind of personal pastoral contacts that I saw the Bible emphasizing and outlining.

Second, while I had always had good friends during my forty years of ministry, I had lacked the type of close-knit relationship with other men that would give a minister in a position of service to God and men the kind of security he needs. I was drawn very much to this manner of men relating to one another on more than a professional or ca-

sual conversational basis. Both of these emphases through the last ten years have continued strongly with me.

Charles Simpson: We have always described our relationship as a "committed one." Since 1970, a personal committed relationship has existed between us as teachers, which continues to this day. Over the years, however, certain structural or pastoral relationships have evolved among us which have periodically been adjusted due to geographic relocations.

It should be noted that Derek Prince, who is now geographically and spiritually involved in Israel, maintains a personal relationship with us and continues to maintain a relationship with the Good News Fellowship Church in Fort Lauderdale, Florida. While there is no structured relationship or "governmental" one, there is a warm brotherly relationship. Derek is also relating to other ministers and leaders in Israel and elsewhere.

In addition to Derek Prince's move to Israel and increased involvement there, sometime during 1984, Brother Ern Baxter will be relocating to San Diego, where he has a long-standing relationship with leaders in the spiritual community. Brother Baxter will continue in our mutual cooperative efforts, such as publishing and pastoral ministries.

These kinds of geographical changes have happened with a fair amount of frequency since 1970, when we first began to relate to one another. We have not thought of our relationship as static, either spiritually or geographically. We do not "possess one another." The Lord possesses us. We have never conceived of our relationship together as being a covenant apart from the blood of Jesus Christ, but rather a commitment within the covenant—to serve one another and to strengthen one another because we were called to do that.

Beyond mutual personal support, our desire has been to serve

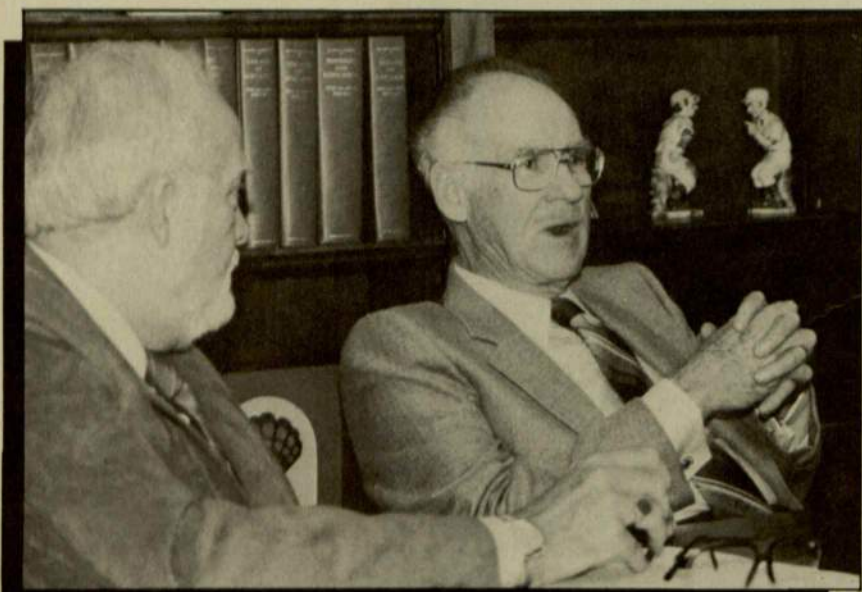
the whole Church and to fellowship with the whole Church to the extent which that is possible. So our ministries continue to the larger Body and will continue as the Lord enables. Our desire, like many other Christian ministers, is to promote unity in the body of Christ and to explore with other Christians ways to uphold and strengthen the one covenant that we as Christians share in the blood of Jesus Christ.

I would continue to describe our relationship as being committed to each other for the Lord's purposes. We uphold one another to do the Lord's will as He leads. We certainly uphold our brother Derek, and his wife, Ruth, in their calling to Israel.

NW: Do you feel the Church as a whole is deeply hungry for the truths that God has led you to proclaim?

Charles Simpson: Yes, I think it is. God's revelations are usually in answer to a particular need. For instance, when the Reformation came, there was a need for justification—a tremendous need—and through the Reformation God spoke to that need.

Historically, whenever God has given a revelation, some of the same things have always happened. One phenomenon is that when a revelation comes, an immediate polarization occurs. Some people see the need and quickly rush into the revelation. But others are afraid of the new idea and react negatively to it, and in so doing react to the people involved. Often those who rush into the revelation abuse it by receiving it but throwing out everything else. But eventually people mature in the revelation and there is a lessening of tensions and an assimilation of that revelation into the mainstream of Christianity.



Ern Baxter, right, says many churches are seeing the need for personal care for their people, and that this is an indication of God's ultimate intention of bringing together in one all things in Christ.

I think that process happened to us to some extent. When God's words about corporeity, pastoral care, and discipleship came to us, they were certainly not unique to us but were revelations that came to us both individually and corporately because of a need.

Then we went through a season of polarization, and also a time when perhaps some people walked in that revelation to the exclusion of everything else they had ever been taught. But I believe we have come to a time when that polarization is diminishing somewhat. Other people independent of our efforts have also seen the need for corporeity, pastoral relationships, and other truths about how God's people are to fit together in His body.

So I do believe that climate of receptivity toward much of what we're saying is out there, not

just in the area of relationships but also the whole matter of absolute values—a restoration of integrity to our society. I think there's a tremendous number of people who are not only receptive to it but who in their own way are contributing to it just as much or more than we are.

Don Basham: I would like to comment on what Charles said about our acceptance of certain truths because of a sense of need. God seems to first allow a situation to deteriorate to the point where the need is felt, where things have become so bad that people are hungering for something else.

People today are so hungry and so needy for spiritual truth. The Bible has been explained away, the need for basic morals and spiritual values has been cast aside; not only by the



Mike Reed

Bob Mumford, right, anticipates an outpouring of the Spirit that will bring men and women to the Lord in large numbers.

Church, of course, but by our society. And people have finally reached the stage where they are crying out for a return to those proven values.

DID YOU KNOW?

Did you know that something you write could appear in New Wine?

Your response to our request last August for "Homespun" stories has been tremendous. Since then we've published several articles by readers just like yourself, and now we'd like to renew our request to you not only for "Homespun" stories but also for short testimony articles as well.

As you know, "Homespun" articles are accounts of everyday events made special by what God teaches you through them. Many of the stories we have received have contained unique insights about God's involvement in our lives presented in concise, down-to-earth, and even humorous ways. That's exactly what we're looking for. Your "Homespun" story should be seven hundred and fifty words or about three double-spaced typewritten pages.

Testimonies are accounts of how God has moved significantly in your life, and often they are longer and more involved than "Homespuns." Some of our recent testimonies have dealt with dramatic healings, conversion experiences, and supernatural provisions. Testimonies vary in length but should be no more than seven double-spaced typewritten pages.

If you would like to share a "Homespun" experience or a testimony with us, we'd be happy to review it to determine whether we might have an opportunity to publish it. While we can't guarantee publication, your article may be just what we're looking for.

Send your material to either "Homespun" or "Testimony," *New Wine Magazine*, P.O. Box Z, Mobile, AL 36616. Please include a self-addressed, stamped envelope and your account number. You just might find your article in a future issue of *New Wine*, and we thought you'd like to know. □

That is the pattern that has repeated itself throughout history. In the New Testament, the Church had power and unction and great things happened, but then it began to decline. The power faded and people were left only with forms and creeds, a practice that did not give life. But throughout the history of the Church, there has always been a breakthrough because of that need. Out of that dryness comes a prophetic figure or some group of people who out of dis-

atable fruit that is so obvious that even the hedonist and the permissive person will be forced to decide if he wants to live with it.

It's frightening to see what is going on culturally and politically, because our society has perhaps within itself the seeds of its own destruction and is probably in serious decline. But if we would discern a historic pattern in God's activity, we would be aware that this is a form of providential judgment. Every time God providentially judges any-

tive, although none of us is capable of looking at it from a truly divine perspective. From where we are, if we look at the Church as a whole, we can see that many times it's the last to get involved with what's going on. But we must also look at that part of the Church which with a high degree of sensitivity to the Holy Spirit is moving in response to God. That is the radical edge—the voice of the Lord in the earth.

The Church hasn't always been "behind schedule." Jesus and the apostles changed the world, and that was the Church at its best. The Reformation certainly changed the face of the earth in a very positive way, and we have had numerous great awakenings in our own nation. I believe that we are on the verge of another great awakening.

Don Basham: Charles was talking about how we view the Church from a human perspective. When we see it from God's perspective, we see the Church, or at least portions of it, standing at the place where it can be the instrument of God in evangelism, putting a redemptive word in the heart of men who are so fed up with wickedness that they're ready to repent and return to God. Our society has become so fed up with its own debased humanity and wickedness that it is ready for revival to take place.

Bob Mumford: In the great awakenings of the past, people came to the Lord wholesale. Many people met God in a sovereign, unmediated manner that was phenomenal. We have seen that in our day as well. In the late sixties, especially on the West Coast during what was called the Jesus people movement, thousands of young people, revulsed by their own life-style, turned to God, and many of them



New Wine teachers see a renewed interest in the miraculous—healings, gifts, and deliverance—which Ern Baxter, left, says should be used as a platform to declare the kingdom of God.

satisfaction and hunger begins to pray and seek God, and who then comes into some new revelation that starts the whole cycle over again.

NW: Ern, what do you see going on in the spiritual and cultural climates right now?

Ern Baxter: I'm wondering if we as God's servants aren't sometimes a bit obtuse in that we're not aware of the cultural climate in which we're living—the impact of the whole technological boom and its breakdown, the chemical boom and the resulting ecological problems, the hedonism and permissiveness of our society that are now beginning to bear unpal-

thing, He stands by to redeem it. We could very well be at the point where man has run out of steam and out of options, where his brains have gotten him into trouble because he has ignored his soul. I believe we're on the brink of some confrontation between God's providential judgment and His redemptive activity.

NW: Do you sense that the Church as a whole is on time in its response to where the world is today, or do you feel it has been slow in preparing for where things are spiritually right now?

Charles Simpson: One problem we have is that of viewing the Church from the human perspec-

had little or no contact with anyone leading them through the "sinner's prayer."

I don't mean to negate personal evangelism or even minimize it, because ordinarily it is a necessary action, but I think we're standing on the edge of a sovereign outpouring of the Holy Spirit when men and women will come to the Lord by the thousands in that same wholesale fashion.

NW: What are some of the things you see taking place in local church settings that would reflect what God is saying and doing in the body of Christ as a whole?

Ern Baxter: I see many local churches recognizing the need of doing something about more personal care for their people. Numerous churches in America are incorporating the cell church idea, and I think this is not without significance. I see it as an indication of God's ultimate intention of bringing together in one all things in Christ.

Don Basham: One other development I see is that there seems to

be a return to some of the basic things about spiritual gifts and what we call the charismatic activity in the Church. We seem to have come full circle through the last number of years. We've been stressing structure, authority, government, and relationship, which I am sure will go on being emphasized, but now there's also a renewed interest in and concern about the miraculous—healing, the gifts of the Spirit, and deliverance from demons. As a result, I'm finding in my own public ministry that I'm being invited more and more often to teach again in these areas.

Ern Baxter: I certainly agree with what Don said, but I hope the Church doesn't make the mistake that for over fifty years I've observed being made again and again, and that is to make these supernatural manifestations an end in themselves. When Jesus performed miracles, it was in view of getting the attention of the people so that He could say the things the Father sent Him to say. So many times we preach healing and people are helped and touched and healed, but we don't take advantage of

the platform that it provides for us to say what God really wants said. Jesus used the miraculous to declare the Kingdom, and we need to do the same.

Charles Simpson: In a way, all of us went into the Charismatic movement without being prepared. As a result, we watched people being saved and filled with the Spirit and saw great things happening, but all without a foundation, and without a place to go. When we turned toward pastoral care, it wasn't that we were rejecting the charismatic dimension, we merely saw relationship as a necessary element that was missing. So I view these last ten years as preparation. They have been a platform for the declaration of the kingdom of God that encompasses its supernatural aspects.

When you're in the sovereignty of God, you always see the past as prologue. You realize that what you've been through is preparatory for what God wants you to do. I feel very strongly these past ten years have been of God and I don't see us departing from them, but I see them as a foundation for greater things God wants to do in terms of a brand new harvest in the world.

As I said earlier, I believe that we are on the verge of another great awakening. There is a tremendous upheaval already going on within the Church, so much so that the people outside the Church are beginning to be aware of it. And when that happens, the Church will be the means of redeeming society. What we're talking about is not a pipe dream—it's historical reality. I believe we agree among ourselves that the stage is set for the greatest outburst of evangelism and revival across the earth that this generation has ever seen. □



Charles Simpson

The law of accountability is like the law of gravity—it's there and it can't be voted out of existence. Charles Simpson shares on the vital importance of our accountability to God.

NEXT MONTH IN NEW WINE

Much of the struggle we have in the Christian life is not believing that God can do something; it's rather believing He will. Don Basham gives his insight into God's supernatural provision.

Overcoming the power of mammon is the focus of the second of Ron Milton's articles on finances. Ron shares how his church dealt with that "strong man" through corporate prayer and fasting.

All in the April New Wine





Two paths lie before us: the way of the Father or the way of

Personal Advantage

BY BOB MUMFORD

When the prophet Isaiah said, "All we like sheep have gone astray; We have turned, every one, to his own way" (Is. 53:6), I believe he was referring not only to mankind's turning away from God, but also to our tendency to turn whatever situation we can to our own advantage. From Adam and Eve onward, it has been a part of our nature to seek our personal advantage.

Jesus Himself had opportunities to turn situations to His advantage in two quite different settings. One—found in Matthew chapter 4—was His temptation by Satan in the wilderness. The other—in John chapter 12—was the request by certain Greeks to see Jesus. His responses in each of these circumstances are a clear example to us of how to deal with our tendency to seek only that which is to our advantage.

In the wilderness, the enemy put several temptations before Jesus. The first was to use the power of God for turning stones into bread. He refused, saying, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt. 4:4).

The second powerful temptation was for Him to jump from the top of the temple and impress everyone with a theatrical demonstration of God's protection. Jesus again refused, saying that He would never tempt the Lord God. His desire was not to stand out alone and draw all attention to Himself but to fit into what God was doing.

The third temptation, more subtle but just as powerful, was Satan's offer to give Jesus the kingdoms of this world if He would worship him. Jesus again resisted, saying, "You shall wor-

ship the Lord your God, and Him only you shall serve" (Mt. 4:10).

Mid-career Temptation

As Christians, most of us have by God's grace and the power of His Spirit chosen to turn away from such satanic temptations, turning our face instead toward the Lord to walk in His ways. But eventually we come as Jesus did to the next test, which I call the mid-career temptation. It is one that is most difficult to resist.

The situation for Jesus was that He had conquered the initial temptations in the wilderness, and was successful in ministry; God was using Him, and He was moving toward His goal. But at that point some Greeks came to Jesus. John writes:

Now there were certain Greeks among those who were going up to worship at the feast; these therefore came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, "Sir, we wish to see Jesus." Philip came and told Andrew; Andrew and Philip came, and they told Jesus (Jn. 12:20-22 NAS).

One Bible commentator suggests these men might have been ambassadors asking Jesus to come over to Greece to be a teacher in their nation. In fact, that very rumor was circulating among the Jews at the time (see John 7:35).

The Storm Brewing

Imagine the scene in Israel when the men from Greece arrived. If we had lived in Israel in those days, it would not have been hard to see that the religious leaders were about ready to take action against Jesus. So if these Greeks were also able to

see the storm brewing and understand the situation, they might have said: "Perhaps we can invite Jesus to come over to our country. If He would come over to Athens, we wouldn't reject Him as the religious community here has. He could be a teacher, and the crowds would respond to Him. Then He could teach what is in His heart without any hindrance."

I believe Jesus was confronted by all the elements of a mid-career crisis, facing the choice of obeying God, which meant suffering and death, or seeking His personal advantage. On one hand, He had an invitation to Greece, where He could

bears much fruit. He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal. . . . Now My soul has become troubled" (Jn. 12:23-25, 27 NAS).

A Choice We Must Make

"Now my soul is troubled!" Most of us probably have experienced such a situation before. We face a crisis, and the peace of God is disturbed within us. We feel ourselves churning inside, and our soul is disquieted because of a choice we must make. I believe in the reality of human choice, and I think it is clear in the Scriptures that we have not just one choice to follow Jesus,

If God's people would pray from the depths of their hearts, "Father, glorify Thy name," I believe the heavens would open and the Father would tell us what is on His heart.

enjoy peace and acclaim as a great teacher. On the other hand, He could stay where He was and face the inevitable consequences of the black storm brewing over His life. The choice was clear: His personal advantage or the will of God, which meant a cross.

Jesus' reply indicates His awareness of what He was facing:

"The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it

but a choice every day.

Most of us don't like to hear that we must make such decisions—especially if the correct choice portends a sacrifice on our part. One of my greatest concerns about the Church in America is that all too often it offers a "crossless" Christianity. The Faith is being presented in the light of personal advantage—we are told to "accept the Lord" because of what He will do for us. But inevitably, a genuine walk with God will lead us to the cross.

When we face choices of the cross versus the easy way out,

we can remember how Jesus responded to the Greeks' invitation to escape His cross. I would paraphrase His reply to the Greeks this way: He who loves his life, as these Greeks are asking Me to do, shall lose it; and he who loses or hates his life, as I see that I must do now, shall save it and find it unto life eternal.

A Subtle Offer

We must be aware that many times such an offer comes to us in so subtle a form that we are not always capable of recognizing what the decision involves.

I know a young man whose company offered to promote him to divisional leader in another part of the country. He was disturbed by the choice he had to make between staying with the Christian community he belonged to or moving and making twelve thousand dollars more a year plus other benefits. Even though he sensed it was God's will for him to stay, the decision he made was to love his life and move, in spite of all that God was doing and saying in his life.

After about four months of walking contrary to the will of God, the man began to wither and die spiritually. Finally he presented himself to the division manager and said, "Sir, I can't stay here."

"You're out of your mind!" The manager replied. "If you go back, you'll lose this and this and—"

"Where do I sign?" asked the young man who had then chosen to "lose his life" and go back to what he knew was the will of God.

"Glorify Your Name"

Jesus, in His reply to the Greek recruiters, offered two possible prayers for us to use when we face choices that involve obeying the Father's will:



"And what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Thy name" (Jn. 12:27-28 NAS).

Notice the difference between the two prayers: "Father, save Me from this hour" and "Father, glorify Thy name."

We often must choose between these prayers in our lives, realizing a sobering fact: God answers both of them. I have prayed for deliverance from situations in which I was under severe pressure, and the Lord took me out of them. But if I had it to do again, I would pray, "Father, glorify Your name."

I am reminded of Jesus' words in the garden when one of His disciples drew his sword to prevent Jesus' arrest. He said:

"Put your sword back . . . Do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?" (Mt. 26:52-53 NAS).

Jesus could have prayed and been delivered from crucifixion; but He chose instead to "drink the cup" the Father had given Him (see John 18:11).

A Fruitful Life

We cannot help others without dying ourselves. We cannot bless without bleeding. It is impossible. If we live our Christian life going from deliverance to deliverance, without suffering, we come to the end with a shallow life, and we find ourselves as a barren kernel of wheat. Seeking continually to preserve our own life leads to loneliness. To know and experience a fruitful life in the community of God's people, as the New Testament describes it, this prayer must be on our lips: "Father, whatever the price, whatever is involved, glorify Your name."

In glorifying His name, God always takes good care of us; but He doesn't do it in such a way that leads to our personal advantage. It leads instead to His advantage and the advan-

tage of His kingdom.

What gives me the greatest encouragement in this story is the Father's response to His Son. After Jesus prayed, "Glorify Your name," the heavens opened and a voice said, "I have both glorified it and will glorify it again" (Jn. 12:28). I don't know whether the Lord would ever respond that directly to us but my desire is for such a confirmation. If God's people would pray from the depths of their hearts, "Father, glorify Thy name," I believe the heavens would open and the Father would tell us what is on His heart so that we could bring glory to His name on the earth.

Help for the Prayer

To help us pray "glorify Your name," I believe the Lord strengthens us in five ways. First, He comes to us by His Spirit, who enables us to pray the right prayer at the right time. Paul wrote: "The Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought" (Rom. 8:26).

Second, God has given us His written Word. We see by example what is just personal advantage for us and what is the will of God. I thank God that Jesus stayed in Jerusalem and faced the trial and the cross, even though He could have opted for comfort in Athens.

Third, we have the redeemed community where our weaknesses and strengths are shared with other members of the body of Christ. There, the support we receive from others is more efficient than relying on our own human strength and independence.

Fourth, the Lord has given us Holy Communion. The bread and the cup strengthen us spiritually so that we might be able to pray the right prayer at the right time, as Jesus did.

Finally, the Lord has given us His servants. In John 13:20, Jesus said to His disciples, "He who receives whomever I send receives Me." God brings grace to us through church leadership. We must learn to open our lives to those over us in the Lord and pray, "Lord God, I don't want to go on by myself; I want to go

on together with Your people."

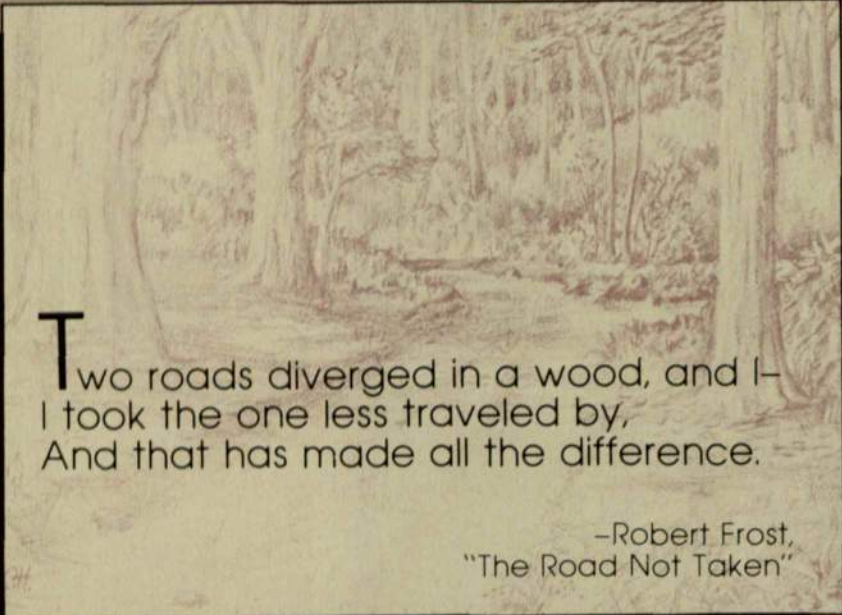
Carrying a Cross

As we walk with the Lord, the invitations to seek our personal advantage will arrive, and we will think, *This is an easier way*. There will always be the easier path but we cannot hope to obey God's will by walking in a way that has no cross in it.

When I met Jesus, what was He carrying? He was carrying a cross. When I decided to follow Him, I decided to take up His cross. We must desire the cross of Christ in our lives so that during testing we can lay down our personal advantage for the advantage of the Lord and His people. The ability to do that is supernatural; only God works it in us by His Spirit.

The great disease of Americans today is loneliness and isolation caused by individualism. Practically everyone is seeking his own advantage. Unless we each surrender, unless we "fall into the earth and die," loneliness will prevail (see John 12:24). We must learn to take up the Lord's cross, to die to our own desires, to put aside personal advantage, and to pray, "Father, glorify Your name." If we do, fruitfulness and the Father's affirmation will be our reward. □

Bob Mumford completed his studies for the bachelor of divinity degree at the Reformed Episcopal Seminary in Philadelphia. He has served as dean of Elim Bible Institute in Lima, New York, and as a pastor, evangelist, and seminar teacher. Bob, who travels widely in ministry to Christians of all backgrounds, has also written a number of books about the Christian life. He is a member of the Integrity Communications Board of Directors and resides in Mobile, Alabama, with his wife, Judy, and their family.



Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

—Robert Frost,
"The Road Not Taken"

TIPS FOR FATHERS

The priesthood of a father at the doorways to his home

Guarding the Gates

BY BRUCE LONGSTRETH



David Lay

Take some of the blood and put it on the two doorposts. . . . For I will go through the land of Egypt. . . I will execute judgments—I am the Lord" (Ex. 12:7, 12 NAS).

As a father, I was moved recently by the Passover story to take more seriously my prayer ministry for my family. The Israelite father, during those last hours in Egypt, took some of the blood of a freshly slain lamb and put it on the doorposts of his home. The doorway was secured by the blood of that sacrifice, and those who entered the house passed under the blood and were set apart for the salvation of the Lord. Those who failed to apply the blood to the door were not spared the judg-

ment of God that stalked the street of every Egyptian city that Passover night.

The Passover story reminded me that I needed to continually secure (or sanctify) the doors to my house, as well as the accesses to my personal life and my family. As a result, I make it a regular practice in my early morning prayer time to do for my family in a new covenant way what those Israelite fathers did for their homes at the first Passover.

Beginning with the front door, which symbolizes a welcome to guests and visitors, I place my hands on the doorposts and pray: "Lord Jesus, God's Lamb for the world's sin, I come in Your name as Your representative in this home, and I apply the blood to the entry to this home. May those who enter here find the sanctuary of God's covenant grace. May burdens, difficulties, sicknesses, and despair flee at the door because of the blood of the Lamb, which takes away the sin of the world. May all who pass through this doorway find the peace of God."

The prayer continues for closets, hallways, dining and living rooms, bedrooms, and the kitchen, that God would purify the use of each room every day: "May the family room truly be a family room, and the living room have Your life. May the kitchen satisfy the needs of the hungry. Stand watch over the rooms where we sleep, and may He who gives His beloved rest not allow

our sleep to be disturbed by troublesome thoughts."

As I move in my priestly ministry through the house, I come to the back door, the most vulnerable entry. It is the place most likely to be chosen by "thieves and robbers." My prayer continues, "Lord, stand guard at this place, and may there be as well no unguarded way into our souls. Lead us not into temptation, and let no evil thing sneak in a back way and disturb the peace of God."

Finally, as I pass through the doorway leading to the garage, I place my hands on the doorposts and pray a prayer of mission for my family, acknowledging our purpose as believers: "Father, my family will pass through here on their way to school, to stores, and into the community where You have placed us. I apply the blood of Jesus here so that as we pass under, You will set us apart as a loving witness to the larger community. Protect us as we drive. Let our speech be seasoned with salt. Let the redeemed of the Lord tell of His wondrous works for the sake of Your name in this place. Amen."

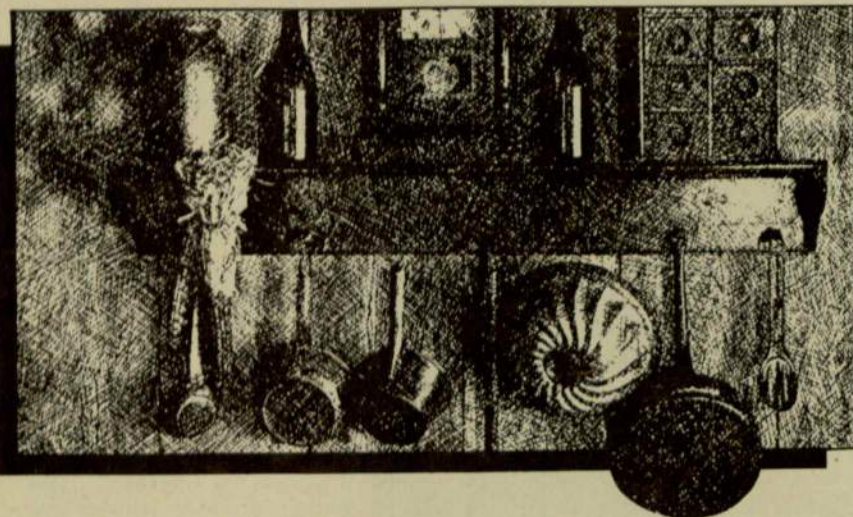
On those regular occasions when I offer that morning sacrifice for my family before they have even rolled out of bed, a tremendous, indescribable sense of fulfillment as a father comes over me. And as I drive to work with the first light of day beginning to break over my house, I am reminded of those words which also were declared at the doorways of eternity: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Ps. 24:7). □

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.

Only God could help him out of this fix

Learning by Accident

BY JOYCE CARR



Phyllis Agency

Moving into a new home is an exciting experience; everything is so fresh and new. On the other hand, it can be difficult for young children, who suddenly have to be so careful not to mar anything.

We had not lived in our new home very long, when our two children, Thomas, a second-grader, and Beverly, a fifth-grader, wanted to spend the night in the large family room. They planned a fun evening of late movies, popcorn, Kool-Aid, and hot chocolate. They made numerous trips back and forth to their bedrooms to bring out the sleeping bags, pillows, blankets, and stuffed animals necessary for withstanding the cold February night.

Their evening "out" went fine until about eleven o'clock when suddenly Beverly was pounding on our bedroom door. "Mommy, Mommy, Thomas spilled his Kool-Aid. It's all over the new

rug!" I rushed to the scene, and it was truly a traumatic sight. Thomas shed huge tears that began in the corners of his dark brown eyes and flowed down his cheeks in a steady stream.

I tried everything I could imagine to remove the spot the spill left on the carpet but nothing worked. Weeks went by and the stain remained. Even Grandma Phyllis couldn't lighten it, and everyone knows that grandmothers are great spot fixers. So it stayed, a large orange stain in our new rug. Fortunately, we had a scrap piece of carpet just the right size to cover the stain, but it wasn't the same as having a stain-free carpet.

As time passed, the incident was nearly forgotten. But one afternoon Thomas was in his room with his homework and Beverly was helping me hang curtains in my bedroom. She inadvertently set her glass of Kool-Aid on the floor so that she could retrieve something I had

dropped. Before I could say, "You'd better not leave that Kool-Aid there," Thomas burst into the bedroom and kicked over the glass. A huge orange spot immediately appeared in the center of my bedroom rug.

"Thomas, only the Lord Jesus can get you out of this one!" I warned.

At that, he fled to the safety of his room. Beverly and I began to bring paper towels and cold water from the kitchen to soak up and dilute the Kool-Aid. On one of our trips to the kitchen, we noticed Thomas in his room. He was kneeling by his bed with his little arms folded and his head bowed. His back was to the door, and he was so intently talking to God that he didn't notice us passing back and forth as we continued to clean up the spill.

Finally we finished. And to our amazement there was no stain! I couldn't believe it. Beverly couldn't believe it. We went to get Thomas to show him, but he was still riveted to the side of his bed on his knees. He ventured slowly out of his room, despite our pleas to hurry. He edged into the bedroom and dared to look at the place of the accident.

"Thank You, Daddy!" he shouted. "Mom, I asked God to take the stain away on the carpet. Look, it's gone!"

Why does God answer prayers like that? I don't know. I only know that there is no stain where there should have been one. I guess I may have scared Thomas a little with my strong words that only the Lord Jesus could help him. But fortunately he took them to heart, and even better, the Lord Jesus took Thomas' words to heart. □

Joyce Carr is a New Wine reader who lives in Durham, North Carolina.

THE WORD

March 1984

I Believe in Jesus Christ, God's Only Son, Our Savior...

The life and ministry of Jesus foretold and fulfilled in types, titles, and metaphors:

- I. **Christ, the True Vine**
 - A. Israel, a ravaged vine Ps. 80:1-19 March 1
 - B. Israel, an unfruitful vine Is. 5:1-7 March 2
 - C. The true vine foretold Is. 11:1-16 March 3
 - D. The true vine under new management Mt. 21:33-46 March 4
 - E. Christ, the true vine Jn. 15:1-22 March 5
- II. **Christ, the Lamb of God**
 - A. A lamb required Ex. 12:1-51 March 6
 - B. God's Lamb foretold Is. 53:1-12 March 7
 - C. God's Lamb revealed Jn. 1:24-42 March 8
 - D. God's Lamb adored Rev. 5:1-14 March 9
- III. **Christ, the Good Shepherd**
 - A. The good shepherd described Ps. 23:1-6 March 10
 - B. The good shepherd foretold Ezek. 34:1-31 March 11
 - C. The good shepherd revealed Jn. 10:1-30 March 12
 - D. The good shepherd ordains Jn. 21:15-23; 1 Pet. 5:1-14 March 13
- IV. **Christ, the Rock of Salvation**
 - A. The rock of salvation described Ps. 62:1-12 March 14
 - B. The rock as chief cornerstone Ps. 118:15-29 March 15
 - C. The rock as a stumbling block Is. 8:9-22 March 16
 - D. The rock as a tested stone Is. 28:14-22; Rom. 9:30-33 March 17
 - E. Christ the rock foretold and revealed Dan. 2:36-46; Mt. 16:13-20 March 18
- V. **Christ, the Living Word**
 - A. The power of God's spoken word Ps. 29:1-11 March 19
 - B. God's Word made flesh Jn. 1:1-18 March 20
 - C. God's Word brings new birth 1 Pet. 1:13-25 March 21
- VI. **Christ, the Bread of Life**
 - A. The bread in the wilderness Ex. 16:13-36 March 22
 - B. The bread of life Jn. 6:22-59 March 23
- VII. **Christ, the Servant of God**
 - A. God's anointed servant described Is. 42:1-9 March 24
 - B. God's servant's redemptive work foretold Is. 52:13-15 March 25
 - C. The mission of God's servant revealed Mt. 20:20-28 March 26
 - D. The heart of God's servant illustrated Jn. 13:1-20 March 27
 - E. The attitude of God's servant embraced Phil. 2:1-11 March 28
- VIII. **Christ, the Son of David**
 - A. The promise to build David's house 2 Sam. 7:12-29 March 29
 - B. The throne of David established forever Is. 9:1-7 March 30
 - C. "Hosanna to the Son of David!" Mt. 21:1-17 March 31

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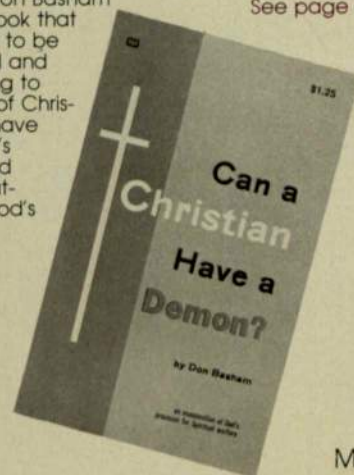
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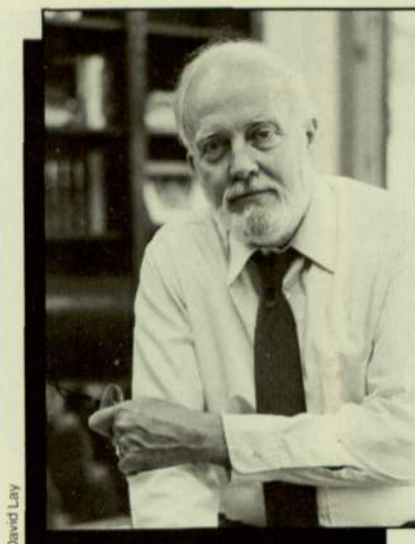
BY DON BASHAM

When I was growing up in Texas, I spent some of my happiest days hunting ducks and geese with my father and brothers. It wasn't the hunt so much as the wild beauty of those flights of waterfowl that thrilled me. I knew most species of waterfowl by name: surface-feeding ducks like mallard, pintail, teal, and widgeon; deep-water diving ducks like canvasbacks, blue bills, red-heads, and goldeneyes; and I could recognize Canadian geese, brant, snow geese, and white-fronted geese.

Even today I consider a flight of wild geese stretched in graceful formation against an autumn sky to be one of the loveliest sights on earth. For me, the annual pilgrimage of waterfowl south in autumn and north in spring testifies not only to the beauty of God's creation but to its timeless order and harmony as well.

Though I was a Christian at age nine, I found more of God in the sunrises and sunsets on calm Texas prairies and in the splendid flights of ducks and geese than I found fidgeting on the pews of our family's church. Those precious days became a significant part of my heritage, reminders that God is not only my redeemer but a special friend with whom—for nearly fifty years—I've shared a special love.

One particular reminder of that heritage occurred one day last fall when my wife, Alice, and I drove along the shore of the Gulf of Mexico, not far from Mobile, Alabama. Even though



David Lay

cottages and condominiums line most of the beach, we passed one stretch where sea gulls wheeled in the sky as fingers of sunlight sifted through broken clouds streaking the surface of the water with silver. Suddenly in the midst of that tranquil scene, a formation of four wild geese—wings set for landing—came sliding down the sky, passing just above our car.

"Those are geese!" I cried. "And they're going to land!"

I slammed on the brakes and made a quick U-turn. At first, we couldn't see where the geese had landed; then there they were—four majestic greater white-fronted geese standing on the grassy lawn separating a line of three-story condominiums from the highway. I pulled to the side of the road with a sense of awe. Wild geese just don't normally sail down four-lane highways and land on con-

dominium lawns—at least not in Alabama.

The geese, I figured, began their migration from Alaska or northern Canada weeks before, heading toward their final destination—southern Mexico or Central America. *How had their arrival at this particular spot on the Gulf of Mexico managed to coincide exactly with ours? And what prompted them to land so close to the road?* As I pondered their choice of such a landing spot, I could almost see God smiling.

For another ten minutes we watched the geese as they rested on the grass less than a hundred feet away. They seemed to be studying us as well. Then I put the car in gear to pull away. The geese also seemed to know our visit was over, for at the same moment they lifted into the air and turned toward the Gulf. Clearing the roof of the condominium, they rose higher over the beach, disappearing into the southern sky.

"Thank you, Lord," I said, and turned our car toward home.

Some people may ask, "Why would God go to all the trouble of arranging something like that just for you and Alice?" I don't know; I just believe He did. And I don't really think it caused Him any trouble. Rather, I believe God delights in giving such gifts—precious tokens of His love beyond our asking. Only we're often too blind or busy to see them.

Our unexpected visit with the four wild geese lasted a brief fifteen minutes but gratitude to the One who arranged it will warm my heart for a lifetime. Some days just bring special gifts from God; at least, that's the way I see it. □

Don Basham is chief editorial consultant for New Wine.

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